

Revelation

Chapters 4-7 Vol. II

Feb. 1, 1982

This is a literal interlinear translation. This is a sequel to Vol. I covering chapters 1-3. The commentary portion is the best I can understand these passages in the light of present history. The smoother running translation in the front and that in the text underlined is not altered from the literal but the words are put in a more normal English order. English words joined by hyphens indicate that they are the translation of a single Greek word.

It seems to me that the tense of the verbs is of great importance and I have followed a consistent pattern of translation.

It should be understood that there are quite a few variations in the Greek manuscripts, not serious, but important in some cases.

I have tried to separate literal from figurative as best I could and have explained the choices when possible. I have weighed history very carefully. History can enlighten the commentator on a passage or, if neglected, just as quickly show him to be a fool. History is the only means we have of proving prophecy. Hundreds of current historic events have done a great deal to change some of my earlier opinions. Many of the interpretations given these chapters in years gone by have long ago been discarded. We today are more fortunate that we can look back on historic events that fulfill the prophecies.

The establishment of the State of Israel, May 14-15, 1948 and the end of the "times of the Gentiles" June 7, 1967 should excite any honest Bible student.

Revelation Vol. II

Translated: spring 1982

A literal but fairly smooth translation.
 Hyphenated words from one Greek word
 Bracketed words in () have no exact Greek
 equivalent. YOU - indicates plural, you-singular
 Perf. tense. ***** Future tense.

Chapter 4.

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

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

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

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

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

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

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

vs. 8 And the four living-creatures (each) of-them having at-the-rate-of six wings are-being-loaded round-about and within of-eyes; and they-are

c

not having rest-again of-day and of-night saying: holy, holy, holy Jehovah the God the retainer-of-all [Almighty] the (one who) was and the (one) being and the (one) coming.

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

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

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

Chapter 5

vs. 1 And I-saw on the right (hand) of-the (one) sitting on the throne (a) little-book having-been-and-still-written within and at-the-back, having-been-and-still-completely-sealed by seven seals,

vs. 2 And I-saw (a) strong angel preaching in (a) great voice: who (is) worthy to-open the little-book and to-break the seals of-it?

vs. 3 And not-one in the heaven neither on the earth nor underneath the earth was-able to-open the little-book nor to-be-looking-at it,

vs. 4 And I-was-weeping much, that not-one was found worthy to-open the little-book nor to-be-looking-at it,

vs. 5 And one out-of the elders is-saying to-me: you-be-not-weeping; behold the lion namely-the (one) out-of the tribe of-Juda, the root of-David had-victory to-open the little-book and the seven seals of-it.

vs. 6 And I-saw in midst of-the throne and of-the four living-creatures and in midst of-the elders (a) lamb having-stood-and-still-standing as having-been-and-still-slain, having seven horns

and seven eyes, which are the seven spirits of-the God having-been-and-still-dispatched into all the earth.

vs. 7 And he-came and he-has-taken-and-still-has (the book KJ) out-of the right (hand) of-the (one) sitting on the throne.

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

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

vs. 10 And you-made them to our God (a) Kingdom and priests, and they-will-be-kings on the earth,

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

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

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

vs. 14 And the four living-creatures were-saying: amen, and the elders fell and worshiped,

Chapter 6

vs. 1 And I-saw when the lamb opened one

E

out-of the seven seals, and I heard one out-of the four living-creatures saying as of-(a)-voice of-thunder: you go.

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

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

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

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

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

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

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

vs. 9 And when he-opened the fifth seal, I-saw underneath of-the altar the souls of-the (ones) ~~having-been-and-still-slain~~ because-of the word of-the God and because-of the witness which they-were-having.

F

vs. 10 And they-cried with-(a)-great voice saying: till at-what-time, the despot namely - the holy and authentic, are-you not judging and avenging our blood out-of the (ones) residing on the earth?

vs. 11 And (a) white stolee' was-given to-them each (one), and it was said to-them in-order that they- themselves - might-rest-again yet (a) little time, till also their fellow-slaves and their brothers namely - the future (ones) to-be-being-killed also as they, might fulfill (their lives?).

vs. 12 And I-saw when he-opened the seal namely - the sixth, and (a) great earthquake came-to-pass, and the sun became black as sackcloth made-of-hair, and the total moon became as blood,

vs. 13 And the stars of-the heaven fell with-reference-to the earth, as (a) fig-tree is-casting its unripe-figs being-caused-to-quake by (a) great (strong) wind,

vs. 14 And the heaven was-set-apart as (a) little-book being-wound-up, and every mountain and island were-moved out-of their places.

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

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

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

Chapter 7

vs. 1 After this I-saw four angels having-~~stood-and-still-standing~~ on the four corners of-the earth, retaining the four (strong) winds of-the earth, in-order-that (a) (strong) wind might not be-blowing on the earth neither on

the sea nor on every tree.

vs. 2 And I saw another angel ascending from (the) rising of (the) sun, having (a) seal of (the) living God, and he cried with (a) great voice to the four angels to whom it was given to them to do harm (to) the earth and the sea,

vs. 3 Saying: might YOU not do harm (to) the earth neither the sea nor the trees, until we might seal the slaves of our God on their foreheads,

vs. 4 And I heard the number of the (ones) having-been-and-still-sealed, (a) hundred forty four thousands having-been-and-still-sealed out of every tribe of sons of Israel,

vs. 5 Out of tribe Juda twelve thousands having-been-and-still-sealed, out of tribe Reuben twelve thousands, out of tribe Gad twelve thousands,

vs. 6 Out of tribe Aser twelve thousands, out of tribe Nephthalim twelve thousands, out of tribe Manasse twelve thousands,

vs. 7 Out of tribe Symeon twelve thousands, out of tribe Levi twelve thousands, out of tribe Issachar twelve thousands,

vs. 8 Out of tribe Zabulon twelve thousands, out of tribe Joseph twelve thousands, out of tribe Benjamin twelve thousands having-been-and-still-sealed.

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

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

vs. 11 And all the angels had been standing in a circle of the throne and of the elders and of the four living creatures, and they fell on

H
their faces in-sight of-the throne and they-worshipped the God,

vs. 12 Saying; amen, the blessing and the glory and the wisdom and the giving-of-thanks and the honor and the power and the strength to our God with-reference-to the ages of-the ages: amen.

vs. 13 And one out-of the elders answered saying to-me; these, the (ones) having-been-and-still-cast-ground (with) the stolees namely-the white (ones), who are-they and from-whence came-they?

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

vs. 15 Because-of this they-are in-sight of-the throne of-the God, and they-are-serving him of-day and of-night in his sanctuary, and the (one) sitting on the throne will-tabernacle on them,

vs. 16 They-will-not still be-hungry neither will-they still thirst, nor the sun might not fall on them nor every burning-heat,

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

1

Revelation
(uncovering)

Vol. II

Translated '82

Chapter 4

vs 1 μετὰ ταῦτα εἶδον, καὶ ἰδοὺ
after these (things) I-saw, and behold
θύρα ἡνεωγμένη ἐν
(a) door having-been-and-still-opened in
τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ
the heaven, and the voice namely-the
πρῶτη ἣν ἤκουσα ὡς σάλπιγγος
first which I-heard as of-(a)-trumpet
λαλοῦσης μετ' ἐμοῦ, λέγων· ἀνάβα
speaking with me, saying: you-ascend
ᾧδε, καὶ δείξω σοὶ ἃ
here, and I-shall-point(out) to-you what (things)
δεῖ γενέσθαι μετὰ ταῦτα,
it-is-essential to-come-to-pass after these (things)
εὐθέως ἐγενόμην ἐν πνεύματι·
immediately I-came-to-be in spirit;

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

vs. 1 KJ

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

4 After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter.

ASV

* This verse is of considerable theological importance, We find such statements as, "This verse infers the rapture of the saints---" etc. This of course is only true if you are looking for a verse to support the non-Biblical idea of a pre-tribulation rapture.

There are many things to consider in this verse:

• these (things) - not "this" as in KJ. "After these things" (μετὰ ταῦτα) meta tauta, is an expression occurring 10x in Revelation making a continuity of the prophecy. (singular - Rev. 1:3 - see Revelation Vol. I) (see The Revelation of Jesus Christ, R.H. Mount, 1976)

• I-saw (εἶδον), eidon - not "I-looked" as KJ, which would indicate literal physical looking, which may not be the case. Perhaps seen through the spirit which is indicated in this very verse. The expression "I-saw" occurs 52x in Revelation.

★ (a) door having-been-and-still-opened, not "was" opened as KJ puts in italics. This gives the idea that John saw the door being opened, which is not the case. Is the word "door" to be taken literally or figuratively? I believe figuratively for two reasons: 1. This book is filled with the figurative, 2. Door, occurs 4x in this book. The first three occurrences are in Rev. 3:8, 20, and are all figurative. A "door" into heaven? When was it opened?

▶ the first voice - not the first voice after he was called up, but the first voice which he heard as Rev. 1

10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet, saying, What thou seest, write in a book and send it to the seven churches: unto Eph'ē-sūs, and unto Smŷr nā, and unto Pēr'gā-mūm, and unto Thŷ-ā-tī-rā, and unto Sār'dis, and unto Phil-ā-dēl'phi-ā, and unto Lā-ōd-i-cē-ā. 12 And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; 13 and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden sirdle.

in Rev. 1:10. It seems to me that this voice was that of Jehovah Jesus, although this is not stated, * "you-ascend" - anabainō (ἀναβαίνω). For those who try to use this verse as an indication of the rapture the Greek text bars the way.

The "rapture" in 1 Thes. 4:17 is referred to by "we-shall-be-seized" (ἀπράζω), harpadzō, here in Rev. 4:1 we find "you-ascend". In Thes, we find "in (a) voice of-(an)-archangel and in-(a)-trumpet of-God", but in Rev. 4:1 there is no sound of a trumpet specified as there seems to be in KJ. In fact even in Rev. 1:10 it reads, "voice as of-(a)-trumpet", not "voice of-(a) trumpet," (sound)

□ Immediately, "I-came-to-be in spirit"; Note the same phrase in Rev. 1:10. John had been in spirit as he saw the things concerning the 7 churches, why does this phrase occur again in Rev. 4:1? Some have thought that at the end of chapter 3 John wrote what he had seen and heard thus far. The opening phrase in Rev. 4:1, "After these things I saw", seems to be a mark of continuity that opposes this idea. Rather than speculating now we will, if possible, try to determine the reason later.

vs. 2 καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος, and behold (a) throne it-was-lying in the heaven, and on the throne (one) sitting,

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

KJ

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

ASV

2 Straightway I was in the Spirit; and behold, there was a throne set in heaven, and one sitting upon the throne;

• "was-lying"
3 per. sing. imperf.

vs. 3 καὶ ὁ καθήμενος ὅμοιος ὄρασει λίθῳ ἰάσπιδι καὶ σαρδίῳ (κτ. σαρδίῳ), καὶ ἵρις κυκλόθεν τοῦ θρόνου ὅμοιος ὄρασει σμαραδίῳ. and the-(one) sitting like in-sight to-(a)-stone jasper and sard (κτ. carnelian), and (a) rainbow round-about of-the throne like in-sight to-emerald-green.

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

KJ

3 And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

ASV 3 and he that sat was to look upon like a jasper stone and a sardius; and there was a rainbow round about the throne, like an emerald to look upon.

* These two verses have been the center of much speculation as to their meaning. Can we do any better than guess? Question, who is sitting on the throne?

Another question, what do the stones indicate? Perhaps we should read further before we try to dig too deeply.

vs. 4 καὶ κυκλόθεν τοῦ θρόνου θρόνους and round-about of-the throne thrones εἴκοσι τέσσαρας, καὶ ἐπὶ τοὺς θρόνους twenty four, and on the thrones εἴκοσι τέσσαρας πρεσβυτέρους καθημένους twenty four elders sitting περιβεβλημένους ἐν ἱματίοις having-been-and-still-cast-around with garments λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν white, and on the heads of-them στεφάνους χρυσοῦς. crowns gold.

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

KJ
4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

ASV
4 And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.

• "thrones" not "seats" as in KJ.

vs. 5 καὶ ἐκ τοῦ θρόνου ἐκπορεύονται and out-of the throne they-were-proceeding- ἀστραπαὶ καὶ φωναὶ καὶ βρονταί. out lightnings and noises and thunders; καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι and seven torches of-fire burning ἐνώπιον τοῦ θρόνου, αἷ εἰσὶν τὰ in-sight of-the throne, which they-are the ἑπτὰ πνεύματα τοῦ Θεοῦ. seven Spirits of-the God;

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

KJ

5 And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

- "noises", or "voices", either,
- "torches", (λαμπάς) lampas. lamp is (λύχνος) luchos. (KJ translates luchos; light 6x and candle 8x)

ASV

5 And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

(See Synonyms of the New Testament, Archbishop Trench, p.155)

vs. 6 καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα
 and in-sight of-the throne as (a) sea
 ὑαλίνη ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ
 of-glass like to-crystal; and in midst
 τοῦ θρόνου καὶ κυκλῶ τοῦ θρόνου
 of-the throne and in-a-circle of-the throne
 τέσσαρα ζῶα γέμοντα ὀφθαλμῶν
 four living-creatures being-loaded of-eyes
 ἔμπροσθεν καὶ ὀπισθεν.
 in-front and at-the-back.

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

KJ

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

ASV

6 and before the throne, as it were a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.

- "as" - omitted in KJ manuscripts.

vs. 7 καὶ τὸ ζῶον τὸ πρῶτον
 and the living-creature namely-the first
 ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον
 like to-(a)-lion, and the second living-creature
 ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον
 like to-(a)-calf, and the third living-creature
 ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ
 having the face as of-(a)-MAN, and
 τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ
 the fourth living-creature like to(an)-eagle flying.

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

KJ

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

ASV

7 And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle.

• "living-Creature" not "beast" as KJ.

vs. 8 καὶ τὰ τέσσερα ζῶα, ἓν καθ' ἓν αὐτῶν ἔχων ἀνά πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες· ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

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

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

ASV

8 And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come.

KJ

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

vs. 9 καὶ ὅταν δώσουσιν τὰ
 and at-the-time-that they-shall-give the
 ζῶα δόξαν καὶ τιμὴν καὶ
 living-creatures glory and honor and
 εὐχαριστίαν τῷ καθήμενῳ ἐπὶ
 giving-of-thanks to-the (one) sitting on
 τῷ θρόνῳ τῷ ζῶντι εἰς
 the throne namely-the (one) living with-reference-
 τοὺς αἰῶνας τῶν αἰώνων,
 to the ages of-the ages,

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

KJ

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

ASV

9 And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever,

• "the ages of-the ages" not for ever and ever.

vs 10

πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
 they-will-fall the twenty four, elders
 ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου,
 in-sight of-the (one) sitting on the throne,
 καὶ προσκυνήσουσιν τῷ ζῶντι εἰς
 and they-will-worship the (one) living with-
 τοὺς αἰῶνας τῶν αἰώνων, καὶ
 reference-to the ages of-the ages, and
 βαλοῦσιν τοὺς στεφάνους αὐτῶν
 they-will-cast the crowns of-them
 ἐνώπιον τοῦ θρόνου, λέγοντες.
 in-sight of-the throne, saying:

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

KJ →

10 the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying,

← ASV

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

vs. 11 ἄξιός εἶ , ὁ κύριος καὶ ὁ θεὸς
 worthy you-are, the Lord and the God
 ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν
 of-us, to-take the glory and the honor
 καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας
 and the power, because you you-created
 τὰ πάντα καὶ διὰ τὸ θέλημα
 the all-(things) and because-of the will
 σου ἦσαν καὶ ἐκτίσθησαν.
 of-you they-were and they-were-created.

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

KJ

11 Thou art worthy, O Lord,
 to receive glory and honour and
 power: for thou hast created all
 things, and for thy pleasure they
 are and were created.

ASV

11 Worthy art thou, our Lord
 and our God, to receive the
 glory and the honor and the
 power: for thou didst create
 all things, and because of thy
 will they were, and were
 created.



We must recognized that
 The teaching of the book
 of Revelation has taken all
 kinds of twists and has

been given every kind of inter-
 pretation imaginable. Is it possible
 to examine this book with any
 certainty? I believe we can find

many truths of the book if we understand
 a few premises.

- ① About 1900 years of history have passed since this book was written and so prophecy has become somewhat more clear.
- ② The Bible is a "Jewish" book given by God to Jews, 100%, (Rom. 3:1,2) and it is necessary to consider the Old Testament visions in the study of this book.
- ③ The true tabernacle in the heaven, of which the earthly tabernacle is a shadow, must be constantly kept in mind.
- ④ The spirit world is very complex and there exists in the heavens powers parallel to this world's powers.
- ⑤ The book is much more symbolic than literal and so we must face the fact that the literal

and the symbolic may at times be very difficult to separate.

- ⑥ God must be kept in his proper position as the Creator, and absolute authority, who does as he wills. When songs, etc., reduce him to "the man upstairs", "I like to call him Daddy" etc., and that by "religious" people, we see how far man has strayed from the truth.
- ⑦ It is absolutely necessary to regard each word as given by God and used in a distinct and special way. Anything less will yield nothing but opinions, of which we already have too many
- ⑧ It must be noticed that there are manuscript differences; we do not have John's original written copy.
- ⑨ It is not always easy to determine which scripture refers to the Father and which to the Son, since Father, Son, and Holy Spirit are a unity. Usually, ho theos (ὁ θεός), that is God with the article, refers to the Father. Likewise kurios (κύριος), without the article is Jehovah. More premises may be introduced later.

Let us consider premise number 4 first, the spirit world.

Rev. 19

11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. 12 And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself. 13 And he is arrayed in a garment sprinkled with blood; and his name is called The Word of God. 14 And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. 15 And out of his mouth proceedeth 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 of the wrath of God, the Almighty. 16 And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

2 Sam. 5

23 And when David inquired of Jè-hó'vâh, he said, Thou shalt not go up: make a circuit behind them, and come upon them over against the mulberry-trees. 24 And it shall be, when thou hearest the sound of marching in the tops of the mulberry-trees, that then thou shalt bestir thyself; for then is Jè-hó'vâh gone out before thee to smite the host of the Phi-hs'tines.

there are heavenly armies.

King of Syria → 2 Kings 6

heavenly armies

Heavenly contest concerning Job. Job. 1

6 Now it came to pass on the day when the sons of God came to present themselves before Jè-hó'vâh, that Satan also came among them. 7 And Jè-hó'vâh said unto Satan, Whence comest thou? Then Satan answered Jè-hó'vâh, and said, From going to and fro in the earth, and from walking up and down in it. 8 And Jè-hó'vâh said unto Satan, Hast thou considered my servant Job? For there is none like him in the earth, a perfect and upright man, one that feareth God, and turneth away from evil. 9 Then Satan answered Jè-hó'vâh, and said, Doth Job fear God for nought?

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. 15 And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do? 16 And he answered, Fear not; for they that are with us are more than they that are with them. 17 And E-li'shâ prayed, and said, Jè-hó'vâh, I pray thee, open his eyes, that he may see. And Jè-hó'vâh opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about E-li'shâ. 18 And when they came down to him, E-li'shâ prayed unto Jè-hó'vâh, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of E-li'shâ. 19 And E-li'shâ said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Sâ-mâ'ri-â.

The Greek word *muthos* (μῦθος) is the word from which we get "myth", and *muthologia* (μῦθολογία) gives us "mythology". These words are rather broad and include in addition "legends", "stories" or "fairy tales". Mythology exists in all the nations of past history. I have translated the word "muthos" (μῦθος) by "legend", rather than "myth" which we often associate with "fairy tales". A "fairy tale" is a "make believe" kind of story, while a "legend" refers more to a story coming from the ancient history of nations. Greek and Roman mythology was the most developed. Refer to my commentary on 2 Pet. 1:4, "For not having-followed-out legends having-been-wisely made ---"

ASV Acts 17
 21 (Now all the A-thē'ni-āns and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.) 22 And Paul stood in the midst of the Ar-ē-ōp'ā-gūs, and said,
 Ye men of Ath'ēns, in all things I perceive that ye are very religious. 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

δείσι δαίμονες τέρους
 "most-dreading-of-demons"
 Note the KJ distortion
 Also, not "the" unknown god. →
 ← "to (an) unknown god"

Acts 17 KJ
 22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Ath'ēns, I perceive that in all things ye are too superstitious.
 23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

(αγνώστῳ θεῷ) agnōstos - from which we get "agnostic". - Web. (see under atheist) "--- an agnostic withholds belief because he is unwilling to accept the evidence of revelation and spiritual experience."

The whole subject of the devil and demons is totally confused in KJ. Daimonion, (δαίμωνιον) is translated "devil" 59x and "god" 1x, which meanings the word never has.

KJ Acts 17
 18 Then certain philosophers of the Ep-i-cū-rē'ans, and of the Stō'icks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jē'sus, and the resurrection.

"strange demons" If you understand that the demons were the "gods" of the Greeks and Romans then you can better understand these verses.

Ps. 95:5 ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν
 Because all the gods of-the Gentiles
 δαίμονια, (Lxx-Septuagint)
 (are) demons,

Note Eph. 6:12 "Because the wrestling for-us is not with blood and flesh, BUT with principalities, with the authorities, with the world-rulers of this darkness, with the spiritual (things?) of-the evil in the heavenlies.

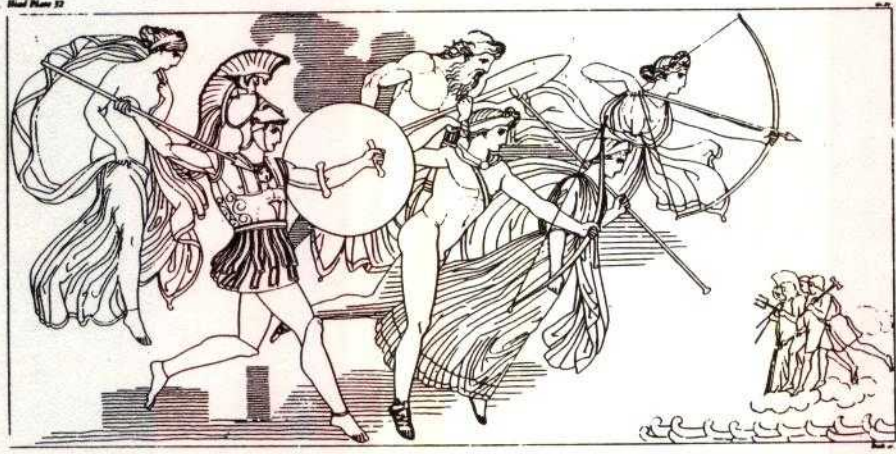
Rom. 1 ASV

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; 19 because that which is known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

--- namely-the ones holding-fast the truth in unrighteousness"

Mythology or maybe better, the "legends" of the Greeks and Romans were developed by fallen-angels and demons, and were not without foundation. (see Fallen Angels course) Armies in the heavens are a Bible taught fact. (p.9) The Greek legends were these facts, added to by fallen angels and demons.

THE GODS DESCENDING TO BATTLE.



We note in Job 1 (p.9) that the idea of an assembly before Jehovah is plainly taught. It is not surprising that the Greek legends present these things also.

These pictures are from Flaxman's Illustrations To Homer, Dover Pub.

There is a definite connection between the constellations and this idol system. This is plain from the first illustration on page 12, and is indicated in Rom. 1:18-23 above.

THE COUNCIL OF THE GODS.



THETIS ENTREATING JUPITER TO HONOR ACHILLES.



The principalities in the heavens are not very clear to us because of faulty translations.

Ex. 14:25

25 And he took off their chariot wheels, and they drove them heavily; so that the Egyptians said, Let us flee from the face of Is'ra-ël; for Jè-hô'vâh fighteth for them against the E-gyp'tians.

Places where the Hebrew has singulars the translators have put plurals.

vs. 25 - Heb. - "He bound the wheel of his chariot, and he made him drive with difficulty." (see Magil's Linear School Bible)

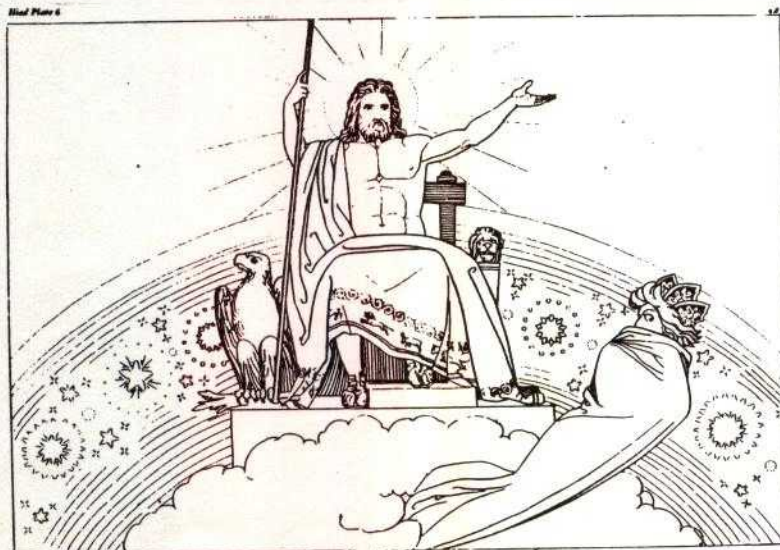
Note some passages from Zohar Vol. III p. 149

Yet here "God made him drive heavily". We interpret these words of the heavenly chariot, which was the guardian angel of Egypt, and which then was rendered imperfect. There were many others dependent on this one, and when it lost its power the lower chariots lost their power,

At that time Egypt's Principality was superior to that of all other nations, but as soon as its power was broken, the power of all the other nations was also broken,

Therefore it says: "and removed the wheel (ofan) of his chariots, not "wheels", signifying that when this was removed all the chariots dependent on it were unable to proceed.

JUPITER SENDING THE EVIL DREAM TO AGAMEMNON.



Note the following strange happening and compare to the picture of the legend.

1 Ki. 22

19 And Mi-ca-iah said, Therefore hear thou the word of Jè-hô'vâh: I saw Jè-hô'vâh sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. 20 And Jè-hô'vâh said, Who shall entice A'hâb, that he may go up and fall at Râ'môth-gil'e-âd? And one said on this manner; and another said on that manner. 21 And there came forth a spirit, and stood before Jè-hô'vâh, and said, I will entice him. 22 And Jè-hô'vâh said unto him, Where-with? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also; go forth, and do so. 23 Now therefore, behold, Jè-hô'vâh hath put a lying spirit in the mouth of all these thy prophets; and Jè-hô'vâh hath spoken evil concerning thee.

Greek and Roman legends are perversions of much heavenly truth, parts of which John reports in the Revelation.

Let us next consider the throne that John saw, it is the focal point of this chapter. The word throne occurs 12 x in relation to God's throne in this very chapter. Jesus told us something about thrones.

Matt. 5
33 Again, ye have heard that it was said to them of old time, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor ¹⁹by Jê-ru'-sâ-lêm, for it is the city of the great King.

ὅτι θρόνος ἐστὶν τοῦ θεοῦ.
because throne it-is of-the God;
Matt. 23 (Father)

22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.
ἐν τῷ οὐρανῷ
in the heaven

ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ
he-is-swearinq in the throne of-the God (Father)

Matt. 19
27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jê'sus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Is'-ra-ël.

Son - ἐπὶ θρόνου δόξης αὐτοῦ,
on throne of-glory of-him,

← 12 thrones for the 12 apostles. *on earth.*

It seems that this chapter refers to the Father's throne. There are 4 living-creatures, in the midst of-the throne and in-a-circle of-the throne. (vs. 6 p. 5) Consider two O.T. passages.

Is. 6
6 In the year that king ūz-zî'âh died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. 2 Above him stood the ser'â-phim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is Jê-hô'vâh of hosts: the whole earth is full of his glory. 4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jê-hô'vâh of hosts. 6 Then flew one of the ser'â-phim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. 8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. 9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed. 11 Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste.

שֵׁרָפִים - 'adonai - plural
(see The God of Israel, David Cooper, p.27)
← seraphim, 6 wings, only here.

* Are these
4 living creatures
seraphim or are they cherubim or are they different altogether? See the course, The Revelation of Jesus Christ, R.H. Mount, 1976, where I compared these 4 living creatures to the cherubim, probably wrongly. (pp. 17-20)
Now we will look again.

Ezk. 1
5 And out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. 6 And every one had four faces, and every one of them had four wings. 10 As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

22 And over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above. 23 And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies. 24 And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host: when they stood, they let down their wings. 25 And there was a voice above the firmament that was over their heads: when they stood, they let down their wings.

of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

26 And above the firmament that was over their heads was the likeness of a throne, as the appearance

The cherubim (Ezekiel):

1. Each one has 4 faces (Ezk. 1:6)
Man, lion, ox, eagle (Ezk. 1:10)
2. Each has 4 wings (Ezk. 1:6)
3. A firmament like crystal above them (Ezk. 1:22)
4. The likeness of a throne was above the firmament. (Ezk. 1:26)
5. The appearance of a man on the throne (Ezk. 1:26)
The one visible being the, Son of man.
6. The 4 living-creatures of Ezk. 1:5 are cherubim.

Ezk. 10

15 And the cher'ubim mounted up: this is the living creature that I saw by the river Che'bar.

20 This is the living creature that I saw under the God of Israhel by the river Che'bar; and I knew that they were cher'ubim. 21 Every one had four faces, and every one four wings; and the likeness of the hands of a man was under their wings. 22 And as for the likeness of their faces, they were the faces which I saw by the river Che'bar, their appearances and themselves; they went every one straight forward.

Ezk. 10

2 And he spake unto the man clothed in linen, and said, Go in between the whirling wheels, even under the cher'ub, and fill both thy hands with coals of fire from between the cher'ubim, and scatter them over the city. And he went in in my sight.

6 And it came to pass, when he commanded the man clothed in linen, saying, Take fire from between the whirling wheels, from between the cher'ubim, that he went in, and stood beside a wheel. 7 And the cher'ub stretched forth his hand from between the cher'ubim unto the fire that was between the cher'ubim, and took thereof, and put it into the hands of him that was clothed in linen, who took it and went out.

7. The fire between the cherubim was God's wrath or judgment on the city.

8. The cherubim are connected to God's wrath.

Gen. 3

24 So he drove out the man; and he placed at the east of the garden of Eden the Cher'ubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

9. They seem to be connected to earthly judgement.

The seraphim (Isaiah 6):

1. Each has one face (Is. 6:2)
2. Each has 6 wings (Is. 6:2)
3. LXX εἶδον τὸν κύριον καθήμενον ἐπὶ θρόνου
I-saw the Lord sitting on (a) throne

"Isaiah saw, and that not when asleep, and dreaming; but God gave him, when awake, an insight into the invisible world ---", Keil-Delitzsch Vol. 7, p. 189. (Is. 6:1)

The Lord that is Jesus, Hebrew, Adonai; Father, Son and Holy Spirit. Holy, holy, holy, (Is. 6:3) (Trinity)

John 12

39 For this cause they could not believe, for that I-sa'iah said again, 40 He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them. 41 These things said I-sa'iah, because he saw his glory; and he spake of him.

John confirms that it was Jesus. (Is. 6:10)

4. "This throne was high and lifted up" in the heaven, (Is. 6:1)

5. This throne was in the temple (Is. 6:1, 4)

6. Coal from the altar, (Is. 6:6, 7) sanctifies.

Lev. 16
 12 And he shall take a censer full of coals of fire from off the altar before Jé-hó'vâh, and his hands full of sweet incense beaten small, and bring it within the veil:

7. The source of the coals is the brazen altar. (Lev. 16:12)

The seraphim administer the love and holiness and mercy of God.

(Keil-Delitzsch Vol. 7 p. 197)

Revelation 4 - The 4 living-creatures

vs. 2 The throne is in the heaven as in Isaiah 6.

One was seen sitting on the throne, and since the only visible image of the Godhead is Jesus (Gen. 1:1, 26, 27) it would appear to be Jesus,

vs. 8 The 4 living-creatures each have 6 wings as in Isaiah's seraphim.

vs. 7 The 4 living-creatures are separate creatures, with one head each as in Isaiah 6. The first living creature like a lion.

The second like a calf

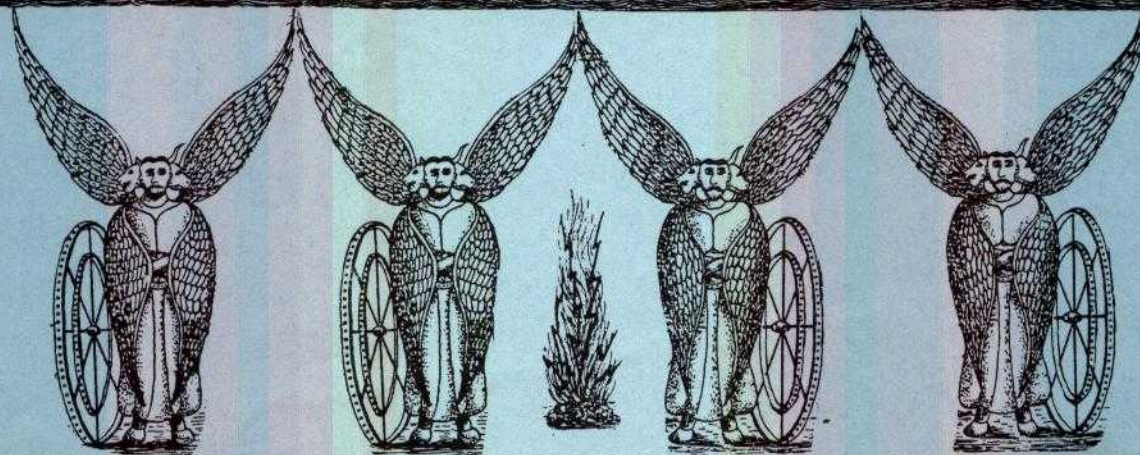
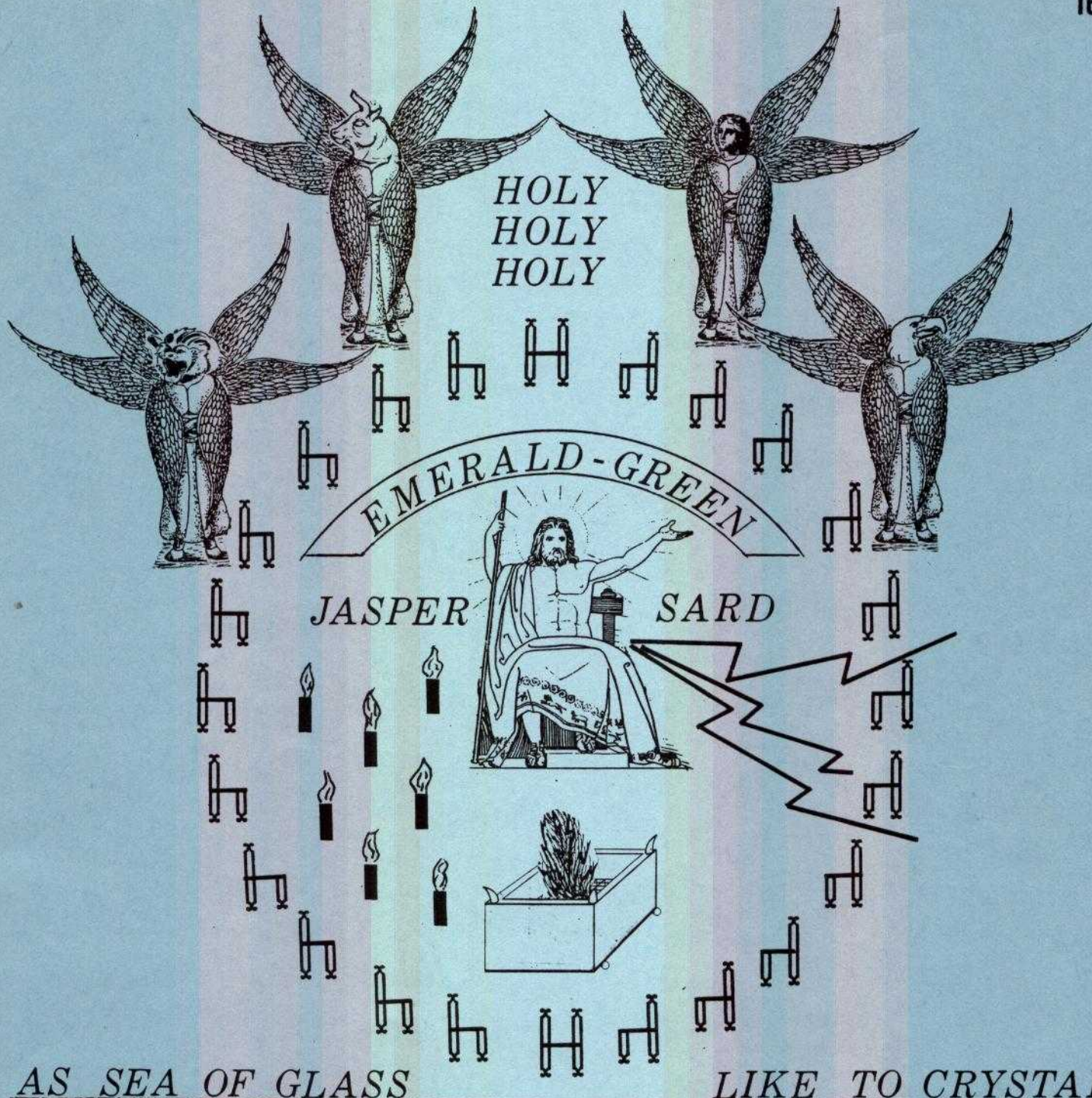
The third, not like, but having the face as of a man.

The fourth like to a flying eagle.

vs. 6 The 4 living-creatures are in the midst of the throne and in-a-circle of the throne; unlike the cherubim under the firmament (Ezk.), but like the seraphim of Is. 6.

There is no way to draw an authentic picture of what John saw, but by making drawings, however inaccurate, our understanding can at least be helped. Consider the drawing on page 16. This is a composite drawing of the cherubim of Ezekiel and Seraphim of Isaiah. Note three striking differences: four faces as against one face, 6 wings as opposed to 4 wings, the cherubim are under the firmament like crystal while the seraphim are above. Wheels are connected in some way with cherubim. There is a fire between the cherubim, while the only fire connected with the seraphim seems to be that of the altar.

The "altar" in the temple is the altar of sacrifice unless otherwise identified as; the golden altar or altar of incense.



The altars are not mentioned yet in this fourth chapter of Revelation. Our first mention of an altar is in Rev. 6:9 and we will consider this passage in more detail when we come to it. This altar is the original after which the brasen altar of the tabernacle was patterned. People who came in contact with the altar were made holy.

Rev. 6
9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: 10 and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course.

Ex. 29
36 And every day shalt thou offer the bullock of sin-offering for atonement: and thou shalt cleanse the altar, when thou makest atonement for it; and thou shalt anoint it, to sanctify it. 37 Seven days thou shalt make atonement for the altar, and sanctify it: and the altar shall be most holy: whatsoever toucheth the altar shall be holy.

Matt. 23
19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

1 Cor. 10
18 Behold Is'ra-él after the flesh: have not they that eat the sacrifices communion with the altar?

Is. 6
5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jê-hô'vâh of hosts. 6 Then flew one of the sér'â-phim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

Hebrew: "--- and the altar shall be holy of holies whosoever touches the altar shall become holy." (see Magil's Linear School Bible)

Consider the statement of Jesus.
Consider the progress.

Altar + all things thereon. (the Lamb)
Sanctuary + the one residing in it. (God the Son!)
Heaven + throne + the one on the throne. (Jehovah)

Consider Paul's statement.

"YOU-be-looking-at the Israeli according-to flesh: are not the (ones) eating the sacrifices partners of-the altar?"

The cleansing effect of the coals from the altar is clearly stated.

Israel will again establish an altar. (Ezk. 43:13-27).

Thus we see the altar of burnt-offering connected with Israel, not the N.T. church, the "body" of the Messiah,

There is a word which occurs 22x in the book of Revelation to which we must pay close attention; the word is homoios (ὅμοιος), "like". This word does not imply any physical likeness but rather characteristics. This can be shown by many scriptures.

The following verses do not even use the word like for they are self-evident.

John 1

29 On the morrow he seeth Jêsus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!

Luke 13

31 In that very hour there came certain Phâr'î-sées, saying to him, Get thee out, and go hence: for Hêr'ôd would fain kill thee. 32 And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected.

Matt. 10

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

The word homoios (ὅμοιος), "like" is used frequently in parables.

Matt. 13

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

Matt. 13

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

Matt. 13

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

Seraphim have 6 wings, that is clear from Isaiah 6:2 and the 4 living-creatures in this chapter have six wings, (vs. 8) That is all we know about seraphim as to what they look like. The first of these 4 is "like" to-(a)-lion, and this describes his characteristics. I have put a lion's head on the living-creature to show this but this living-creature does not have a lion's head. Here is where we must begin to separate figurative from literal.

The second creature has the characteristics of a calf and the fourth the characteristics of an eagle flying.

In the case of the 3rd living-creature we have the statement that it had a face (the face), unlike cherubim with 4 faces. (Ezk. 1:6 p.13) This creature's face is "as" of a MAN, that is, it compared readily to a man's face; not a man's likeness.

➔ Let us leave this scene for a moment and look back into chapters 1-3 of Revelation.

The purpose of God is to establish an earthly Kingdom centered in the Israeli.

Matt. 6

9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

← To be Israel's prayer.

When Israel rejected their King, the Kingdom went into a mystery form. (Matt. 13) In Revelation Vol. I, ch. 1-3 we saw the prophetic

history of the mystery period of the Kingdom of God on this earth. We showed that this period of the mystery form has been largely fulfilled, and that, with absolute accuracy. The central figure in John's first scene is our high priest. God did not cast off national Israel, (Rom. 11:1,2) I believe what we see in Revelation chapters 4-6 is God; Father and Son and Holy Spirit, operating a theocracy over Israel during this same period, for this period runs up to; "for the great day of their wrath came." (Rev. 6:17)

- ① Note in verse 2, page 3, there is one sitting on the throne but nothing said about the appearance of that one.
- ② In verse 3, page 3, the one sitting is "like"; that his characteristics are shown by a stone. Not stones but stone jasper and sard (or carnelian). One cannot but think of the breastplate of the high priest.



Alford p 595.

(ἰασπίς) iaspis = (Ἰᾶσπῆ) yashepheh; jasper, the last stone on the breastplate.

(σάρδιος) sardios = (סרד) ohdem; sardius, the first stone on the breastplate.

Ex. 28

30 And thou shalt put in the breastplate of judgment the ōrim and the Thum mim;

↙ "The lights and the perfections"

The missing letters of the alphabet were, according to the Talmud (Yoma p 352), supplied from added words. On the last stone, the jasper, was written, "Benjamin - the tribes of Jeshurun". On the first stone, the sardius or carnelian, was written, "the names of Abraham, Isaac, Jacob, and Reuben" Midrash Rabbah, Vol. 2, p. 457. Jeshurun means, "the darling upright", a poetical appellation of the people of Israel. (Young's Concordance). Thus these stones indicate all Israel

The one on the throne is the God of all Israel, that is, true seed of Abraham.

③ In verse 3 we are told there is, "a rainbow round-about of the throne like in-sight to emerald-green." This word "rainbow" itself is an interesting word, occurring only here and in Rev. 10:1. The Theological Dictionary of the New Testament makes this statement at the conclusion of a 3 1/2 page article, Vol. III, p. 342; "---its nature as the sign, not of promised grace, but of grace already given." Thus I believe that this scene depicts two things thus far: 1. That Israel is still on God's heart (the breastplate), 2. God's grace is upon Israel, already given, because of the cross. One more look at why "stone" is singular.

Matt. 21

41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. 42 Jē'sūs saith unto them, Did ye never read in the scriptures, 'The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Phār'i-sēes heard his parables, they perceived that he spake of them.

Rom. 9

30 What shall we say then? That the Gēn'tiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: 31 but Is'ra-ēl, following after a law of righteousness, did not arrive at that law. 32 Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; 33 even as it is written, 'Behold, I lay in Zi'on a stone of stumbling and a rock of offence; And he that believeth on him shall not be put to shame.

Mark 12

9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 Have ye not read even this scripture: 'The stone which the builders rejected, The same was made the head of the corner; 11 This was from the Lord, And it is marvellous in our eyes? 12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

Acts 4

11 He is 'the stone which was set at nought of you the builders, which was made the head of the corner. 12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

Luke 20

16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, 'God forbid. 17 But he looked upon them, and said, What then is this that is written, 'The stone which the builders rejected, The same was made the head of the corner? 18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust. 19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

1 Pet. 2:3,4 to Jewish believers.
"If YOU-tasted that the Lord(is) gracious, To whom coming-to, (a) living stone, on-the-one-hand having-been-rejected-and-still-rejected by MEN on-the-other-hand beside God chosen, honoured, ---"

The one on the throne is this "stone".
It would seem that "emerald-green" is figurative of God's grace.

④ In verse 4 we are told of 24 thrones and on the thrones 24 elders, with white garments

and gold crowns. We must try to identify these, "Thrones", is a word never connected with the N.T. assembly, and only once with "Gentile?"-believe

Rev. 3

21 He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

in Rev. 4. The (one) having-victory in the Laodicean "church" period will be seated with Jesus in his throne which is "the throne

Matt. 19

27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jē'sūs said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Is-rā-ēl. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

Matt. 25

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left.

Some would include the 12 apostles with these elders but there are several things against this view.

Acts 15

4 And when they were come to Jē-ru'-sā-lēm, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

6 And the apostles and the elders were gathered together to consider of this matter.

2. Peter as well as the other apostles was promised an earthly throne. (above Matt. 19:28).

3. John sees 24 elders when in accuracy he should have seen 23, if he was one. This

Gen. 37

9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. 10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

← The Son "was-seated" with the Father in the Father's throne; this is exactly what we see here of his glory; the earthly throne of his kingdom. When this occurs the 12 apostles are to be seated, "on 12 thrones judging the 12 tribes of the Israeli."

← That this is an earth throne is clear from Matt. 25.

The thrones of Rev. 4:4 should be connected with Israel. Why 24? Twenty-four occurs 7x in the N.T. but only in Revelation and in connection with these elders.

1. The apostles are always distinguished from elders. (John calls himself, "the elder" II John 1, III John 1.)

4. The apostles belong to the body of Christ not O.T. Israel. ← himself made 12 sons.

5. The elders had been previously clothed in white and had crowns.

Who then are the 24 elders? The number 24 occurs frequently in just one passage of the O.T., which I believe clearly identifies these elders. The whole governing system

1 Chron. 23
23 Now David was old and full of days; and he made Söl'õ-môn his son king over Is'ra-él. 2 And he gathered together all the princes of Is'ra-él, with the priests and the Lé'vites. 3 And the Lé'vites were numbered from thirty years old and upward: and their number by their polls, man by man, was thirty and eight thousand. 4 Of these, twenty and four thousand were to oversee the work of the house of Jè-hó'väh; and six thousand were officers and judges; 5 and four thousand were doorkeepers; and four thousand praised Jè-hó'väh with the instruments which I made, said David, to praise therewith. 6 And David divided them into courses according to the sons of Lé'vi: Gër'shôn, Kô'hâth, and Mè-rá'ri.

was based on the numbers 12 and 24. This system was established by David for the temple yet to be built.

← Levites numbered 38,000.
To oversee the work of the house-

	24,000
Officers and judges	— 6,000
Doorkeepers	— 4,000
Musicians	— 4,000
Total	38,000

Luke 1

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JÈ'SÙS. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David:

← Jesus will sit on the throne of David
This will be during Israel's millennial rest.

1 Chron. 23

25 For David said, Jè-hó'väh, the God of Is'ra-él, hath given rest unto his people; and he dwelleth in Jè-ru'sá-lém for ever:

← The sons of Aaron, the priests.

1 Chron. 24

24 And the courses of the sons of Aár'ôn were these. The sons of Aár'ôn: Nâ'dâb and Á-bí'hû, E-lè-á-zâr and Íth'á-mâr. 2 But Nâ'dâb and Á-bí'hû died before their father, and had no children: therefore E-lè-á-zâr and Íth'á-mâr executed the priest's office. 3 And David with Zâ'dók of the sons of E-lè-á-zâr, and Á-hím'è-lèch of the sons of Íth'á-mâr, divided them according to their ordering in their service.

- 1. Jehoiarib
- 2. Jedaiab
- 3. Harim
- 4. Seorim
- 5. Malchijah
- 6. Mijamin
- 7. Hakkoz
- 8. Abijah
- 9. Jeshua
- 10. Shecaniah
- 11. Eliashib
- 12. Jakim
- 13. Huppah
- 14. Jeshebeab
- 15. Bilqah
- 16. Immer
- 17. Hezir
- 18. Happizzes
- 19. Pethahiah
- 20. Jehezkel
- 21. Jachin
- 22. Gamul
- 23. Delaiah
- 24. Maaziah

7 Now the first lot came forth to Jè-hoi'á-rib, the second to Jè-dá'í-áh, 8 the third to Há'rim, the fourth to Sè-ó'rim, 9 the fifth to Mál-chi'jah, the sixth to Mij'á-min, 10 the seventh to Há'k'kóz, the eighth to Á-bí'jah, 11 the ninth to Jèsh'ú-á, the tenth to Shèc-á-ní'áh, 12 the eleventh to E-lí'á-shib, the twelfth to Já'kim, 13 the thirteenth to Húp'páh, the fourteenth to Jè-shèb'è-áb, 14 the fifteenth to Bil'gáh, the sixteenth to Ím'mér, 15 the seventeenth to Hè'zir, the eighteenth to Há'p'piz-zéz, 16 the nineteenth to Pèth-á-hi'áh, the twentieth to Jè-hèz'kèl, 17 the one and twentieth to Já'chín, the two and twentieth to Gá'mül, 18 the three and twentieth to Dè-lá'í-áh, the four and twentieth to Mä-á-zí'áh. 19 This was the ordering of them in their service, to come into the house of Jè-hó'väh according to the ordinance given unto them by Aár'ôn their father, as Jè-hó'väh, the God of Is'ra-él, had commanded him.

These may well be the very elders of Rev. 4:4, or representatives thereof.

Even the musicians were in 24 courses (1 Chron. 25:9-31). A total of 288,000 served the King, 12 courses of 24,000 each. (1 Chron. 27:1-15)

1 Chron 27

27 Now the children of Is'ra-él after their number, to wit, the heads of fathers' houses and the captains of thousands and of hundreds, and their officers that served the king, in any mat-

ter of the courses which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

These elders wear, "garments white", himationis (ἱματίοις) leukois (λευκοῖς), the

Matt. 26 ⁶⁵ Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: ← word "garments" while in no way conclusive is the same word as used in the "garments" of the high priest.

The crowns on these elders are stephanoi (στέφανου), the victors crown. (Rev. 2:10, 3:11)

⑤ In verse 5, page 4 we are told lightnings, noises or voices, and thunders proceed from the throne. Then we are told of seven torches which are the seven spirits of God.



John 15
²⁶ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me;

← The Spirit of the Truth which is-proceeding-out from the Father
(also John 16:13, I John 4:6)
(also John 14:17)

1 For the law of The Spirit of-the-Life in Messiah Jesus

Rom. 8
² For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.



2 Cor. 4
¹³ But having the same spirit of faith, according to that which is written, 'I believed, and therefore did I speak; we also believe, and therefore also we speak;

← But having The same Spirit of-the-Trust according-to the thing having-been- and-still-written



3 The God dispatched-out The Spirit of-the-Son of-him into the hearts of-us

Gal. 4
⁶ And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Ab'ba, Father.



Heb. 10
²⁸ A man that hath set at nought Mo'ses' law dieth without compassion on the word of two or three witnesses: ²⁹ of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified 'an unholy thing, and hath done despite unto the Spirit of grace?'

↙ And having- insulted-within The Spirit of-the-Favor



1 Pet. 4

14 If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you.

That The Spirit of the Glory even the (one) of the God is resting again on YOU.

6

For the witness of Jesus is The Spirit of the Prophecy.

Rev. 19

10 And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jê'sus: worship God: for the testimony of Jê'sus is the spirit of prophecy.



7

I cannot believe that it is accidental that there are exactly seven statements matching these 7 torches. Note that in every case the ASV has not used the article in the Greek text, The Spirit of; The Truth, The Life, The Trust, The Son, The Favor, The Glory and The Prophecy.

6 In verse 6 page 5 we are told of (a) sea of-glass "like" to crystal. We have an O.T. reference in Ezk. 1:22. And Ezk. 1

22 And over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above. 23 And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies.

perhaps another closely related passage in Ex. 24:9-11.

Ex. 24

9 Then went up Mō'sēs, and Aār'ōn, Nā'dāb, and A-bi'hū, and seventy of the elders of Is'rā-ēl: 10 and they saw the God of Is'rā-ēl: and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness. 11 And upon the nobles of the children of Is'rā-ēl he laid not his hand: and they beheld God, and did eat and drink.

26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

Ezk. 10

10 Then I looked, and behold, in the firmament that was over the head of the chér'û-bim there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne.

sapphire

This "sea" seems to be a wall of separation between the holiness of God above and the world of evil below. All I find in commentaries are various opinions.

We further encounter in verse 6 the 4 living-creatures. Alford and Bible Commentary prefer "living-beings". We have already noticed a good deal about these 4 living-beings.

7 In verse 7 page 6 our attention is called to the likeness of these living-beings. Now that we have come this far perhaps we can

understand these living-beings better. These beings are loaded with eyes in front and in back, (vs. 6 p. 5)

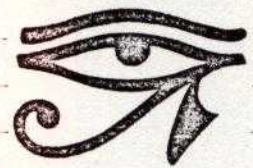
2 Chron. 16

For the eyes of Jê-hô'vâh run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.

Prov. 15

3 The eyes of Jê-hô'vâh are in every place, Keeping watch upon the evil and the good.

UTCHAT



The symbolism in the "eyes" seems clear. This fact of scripture has its counterpart in paganism in the all seeing eye.

The eye of the Sun

As I stated before I believe this whole scene depicts God's concern with and protection of his people, perhaps primarily during this long diaspora. Consider the wings of these beings, six or 3 pair. There are 4 living-beings, hence 12 pair of wings, again connect to the 12 tribes. These details

Gen. 19
19 And the two angels came to Sôd'ôm at even; and Lot sat in the gate of Sôd'ôm; and Lot saw them, and rose up to meet them;

16 But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, Jê-hô'vâh being merciful unto him; and they brought him forth, and set him without the city.

are not in scripture to fill up space. Note at Sodom 2 angels with 4 hands total, rescued; Lot, his wife, two daughters; four persons. Scripture carefully states that the men took hold of their hand. God knew that was all that would leave.

Now note God's protection symbolized with wings.

Matt. 23
37 O Jê-ru'sâ-lêm, Jê-ru'sâ-lêm, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

2 Chron. 7

12 And Jê-hô'vâh appeared to Sôl'ô-môn by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. 13 If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among my people; 14 if my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 15 Now mine eyes shall be open, and mine ears attent, unto the prayer that is made in this place. 16 For now have I chosen and hallowed this house, that my name may be there for ever; and mine eyes and my heart shall be there perpetually.

Is. 31

4 For thus saith Jê-hô'vâh unto me, As the lion and the young lion growling over his prey, if a multitude of shepherds be called forth against him, will not be dismayed at their voice, nor abase himself for the noise of them: so will Jê-hô'vâh of hosts come down to fight upon mount Zi'ôn, and upon the hill thereof. 5 As birds hovering, so will Jê-hô'vâh of hosts protect Jê-ru'sâ-lêm; he will protect and deliver it, he will pass over and preserve it.

Ruth 2
Boaz speaking to Ruth

12 Jê-hô'vâh recompense thy work, and a full reward be given thee of Jê-hô'vâh, the God of Is'ra-êl, under whose wings thou art come to take refuge.

It would certainly appear that God's symbolisms were far better known to the ancient pagans than they are to us. We tend to pass over these things; but from the tower of Babel many of God's truths spread throughout the world, often perverted.



Marduc - the creator,
 ← Babylonian
 Note the 2 pair of wings
 of the cherubim
 (From Symbols Signs + Signets,
 Ernst Lehner, Dover Publications)

Ashur →
 God of war
 Assyrian
 Note the wings
 and the wheel of
 cherubim,



The characteristic and symbolism of the lion.
 Let us turn first to the heavens, from which
 we see two different lions which correspond
 with scripture.

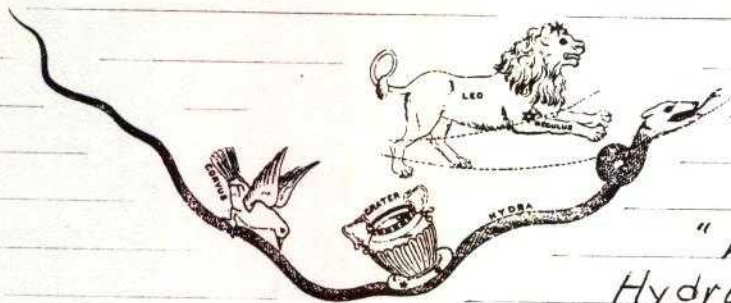
"YOUR opponent Devil is-walking-
 around as (a) howling lion seeking
 whom to-swallow." 1 Pet. 5:8 Also
 representing the "man of sin."



Orion

Orion is the conqueror,
 Betelgeuz; "the coming of
 the branch"
 Bellatrix: "quickly-coming"
 or "swiftly destroying."
 Al Nitak: "the wounded
 one."
 Rigel: "the foot that
 crusheth."
 Saiph: "bruised"
 etc.
 (Orion is in scripture
 Job 9:9, 38:31 and Amos 5:8)

The victorious lion is
 Rev. 5 ⁵ and one
 is also shown,
 landing on the
 fleeing serpent.
 of the elders saith unto me, Weep
 not; behold, the Lion that is of the
 tribe of Ju'dah, the Root of David,
 hath overcome to open the book
 and the seven seals thereof.



The lion

Regulus: "treading under foot"

Denebola: "the judge" or "Lord who cometh"

Hydra: "he is abhorred"

Crater: (The cup)

*** The living-creature like a lion is at once both disciplining and defending Israel.**

Hos. 5

13 When E'phra'im saw his sickness, and Ju'dah saw his wound, then went E'phra'im to As-syr'i-a, and sent to king Ja'reb: but he is not able to heal you, neither will he cure you of your wound. 14 For I will be unto E'phra'im as a lion, and as a young lion to the house of Ju'dah: I, even I, will tear and go away; I will carry off, and there shall be none to deliver. 15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

6 Come, and let us return unto Je-ho'väh: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: on the third day he will raise us up, and we shall live before him.

Hos. 11

9 I will not execute the fierceness of mine anger, I will not return to destroy E'phra'im: for I am God, and not man; the Holy One in the midst of thee; and I will not come in wrath. 10 They shall walk after Je-ho'väh, who will roar like a lion; for he will roar, and the children shall come trembling from the west. 11 They shall come trembling as a bird out of E'gypt, and as a dove out of the land of As-syr'i-a; and I will make them to dwell in their houses, saith Je-ho'väh.

Joel 3

14 Multitudes, multitudes in the valley of decision! for the day of Je-ho'väh is near in the valley of decision. 15 The sun and the moon are darkened, and the stars withdraw their shining. 16 And Je-ho'väh will roar from Zi'on, and utter his voice from Je-ru'sa-lem; and the heavens and the earth shall shake: but Je-ho'väh will be a refuge unto his people, and a stronghold to the children of Is-ra-él. 17 So shall ye know that I am Je-ho'väh your God, dwelling in Zi'on my holy mountain: then shall Je-ru'sa-lem be holy, and there shall no strangers pass through her any more.

The lion is regarded as the king of beasts, Solomon made lions for his throne.

The calf (or ox or bullock) is not as clear. True, the bull appears in the Zodiac and is a common animal for sacrifice, but it was also worshiped in Egypt



← Taurus

Al Debaran: "the leader" or "governor"

El Nath: "wounded" or "slain"

Nu. 7

These were the princes of the tribes, these are they that were over them that were numbered: 3 and they brought their oblation before Je-ho'väh, six covered wagons, and twelve oxen; a wagon for every two of the princes, and for each one an ox: and they presented them before the tabernacle.

(two aspects) ↗

← Each of the princes of Israel brought one ox, 12 in all, for service in the tabernacle.

Bull-god Apis



1 Kings 10

18 Moreover the king made a great throne of ivory, and overlaid it with the finest gold. 19 There were six steps to the throne, and the top of the throne was round behind; and there were stays on either side by the place of the seat, and two lions standing beside the stays. 20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

Ezk. 1

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like burnished brass.

← The sole of the feet of the cherubim was like calves feet, that is cloven feet.

2 Chron. 4

2 Also he made the molten sea of ten cubits from brim to brim, round in compass; and the height thereof was five cubits; and a line of thirty cubits compassed it round about. 3 And under it was the likeness of oxen, which did compass it round about, for ten cubits, compassing the sea round about. The oxen were in two rows, cast when it was cast. 4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set upon them above, and all their hinder parts were inward. 5 And it was a handbreadth thick; and the brim thereof was wrought like the brim of a cup, like the flower of a lily: it received and held three thousand baths.

Solomon made a molten sea resting on 12 oxen. (estimated to hold 15,000 gals. of water)



Supposed form of the Molten Sea, or Great Laver, made by Solomon for the Temple.

Now it is at least of interest to note that Josephus, Antiquities, Book 8;

7:5 says that Solomon --- fell into error --- when he made the images of brazen oxen that supported the brazen sea, and the images of lions about his own throne ---." (see 1 Chron. 22:5)

2 Sam. 7

7 And it came to pass, when Jê-hô'vâh had given him rest from all his enemies round about, 2 that the king said unto Nâ'thân the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. 3 And Nâ'thân said to the king, Go, do all that is in thy heart; for Jê-hô'vâh is with thee. 4 And it came to pass the same night, that the word of Jê-hô'vâh came unto Nâ'thân, saying, 5 Go and tell my servant David, Thus saith Jê-hô'vâh, Shalt thou build me a house for me to dwell in? 6 For I have not dwelt in a house since the day that I brought up the children of Is'ra-êl out of E'gypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all places wherein I have walked with all the children of Is'ra-êl, spake I a word with any of the tribes of Is'ra-êl, whom I commanded to be shepherd of my people Is'ra-êl, saying, Why have ye not built me a house of cedar? 8 Now therefore thus shalt thou say unto my servant David, Thus saith Jê-hô'vâh of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldst be prince over my people, over Is'ra-êl; 9 and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. 10 And I will appoint a place for my people Is'ra-êl, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, 11 and as from the day that I commanded judges to be over my people Is'ra-êl; and I will cause thee to rest from all thine enemies. Moreover Jê-hô'vâh telleth thee that Jê-hô'vâh will make thee a house. 12 When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom for ever.

1969 Postage Stamp

2 Sam. 8:15



David was not to build the temple, this was left to Solomon. While we are well acquainted with the name Solomon we do not remember that God gave Solomon a new name

2 Sam. 12

24 And David comforted Bâth-shê'bâ his wife, and went in unto her, and lay with her; and she bare a son, and he called his name Sôl'ô-môn. And Jê-hô'vâh loved him; 25 and he sent by the hand of Nâ'thân the prophet; and he called his name Jêd-i-dî'âh, for Jê-hô'vâh's sake.

Jedidiah - (Gesenius - "the delight of Jehovah")

The temple with all the "furniture" was accepted by God.

2 Chron. 6

32 Moreover concerning the foreigner, that is not of thy people Is'ra-êl, when he shall come from a far country for thy great name's sake, and thy mighty hand, and thine outstretched arm; when they shall come and pray toward this house: 33 then hear thou from heaven, even from thy dwelling-place, and do according to all that the foreigner calleth to thee for; that all the peoples of the earth may know thy name, and fear thee, as doth thy people Is'ra-êl, and that they may know that this house which I have built is called by thy name.

2 Chron. 7

7 Now when Sôl'ô-môn had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of Jê-hô'vâh filled the house. 2 And the priests could not enter into the house of Jê-hô'vâh, because the glory of Jê-hô'vâh filled Jê-hô'vâh's house. 3 And all the children of Is'ra-êl looked on, when the fire came down, and the glory of Jê-hô'vâh was upon the house; and they bowed themselves with their faces to the ground upon the pavement, and worshipped, and gave thanks unto Jê-hô'vâh, saying, For he is good; for his loving-kindness endureth for ever.

The bullock heads the list of Israel's burnt-offerings; LXX (ὁλοκαύτωμα) holokautōma, Divry's Dictionary, "holocaust."

Lev. 1

3 If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jê-hô'vâh. 4 And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him. 5 And he shall kill the bullock before Jê-hô'vâh: and Aâr'on's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting.

bullock - LXX (μόσχος) moskos, the same word as Rev. 4:7, p. 5.

We see the national Israel in two phases.

Exalted as a nation, heading up all world powers. Remember the star Al Debaran, p. 27, "the leader" or "governor." Many scriptures attest to this phase.

When Israel disobeyed God, although still loved of God, they went, as a nation, into world wide dispersion. (Diaspora)

No longer able to offer burnt-offerings in the temple, the people themselves became the burnt-offering, (holocaust).

Holocaust Stamp 1973



2 Sam. 7

23 And what one nation in the earth is like thy people, even like is'ra-ël, whom God went to redeem unto himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, before thy people, whom thou redeemedst to thee out of E'gypt, from the nations and their gods? 24 And thou didst establish to thyself thy people is'ra-ël to be a people unto thee for ever; and thou, Jê-hô'vâh, becamest their God.

Ps, 116

15 Precious in the sight of Jê-hô'vâh is the death of his saints.

Jer. 30

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

This dual role of Israel is given in Deut. 28.

Deut. 28

28 And it shall come to pass, if thou shalt hearken diligently unto the voice of Jê-hô'vâh thy God, to observe to do all his commandments which I command thee this day, that Jê-hô'vâh thy God will set thee on high above all the nations of the earth: 2 and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of Jê-hô'vâh thy God.

* The second living-creature, the one like to a calf, I believe, has to do with this two-fold (cloven-footed) walk of Israel, nationally.

15 But it shall come to pass, if thou wilt not hearken unto the voice of Jê-hô'vâh thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee.

The face as of (a) MAN is the 3rd living-creature; not "like a man". To be "like a man" would imply that this living-creature had a sinful nature, as a man had after the fall in the garden of Eden. This living-creature by God's throne has no such fallen nature, yet understands MAN and ministers God's favor or chastening to MAN.

Ps. 8

- 4 What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
5 For thou hast made him but little lower than God,
And crownest him with glory and honor.
6 Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:

One aspect God considers of man is how men treat the Jews.

* Believing that Rev. 4 is a view of God's council regarding Israel, not Gentiles, it would seem that this third living-creature deals with men individually. This being has the face as of a MAN.
There are 3 "divisions?" of Jews:

Those of their father the devil, John 8:44; those "petrified" in heart to preserve a national Israel, Matt. 13:10-17, Rom 11:25, 26; those who believe that Jesus is the Messiah. (see Hebrews Commentary page 155)

Mal. 4

- 4 Remember ye the law of Mō'sēs my servant, which I commanded unto him in Hō'rēb for all Is'rā-ēl, even statutes and ordinances. 5 Behold, I will send you E-li'jah the prophet before the great and terrible day of Jē-hō'vāh come. 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

← The final work toward this end will be the coming of Elijah. Then when Jesus the Messiah comes all Israel (of the faith of Abraham) will be saved, Rom. 11:26.

I hesitate to say that any of the constellations represent this aspect of these living-creatures.

Ps. 147

- 2 Jē-hō'vāh doth build up Jē-ru'sā-lēm;
He gathereth together the out-casts of Is'rā-ēl.
3 He healeth the broken in heart,
And bindeth up their wounds.
4 He counteth the number of the stars;
He calleth them all by their names.
5 Great is our Lord, and mighty in power;
His understanding is infinite.
6 Jē-hō'vāh upholdeth the meek;
He bringeth the wicked down to the ground.

Much of the knowledge of the stars has been lost long ago. God named the stars.

Auriga:

(the shepherd)
Star in the goat,
Alioth-"a she goat"

Menkilinon - "the band or chain of the goats."
Maaz - "a flock of goats."



Auriga



Perseus

Perseus: (the breaker) In the Denderah Zodiac his name is Karknem, "he who fights and subdues." Mirfak; "who helps" Al Genib - "who carries away" The head is called: Rosh Satan - "Satan's head"

These are things of interest, but not what one would call hard evidence; yet in Ps. 147 (p. 30)

- Ps. 19
- 19 The heavens declare the glory of God; And the firmament showeth his handiwork.
 - 2 Day unto day uttereth speech, And night unto night showeth knowledge.
 - 3 There is no speech nor language; Their voice is not heard.
 - 4 Their line is gone out through all the earth, And their words to the end of the world. In them hath he set a tabernacle for the sun,
 - 5 Which is as a bridegroom coming out of his chamber, And rejoiceth as a strong man to run his course.
 - 6 His going forth is from the end of the heavens, And his circuit unto the ends of it; And there is nothing hid from the heat thereof.

vs. 3 we have "He healeth the broken in heart" versus vs. 6 "He bringeth the wicked down to the ground," two aspects.

Ps. 19 is of particular interest, in view of present world events.

Israel's Postage Stamp →

1972

Antenna, Satellite, Rainbow

Note the scripture →

Ps. 19: 4



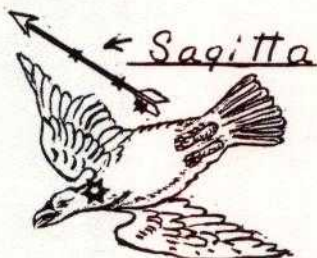
The rainbow is regarded by rabbis as the sign of the Messiah's coming.

Consider now the last living-creature, "like to an eagle flying." The meaning here is quite clear and in a way confirms the idea that these living-creatures watch over Israel.

Ex. 19

4 Ye have seen what I did unto the E-gyp'tians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession 'from among all peoples: for all the earth is mine: 6 and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of is'ra-él.

↙ This scripture is on Israel's postage stamps for 1960 and 1970.



Aquila

Sagitta: Scham - "destroying"

Aquila: Tarared - "wounded", "torn". Deneb - "the Lord or Judge cometh."

While Israel is gathered they must yet be judged.

* It seems that the being "as a flying eagle" has to do with regathering.

Matt. 25

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: 33 and he shall set the sheep on his right hand, but the goats on the left.

We will see more of these things later.

Summary of the 4 living-creatures.

1. Lion

Disciplining and defending Israel.

2. Calf

Overseeing the holocaust and then the elevation of Israel.

3. Face as a man

Showing compassion on the broken hearted of Israel and bringing down the wicked of Israel.

4 Flying eagle

Gathering and protecting Israel.

⑧ In verse 8, page 6, recall that these living-creatures have each 6 wings as do seraphim which I believe them to be. These living-creatures

Ps. 121 never rest, day or night. They constantly say "holy, holy, holy".

⁴ Behold, he that keepeth Is'ra-él
Will neither slumber nor sleep.

Note the trilogy of names:

Jehovah the God the Almighty

Note the trilogy of action:

The one who was - the one being - the one coming.

Verse 9 the trilogy of praise: (page 7)

glory honor thanks

Verse 9 the trilogy united in unity:

the one sitting on the throne - namely -
the one living with-reference-to the ages
of the ages.

⑨ Through verse 8 we have the scene described, but in verse 9 we are told of future action; "At-the-time-that the living-creatures shall-give glory etc."

Verse 10, page 7, continues the futures, The 24 elders; will-fall, will worship and will-cast their crowns. These futures are made presents in K.J. What the 24 elders will say at that point is in verse 11, page 8. This will come later.

Chapter 5

vs 1 και εἶδον ἐπὶ τὴν δεξιὰν τοῦ
 and I-saw on the right (hand) of-the
 καθημένου ἐπὶ τοῦ θρόνου βιβλίον
 (one) sitting on the throne (a) little-book
 γεγραμμένον ἔσωθεν καὶ ὀπίσθεν,
 having-been-and-still-written within and at-the-
 κατεσφραγισμένον
 back having-been-and-still-completely-sealed
 σφραγῖσιν ἑπτὰ.
 by-seals seven.

And I-saw on the right (hand) of-the (one) sitting on the throne (a) little-book having-been-and-still-written within and at-the-back, having-been-and-still-completely-sealed by seven seals.

KJ

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

* The book lies free "on" the right hand not "in". The contents are not revealed. I don't believe speculation at this point is of any value.

ASV

5 And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals.

vs 2 και εἶδον ἄγγελον ἰσχυρὸν
 and I-saw angel (a) strong
 κηρύσσοντα ἐν φωνῇ μεγάλῃ· τις ἄξιος
 preaching in voice (a) great; who (is) worthy
 ἀνοῖξαι τὸ βιβλίον καὶ λύσαι τὰς
 to-open the little-book and to-break the
 σφραγίδας αὐτοῦ;
 seals of-it?

And I-saw (a) strong angel preaching in (a) great voice; who (is) worthy to-open the little-book and to-break the seals of-it?

KJ

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

* I think we can show later that the strong angel is the Messiah of the O.T. theophanies.

ASV

2 And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

It should not surprise us that the Messiah is presented in many ways.

vs.3 καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ
 and not-one he-was-able in the heaven
 οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς
 neither on the earth nor underneath the
 γῆς ἀνοῖξαι τὸ βιβλίον οὔτε βλέπειν
 earth to-open the little-book nor to-be
 αὐτό,
 looking-at it.

And not-one in the heaven neither on the earth
 nor underneath the earth was-able to-open the
 little-book nor to-be-looking-at it.

KJ

3 And no man in heaven, nor in
 earth, neither under the earth,
 was able to open the book, nei-
 ther to look thereon.

* Not; to be looking at it closed,
 but rather no one was-able
 to open the little-book and
 then look at it in order to be
 reading it. This verse also tells
 of 3 places there are beings;

ASV
 no one in the heaven, or on the
 earth, or under the earth, was able
 to open the book, or to look thereon.

heaven, on the earth, and underneath the earth.

vs.4 καὶ ἔκλαιον πολὺ, ὅτι οὐδεὶς
 and I-was-weeping much, that not-one
 ἄξιος εὑρέθη ἀνοῖξαι τὸ βιβλίον
 worthy he-was-found to-open the little-book
 οὔτε βλέπειν αὐτό,
 nor to-be-looking-at it.

And I-was-weeping much, that not-one was-
 found worthy to-open the little-book nor to-be-
 looking-at it.

KJ

4 And I wept much, because no
 man was found worthy to open
 and to read the book, neither to
 look thereon.

ASV

4 And I wept much, because no
 one was found worthy to open the
 book, or to look thereon:

* Much has
 been written
 in regards to this little-book, mostly speculation.
 Can we do any better? Let us ask some
 questions.

1. Why would John have "wept much" that
 no one was found worthy to open the book
 unless he had some general idea of what
 was in the book?

2. Why was it said in verse 2 (page 33) that the strong angel was "preaching" not "proclaiming"? The word is *kērussō* (κηρύσσω), translated in KJ: preach 53x, proclaim 2x, publish 5x, preacher 1x.

3. Why was the book simply lying on the right hand of the one on the throne?

4. Why was the book sealed with 7 seals?

5. Why was the strong angel even trying to find someone worthy to open the book? The preaching of the strong angel must have been heard in heaven, on earth, and underneath the earth. Continue further for a moment.

vs. 5 καὶ εἷς ἐκ τῶν πρεσβυτέρων
and one out-of the elders
λέγει μοι μὴ κλαῖε. ἰδοὺ
he-is-saying to-me: not you-be-weeping: behold
ἐνίκησεν ὁ λέων ὁ ἐκ
he-had-victory, the lion, namely-the (one) out-of
τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοίξαι
the tribe of-Juda, the root of-David, to-open
τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ.
the little-book and the seven seals of-it.

And one out-of the elders is-saying to-me:
you-be-not-weeping; behold the lion namely-
the (one) out-of the tribe of-Juda, the root
of-David had-victory to-open the little-book
and the seven seals of-it.

KJ
5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

ASV
5 and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Jū'dāh, the Root of David, hath overcome to open the book and the seven seals thereof.

* We have here another indication John is not one

of the elders, as many maintain, or he would have known what the elder knew. Further we now have two more pictures of Jesus: 1. the victorious Lion of the tribe of Judah (p.27), 2. the Root of David. He doesn't open the book but he does break the seals, but in what capacity? How was the victory won?

vs. 6 καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ
 and I-saw in midst of-the throne and
 τῶν τεσσάρων ζώων καὶ ἐν μέσῳ
 of-the four living-creatures and in midst
 τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς
 of-the elders (a) lamb having-stood-
 ὡς ἑσφαγμένον,
 and-still-standing as having-been-and-still-
 ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς
 slain, having horns seven and eyes
 ἑπτὰ, οἳ εἰσὶν τὰ ἑπτὰ πνεύματα
 seven, which they-are the seven spirits
 τοῦ θεοῦ ἀπεσταλμένοι
 of-the God having-been-and-still-dispatched
 εἰς πᾶσαν τὴν γῆν.
 into all the earth.

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

KJ

6 And I beheld, and, lo, in the
 midst of the throne and of the
 four beasts, and in the midst of
 the elders, stood a Lamb as it had
 been slain, having seven horns
 and seven eyes, which are the
 seven Spirits of God sent forth
 into all the earth.

ASV

6 And
 I saw 'in the midst of the throne
 and of the four living creatures,
 and in the midst of the elders, a
 Lamb standing, as though it had
 been slain, having seven horns,
 and seven eyes, which are the
 'seven Spirits of God, sent forth
 into all the earth.

* The lamb is
 in the midst of the
 throne. Such a
 picture is impossible

to draw, but it indicates that
 the lamb is really one with the one sitting
 on the throne. This is a figurative book and
 this present scene has to do with the admin-
 istration of Israel during this period of the
 kingdom in mystery form.

The lion of Judah had victory in the lamb.
 The lamb had stood and still stands, but
 it is as having been slain and still slain.

The "lamb sacrifice" is amnos (ἀμνός), and
 is the word used for Israel's morning and
 evening sacrifice. This lamb is not directly

connected with the N.T. "body." In the N.T. amnos only occurs 4x and always in other than "church" letters.

Acts 8

31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. 32 Now the passage of the scripture which he was reading was this, 'He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth: 33 In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? 35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jē'sūs.

29 On the morrow he seeth Jē'sūs coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!

35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jē'sūs as he walked, and saith, Behold, the Lamb of God!

To a Jewish proselyte, John the Baptist to his disciples, and Peter to Jewish Christians.

1 Pet. 1

17 And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: 18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 19 but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ:

The "lamb" in the throne is (ἀρνίον) arnion, used 28x in Rev. in reference to Jesus.

The lamb is standing, having been raised from the dead. The lamb is still slain, thus remaining a present sacrifice for Israel in the primary picture. The lamb has 7 horns.

Dan. 8

21 And the rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king.

Horns are a symbol of world power and we will consider these later. The eyes are the 7 spirits of God which we encountered before (Rev. 4:5) in figure as torches. (p.23)

Luke 1

67 And his father Zach-ā-ri'ās was filled with the Holy Spirit, and prophesied, saying, 68 Blessed be the Lord, the God of is'ra-ēl; For he hath visited and wrought redemption for his people, 69 And hath raised up a horn of salvation for us In the house of his servant David

2 Chron. 16 9 For the eyes of Jē-hō'vāh run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.

Zech. 3

8 Hear now, O Jōsh'ū-ā the high priest, thou and thy fellows that sit before thee; for they are men that are a sign: for, behold, I will bring forth my servant the Branch. 9 For, behold, the stone that I have set before Jōsh'ū-ā; upon one stone are seven eyes: behold, I will engrave the graving thereof. saith Jē-hō'vāh of hosts, and I will remove the iniquity of that land in one day. 10 In that day, saith Jē-hō'vāh of hosts, shall ye invite every man his neighbor under the vine and under the fig-tree.

We cannot digress further at this point but note the postage stamp of Israel, 1960

The seven spirits have been and still are dispatched, (ἀποστέλλω) apostellō, better than "sent" as both KJ and ASV. The idea is, sent with a commission, (Thayer). Webster on "dispatch" says: "especially on official business." (Note p.23,24)

The lamb is about to take the little book out of the hand of the one on the throne, vs.7.



VS. 7 καὶ ἦλθεν καὶ εἶληφεν
 and he-came and he-has-taken-and-
 ἐκ τῆς δεξιᾶς τοῦ
 still-has out-of the right (hand) of-the(one)
 καθημένου ἐπὶ τοῦ θρόνου.
 sitting on the throne.

And he-came and he-has-taken-and-still-
 has (the book κτ) out-of the right (hand)
 of-the(one) sitting on the throne.

KJ
 7 And he came and took the
 book out of the right hand of him
 that sat upon the throne.

* Note how the Greek shows
 the progress of the action
 while John is watching.

ASV
 7 And he came,
 and he taketh it out of the right
 hand of him that sat on the throne.

VS. 8 καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ
 and when he-took the little-book, the
 τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες
 four living-creatures and the twenty four
 πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου,
 elders they-fell in-sight of-the lamb,
 ἔχοντες ἕκαστος κιθάραν καὶ φιάλας
 having each (a) kithara and pans
 χρυσᾶς γεμούσας θυμιαμάτων,
 made-of-gold being-loaded of-incenses,
 αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων,
 which they-are the prayers of-the holy(ones).

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

KJ
 8 And when he had taken the
 book, the four beasts and four
 and twenty elders fell down before
 the Lamb, having every one of
 them harps, and golden vials full
 of odours, which are the prayers
 of saints.

ASV
 8 And when he had taken the book,
 the four living creatures and the
 four and twenty elders fell down
 before the Lamb, having each one
 a harp, and golden bowls full of
 incense, which are the prayers of
 the saints.

* pans of incense
 have no connection
 with the N.T.

the sons of Aaron, the priests
 of Israel, the 24 elders. →
 (see page 23)

"body", but with 2 Chron. 13

10 But as for us, Jê-
 hô'vâh is our God, and we have
 not forsaken him; and we have
 priests ministering unto Jê-hô-
 vâh, the sons of Aâr'ôn, and the
 Lê'vites in their work: 11 and they
 burn unto Jê-hô'vâh every morn-
 ing and every evening burnt-of-
 ferings and sweet incense:

The kithara likewise has no connection with the N.T. "body" but with the temple. (Ps. 33:2, 43:4 etc.)

2 Chron. 9
11 And the king made of the 'al'gum-trees terraces for the house of Jé-hó'váh, and for the king's house, and harps and psalteries for the singers: and there were none such seen before in the land of Jü'dáh.

← It is interesting to notice that a "golden" censer was used on the day of atonement. It seems that the kitharas and gold pans of incense are held by the 24 elders, not the 4 living-creatures, as the elders only, represent the holy ones and offer incense for them.

Perhaps this is a good place to look back at the questions raised beginning on page 34. John wept because he had some idea what was in the book. Note the interest in the last days.

Dan. 12

5 Then I, Dán'íel, looked, and behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side. 6 And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished. 8 And I heard, but I understood not: then said I, O my lord, what shall be the issue of these things? 9 And he said, Go thy way, Dán'íel; for the words are shut up and sealed till the time of the end. 10 Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand. 11 And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13 But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days. - right.

Acts 1

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Is'ra-él?

← Note the apostle's interest in the future Kingdom.

Heb. 11

8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with I'saac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose builder and maker is God.

← Note Abraham looked for the heavenly city.

Jesus preached the good news of the Kingdom.

Matt. 4

17 From that time began Jé'sus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

The preaching of the N.T. church is:

"We preach Christ" 1 Cor. 1:23, 15:12, 2 Cor. 1:19. Preach Jesus 2 Cor. 11:4, but not the kingdom. ? Kingdom all thru Acts.

The strong angel was preaching. (vs. 2 p. 33) No one was found worthy in heaven, on earth or underneath the earth, note 1 Pet. 3:19.

"In which (spirit) also having proceeded he-preached to the spirits in (a) guard-house."

As to the contents of this little-book. There are various books referred to in

Rev. 21
27 and there shall in no wise enter into it anything 'unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

scripture. I believe the Lamb's book of life contains a list of those who are permitted into the heavenly Jerusalem and I equate these two books.

vs. 9 καὶ ᾄδουσιν ὠδὴν καινὴν
 and they-are-singing-an-ode song (a) new
 λέγοντες ἄξιός εἰ λαβεῖν
 (quality) saying; worthy you-are to-take
 τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας
 the little-book and to-open the seals
 αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας
 of-it, because you-were-slain and you-bought-
 τῷ θεῷ [ἡμᾶς κτ.] ἐν τῷ
 in-the-market to-the God [us κτ.] in the
 αἵματί σου ἐκ πάσης φυλῆς καὶ
 blood of-you out-of every tribe and
 γλώσσης καὶ λαοῦ καὶ ἔθνους,
 tongue and people and nation,

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

KJ

9 And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

ASV

9 And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation.

* There appears to have been much tampering with the text in this and

the next verse. I question whether it is possible to construct the original text. Should the "us", as in the KJ text, be left in or out? First, finish the song.

vs. 10 καὶ ἐποίησας αὐτοὺς [ἡμᾶς κτ.] τῷ
 and you-made them [us κτ.] to-the
 θεῷ ἡμῶν βασιλείαν [βασιλεῖς κτ.] καὶ
 God of-us (a) kingdom [kings κτ.] and
 ἱερεῖς, καὶ βασιλεύσουσιν [βασιλεύσομεν κτ.]
 priests, and they-will-be-kings [we-shall-be-
 ἐπὶ τῆς γῆς.
 kings κτ.] on the earth. And you-made them [*us κτ.] to our God (a) kingdom [kings*κτ.] and priests, and

they-will-be-Kings [*we-shall-be-Kings K.J.]
on the earth.

KJ
10 And hast made us unto our
God kings and priests: and we
shall reign on the earth.

ASV
10 and madest
them to be unto our God a
kingdom and priests; and
they reign upon the earth.

* You can see there
are some text
problems. In vs. 9

the "us" of KJ has the best manuscript
support but the manuscript support for "them"
in vs. 10 is good.

The entire scene of Rev. 4 and 5 is basically
in an Israeli setting. If the elders have been
properly identified (p. 22), the elders could not
be said to be out of every tribe, tongue, people,
and nation and thus the "us" of verse 9 would
be rejected as ASV. It seems to me that the
KJ brings in too many theological problems.

vs. 11 καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων
and I-saw, and I-heard (a) voice angels
πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν
of-many in-a-circle of-the throne and of-the
ζώων καὶ τῶν πρεσβυτέρων, καὶ
living-creatures and of-the elders, and
ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες
it-was, the number of-them 10,000's
μυριάδων καὶ χιλιάδες χιλιάδων,
of-10,000's and thousands of-thousands,

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

KJ
11 And I beheld, and I heard the
voice of many angels round about
the throne and the beasts and
the elders: and the number of
them was ten thousand times
ten thousand, and thousands of
thousands;

ASV
11 And I saw, and I heard a voice
of many angels round about the
throne and the living creatures and
the elders; and the number of
them was ten thousand times ten
thousand, and thousands of thou-
sands;

vs. 12 λέγοντες
saying
φωνῇ μεγάλῃ.
voice with (a) great:

ἀξιός ἐστιν τὸ ἀρνίον τὸ
worthy it-is the lamb namely-the (one)
ἐσφαγμένον λαβεῖν τὴν
having-been-and-still-slain to-take the

δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ
power and riches and wisdom and
ἰσχύον καὶ τιμὴν καὶ δόξαν καὶ
strength and honor and glory and
εὐλογίαν,
blessing.

Saying with-(a)-great voice; worthy is the lamb namely-the (one) having-been-and-still-slain to-take ① the power and ② riches and ③ wisdom and ④ strength and ⑤ honor and ⑥ glory and ⑦ blessing.

KJ

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

1 Chron. 29

10 Wherefore David blessed Jê-hô'vâh before all the assembly; and David said, Blessed be thou, O Jê-hô'vâh, the God of Is'ra-êl our father, for ever and ever. 11 Thine, O Jê-hô'vâh, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jê-hô'vâh, and thou art exalted as head above all. 12 Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. 13 Now therefore, our God, we thank thee, and praise thy glorious name. 14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. 15 For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding.

ASV

12 saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

* Not "to receive", but "to-take", exactly the same word as vs. 7, 8, 9, p. 38,

and ch. 4 vs. 11 p. 8. Note the parallel of this passage to 1 Chr. 29, David's dedication of material for the temple.

greatness, power, glory, victory, majesty, riches, honor, power, and might

➡ I would like to call attention to an interesting fact and my understanding of it. The word sphattō (σφάττω) is the Greek

verb, I-slay. This verb is used in reference to the lamb 4x, these can be grouped.

Rev. 5:6 "... a lamb ..." as having-been-and-still-slain-... (ἐσφαγμένον - nom. sing. neut. perf. pass. part.)

Rev. 5:12 "... the lamb the (one) having-been-and-still-slain-..." (ἐσφαγμένου - gen. sing. neut. perf. pass. part.)

Rev. 13:8 "... the lamb the (one) having-been-and-still-slain from casting-down of (a) world. If someone is having an ear let him hear."

(ἐσφαγμένου - gen. sing. neut. perf. pass. part.)

But the next verse is different, the slaying is regarded as once.

Rev. 5:9 "you-were-slain" (ἐσφάγης - 2. per. sing. aor. pass. ind.) point action, in reference to redemption out of Gentiles, p. 40.

Heb. 9

6 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; 7 but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people:

24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: 25 nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; 26 else must he often have suffered since the foundation of the world; but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. 27 And inasmuch as it is appointed unto men once to die, and after this cometh judgment; 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

It is my personal belief that Rev. 5:6 views "A" lamb, not "THE" lamb as Israel's pattern of the true. Rev. 5:12 views "THE" lamb, Christ, as filling this continual available offering for Israel. This is emphasized by Rev. 13:8 where the "slaying" is joined to the "foundation of (a) world". Further the statement giving a mystery significance follows: "If someone is having an ear let him hear." This sacrifice is

retroactive to Israel and continues to cover those of Israel to be "saved" at the return of Jesus. Rev. 5:9 is point action pointing to calvary as a "once" sacrifice for Gentiles, Heb. 9:28 above.

vs. 13 καὶ παν κτίσμα ὃ ἐν τῷ οὐρανῷ
and every creature which in the heaven
καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς
and on the earth and underneath the earth
καὶ ἐπὶ τῆς θαλάσσης ἐστίν, καὶ τὰ
and on the sea it-is, and the (things)
ἐν αὐτοῖς πάντα, ἤκουσα λέγοντες· τῷ
in them all, I-heard saying: to-the (one)
καθήμενῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ
sitting on the throne and to-the lamb
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα
the blessing, and the honor and the glory
καὶ τὸ κράτος εἰς τοὺς αἰῶνας
and the might with-reference-to the ages
τῶν αἰώνων.
of-the ages.

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

KJ

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

ASV

13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever.

VS. 14 και τα

and the τέσσερα ζῶα four living-creatures they-were-saying: amen, και οι πρεσβύτεροι ἔπεσαν and the elders they-fell

και προσεκύνησαν, and they worshipped,

And the four living-creatures were-saying: amen, and the elders fell and worshipped.

KJ

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

ASV

14 And the four living creatures said, A-mén'. And the elders fell down and worshipped.

* Chapters 4 and 5 cover a very

complex picture of the throne set in heaven. It is very difficult to supply a time chart on this picture but I have tried to do this on page 45. The book of Revelation has been given all kinds of interpretations and I cannot say this one is right; but we can compare facts and by comparison to world events perhaps come closer to a correct understanding than earlier commentators. Review our premises on pages 8, 9 Tenses of the verbs are important and I have marked the perfect tenses by ~~~~~ and the futures by ***** in the translation at the front of this book.

What things do we take literal and what things do we take as symbolic? I believe we remain literal as much as we can.

Chapter 4

vs. 1 "Door" - figurative. The word "door" is used this way in scripture many times. Matt. 24:33, Mark 13:29, John 10:9, Acts 14:27, 1 Cor. 16:9 etc. Also for an opening - Matt. 27:60 etc. So here. "Heaven" - literal "Voice" - literal "Trumpet" - figurative "as a trumpet."

vs. 2 "Throne" - literal, "one sitting" - literal.

Chronology TIME RELATIVE TO JOHN

REVELATION 4

SERAPHIM

Holy, holy, holy, is the Lord God, the Almighty, who was and who is and 'who is to come.

ELDERS

11 Worthy art thou, our Lord and our God, to receive the glory and the honor and the power; for thou didst create all things, and because of thy will they were, and were created.

REVELATION 5

SERAPHIM & ELDERS

Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, 10 and madest them to be unto our God a kingdom and priests; and they reign upon the earth.

ANGELS, SERAPHIM, & ELDERS

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

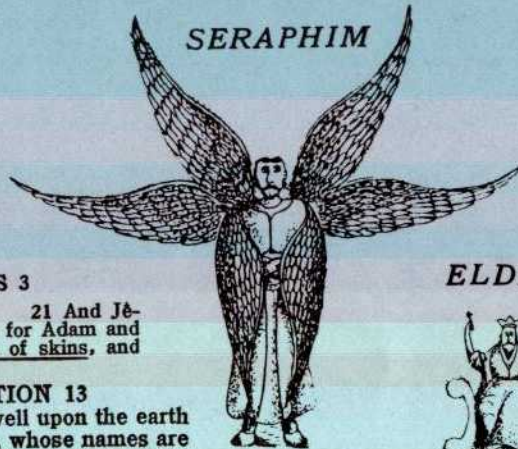
EVERY CREATURE

Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, 'for ever and ever.

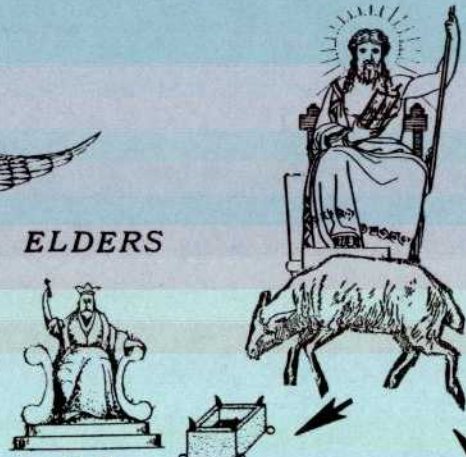
SERAPHIM

14 And the four living creatures said, A-mén'. And the elders fell down and 'worshipped.

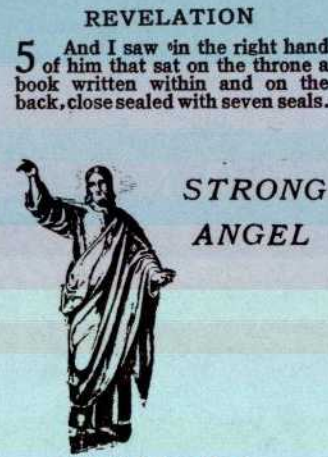
AMEN



SERAPHIM



ELDERS



STRONG ANGEL

GENESIS 3

21 And Jè-hō'väh God made for Adam and for his wife coats of skins, and clothed them.

REVELATION 13

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

4

24

REVELATION 4

And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.

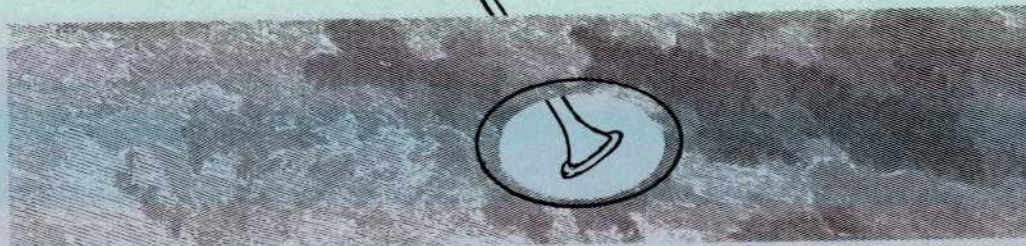
REVELATION 5

6 And I saw 'in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the 'seven Spirits of God, sent forth into all the earth.

6 And

having-been-arrayed

having-been-slain



having-been-opened

LUKE 3

21 Now it came to pass, when all the people were baptized, that, Jè'süs also having been baptized, and praying, the heaven was opened, 22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

JOHN 14

26 But the 'Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.



REVELATION

4 After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must 'come to pass here-after.

JOHN



vs. 3 "Rainbow" - literal but "like" a stone jasper and sard - figurative, "like" - emerald-green, figurative.

vs. 4 "Twenty-four thrones", "twenty-four elders", "white garments", "gold crowns" all literal.

vs. 5 "Lightnings, noises, thunders" - literal, "torches of fire" - literal, but symbolic of the spirits of God, stated.

vs. 6 "Sea of-glass" - figurative "as" (a) sea "like" crystal. "Four living-creatures" - literal, "eyes" - used in many passages for a symbolic meaning of the literal eyes. Matt. 5:29, 38; Matt. 7:3, 4, 5 etc.

vs. 7 "Like" to (a) lion, "like" to (a) calf, "like" to (a) flying-eagle, but the face "as" a man, all figurative.

vs. 8 "Six wings" - literal.

Chapter 5

vs. 1 "Little-book" - literal, "seals" - literal.

vs. 2 "Strong angel" - literal.

vs. 5 "The lion of the tribe of Judah" - figurative, "the root of David" - figurative.

vs. 6 "Lamb" - figurative, therefore "7 horns", "7 eyes" are also figurative.

vs. 8 "Kithara^{harp}", "gold pans", "incense" all literal, connected with Israel. "Prayers" of the holy-ones symbolized in incense.

Tape 5

Let us now note some facts from the chart on page 45. John saw the opening in the heaven, an opening that had been opened at some time previous, and was still open. The heaven was opened at the time Jesus was baptized, prayed, and the Holy Spirit descended. (Luke 3:21, 22, Matt. 3:16, both aorist passives). But note the following references are all perfect tenses, "having-been-opened-and-still-open"

John 1

51 And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Jesus speaking

Stephen →

Acts 7

55 But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Peter →

Acts 10

10 and he became hungry, and desired to eat: but while they made ready, he fell into a trance; 11 and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth:

The voice told John, "I-shall-point (out) to-you what (things) (are) essential to-come-to-pass after these things." This voice was the first

Rev. 1 voice he had heard back in Rev. 1:10
 ← Jesus, as high priest, had been shown walking in the midst of the period of church history. (See Vol. I) In the Laodicean period we saw Jesus on the outside. John's is to be shown the next things.

10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

John sees the throne and one sitting on it and 24 thrones on which 24 elders are sitting. We are not told when they took their positions but we are told that they had been clothed in white garments at some previous time. (Ch. 4 vs. 4). John sees the 7 torches which are the 7 spirits of God. John also sees the 4 living-creatures, I believe seraphim, which speak the 1st praise. (Ch. 4 vs. 8)

In chapter 4 vs. 9, 10, 11 we are told that when the 4 living-creatures "shall-give" glory etc. the 24 elders "will-fall", "will-worship" and "will-cast" their crowns, saying; and we find a 2nd praise to God. (see the rt. hand column p. 45)

In chapter 5 vs. 1 we learn of a little-book "having-been-and-still-written" and "having-been-and-still-sealed". When? Was it written "from (the) foundation of-(the)-world"?

In chapter 5 vs. 6 we are told John saw "(a) lamb having-stood-and-still-standing as having-been-and-still-slain". The lamb has 7 horns and 7 eyes. We are told the 7 eyes are the 7 spirits of God, a phrase occurring several times in this book, but now the 7 spirits of God are "having-been-and-still-(are)-dispatched" to all the earth. The Comforter has come. (John 14:26) It is worth noting that the lamb is regarded as still slain, Rev. 5:6, 12; Rev. 13:8 but an accomplished fact in Rev. 5:9 (aor. pass.) The series of the 5 "sayings" are progressive, page 45. The sixth, the "AMEN", sets the stage for the action to begin, "I-shall-point (out)" (Ch. 4:1)

Chapter 6

vs. 1 καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον
 and I-saw when he-opened the lamb
 μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα
 one out-of the seven seals, and I-heard
 ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος
 one out-of the four living-creatures saying
 ὡς φωνῆς βροντῆς ἔρχου.
 as of-(a)-voice of-thunder: you-go.

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

vs. 2 καὶ εἶδον,
 and I-saw,
 καὶ ἵδου ἵππος λευκός,
 and behold horse (a) white,
 καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων
 and the (one) sitting on it holding
 τόξον, καὶ ἐδόθη αὐτῷ στέφανος,
 (a) bow, and it-was-given to-him (a) crown,
 καὶ ἐξῆλθεν νικῶν καὶ ἵνα
 and he-went-out having-victory and in-order-
 νικῆσῃ.
 that he-might-have-victory.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come!

KJ
 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 saying, Come and see.

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

ASV

KJ

* The first seal

* "you-go", or

should it be "you-come", and to whom is the living-creature speaking and why? We have apparently four possibilities; the living-creature could have been speaking to the lamb (Jesus), to John or to the horseman, or to the strong angel.

2 And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown; and he came forth conquering, and to conquer.

2 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.

There are many other questions. When did these horses go forth? Are the horses figurative? What do the horses signify? Are there right answers or are we simply left to opinions? No matter what we conclude we must admit that our answer, at least at this point of time in history, is founded on a logical deduction at best. I know of no clear cut statements.

The end result will then be an opinion but we shall try to reason from Biblical facts.

We know that the command, for it is an imperative, "you-go" or "you-come" was spoken by one out-of-the 4 living-creatures. The Greek word *erchomai* (ἐρχομαι) means "come" or "go", so that in itself is no help. Why would one of the four living-creatures say "come" to the lamb or to the strong angel if both were already there? Or, if you prefer "go", go where? Alford says the "come" is addressed to the Lord Jesus for him to come, that is his second coming. To me, this has no foundation on fact or logic.

For the living-creature to tell John to "come" we must ask, come where? John was already there. Notice the KJ has, "come and see" which word "see" may easily have been added in some manuscripts trying to solve our very obvious problem. John by the Holy Spirit begins verse 1, "I-saw" so why would he be told, "come and see"? Further, why would John have to be told, "come", four times, vs. 1, 3, 5, 7.

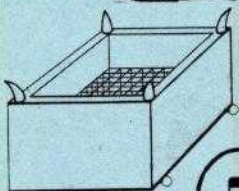
I personally see only one possible answer, the living-creature gave the order to the first horseman, "you-go", that is on his mission. This is explained at some length by J.A. Seiss in The Apocalypse. There is another support for this conclusion in verse 2 above, for it says of the horseman, "he-went-out". No one else at the scene is recorded as having paid any attention to the command. See page 50 and the chart of events at the breaking of six of the seven seals.



6



strong angel



5



4

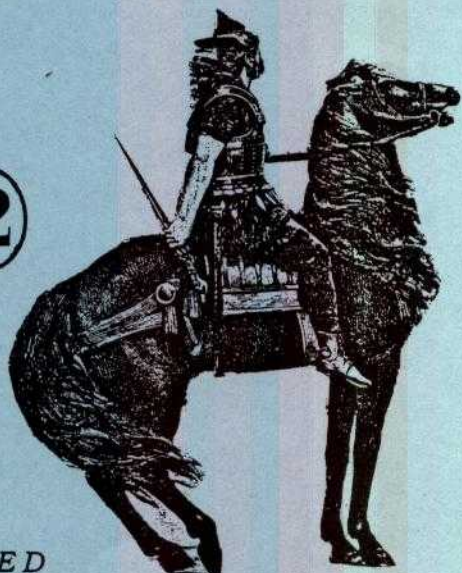
GREEN



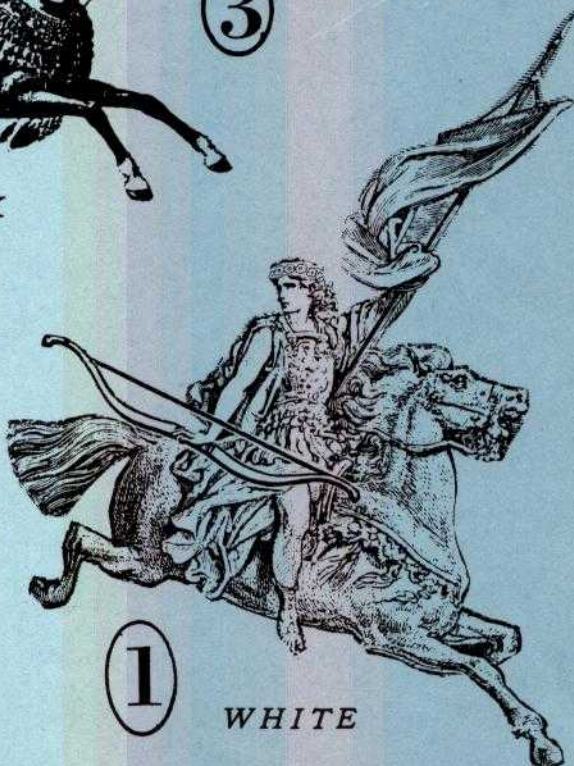
3

BLACK

2



RED



1

WHITE

There is no reason to make the horsemen and their riders anything but literal. Perhaps we should say there is a mystery as to what they do, what they represent, or who they represent. Consider other heavenly horsemen in scripture. This is not the first time horsemen were dispatched by God.

Zech. 1

7 Upon the four and twentieth day of the eleventh month, which is the month Shē'bāt, in the second year of Dā-rī'ūs, came the word of Jê-hō'vāh unto Zêch-ā-rī'āh the son of Bēr-ē-chī'āh, the son of Id'dō, the prophet, saying, 8 I saw in the night, and, behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him there were horses, red, sorrel, and white. 9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these are. 10 And the man that stood among the myrtle-trees answered and said, These are they whom Jê-hō'vāh hath sent to walk to and fro through the earth. 11 And they answered the angel of Jê-hō'vāh that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

2 Kings 2

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and E-li'jah went up by a whirlwind into heaven. 12 And E-li'shā saw it, and he cried, My father, my father, the chariots of Is'rā-él and the horsemen thereof!

Zech. 6

6 And again I lifted up mine eyes, and saw, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. 2 In the first chariot were red horses; and in the second chariot black horses; 3 and in the third chariot white horses; and in the fourth chariot grizzled strong horses. 4 Then I answered and said unto the angel that talked with me, What are these, my lord? 5 And the angel answered and said unto me, These are the four winds of heaven, which go forth from standing before the Lord of all the earth. 6 The chariot wherein are the black horses goeth forth toward the north country; and the white went forth after them; and the grizzled went forth toward the south country. 7 And the strong went forth, and sought to go that they might walk to and fro through the earth; and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. 8 Then cried he to me, and spake unto me, saying, Behold, they that go toward the north country have quieted my spirit in the north country.

We will encounter more horsemen in Revelation later.

With the command, "go", the 1st rider went out. Some call this rider a representation of the antichrist, but this could hardly be possible.



Bible
Pictures

by
Charles Foster
1914

1. The rider originates in heaven.
2. The rider is sent out by one of the four living-creatures. The lamb broke the seal.
3. The horse is white, always symbolic of righteousness or holiness. (Matt. 28:3, Rev. 3:4, 5 etc.)
4. The rider is given a victor's crown, stefanos (στέφανος) while in heaven, hardly fitting an antichrist.
5. He goes forth "having-victory" that he might have total victory. (aorist subjunctive)
6. He carries a bow, tokson (τόξον), but nothing is said of arrows. This is the word used for God's rainbow in the LXX. (only use in N.T.)

Is. 49

49 Listen, O isles, unto me; and hearken, ye peoples, from far: Jè-hó'vâh hath called me from the womb; from the bowels of my mother hath he made mention of my name: 2 and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me: and he hath made me a polished shaft; in his quiver hath he kept me close: 3 and he said unto me, Thou art my servant: Is'ra-él, in whom I will be glorified.

Dan. 12

12 And at that time shall Mí'-chá-él stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 4 But thou, O Dán'i-él, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I, Dán'i-él, looked, and, behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side. 6 And one said to the man clothed in linen, who was above the waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished. 8 And I heard, but I understood not: then said I, O my lord, what shall be the issue of these things? 9 And he said, Go thy way, Dán'i-él; for the words are shut up and sealed till the time of the end. 10 Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand.

← vs. 2 "He hath made me a polished arrow." vs. 3. "my servant Israel." (Yoma p. 427) (see also the course The Revelation of Jesus Christ p. 34, 1976)

I believe this rider "represents" the Lord but is not himself the Lord. In chapter 4 verse one we were told that John was to be shown what things would come to pass at the close of the Laodicean church period. (page 1) Note, too, this is the breaking of the 1st seal. Note Daniel 12:1 Michael is the great prince that stands for Israel and I believe this first rider is Michael as he rides forth to bring victory to Israel - in "figure" he represents Jesus Christ the true victor. Note the book with the list of names (Dan. 12:1) was sealed (Dan. 12:4, 9). It would appear that the lamb has broken the 1st seal of this book mentioned here in Daniel. The crown given to Michael indicates his total victory in behalf of Israel. We will see more of crowns later.

Michael has a great amount of authority and power in the heavnlies.

Dan. 10

10 And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. 11 And he said unto me, O Dán 'iél, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. 12 Then said he unto me, Fear not, Dán 'iél; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake. 13 But the prince of the kingdom of Për'si-a withstood me one and twenty days: but, lo, Mí'chá-él, one of the chief princes, came to help me: and I remained there with the kings of Për'si-a. 14 Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days. 15 And when he had spoken unto me according to these words, I set my face toward the ground, and was dumb. 16 And, behold, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spake and said unto him that stood before me, O my lord, by reason of the vision my sorrows are turned upon me, and I retain no strength. 17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither was there breath left in me.

18 Then there touched me again one like the appearance of a man, and he strengthened me. 19 And he said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he spake unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. 20 Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Për'si-a: and when I go forth, lo, the prince of Greece shall come. 21 But I will tell thee that which is inscribed in the writing of truth: and there is none that holdeth with me against these, but Mí'chá-él your prince.

Jude 9

☆ ⁹ But Mí'chá-él the archangel, when contending with the devil he disputed about the body of Mō'sés, durst not bring against him a railing judgment, but said, The Lord rebuke thee.

"Jehovah rebuke you"

Eph. 6

10 Finally, be strong in the Lord, and in the strength of his might. 11 Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

Rev. 12

☆ 7 And there was war in heaven: Mí'chá-él and his angels going forth to war with the dragon; and the dragon warred and his angels; 8 and they prevailed not, neither was their place found any more in heaven.

☆ The warfare is much more complex than we recognize. Corresponding heavenly powers, compare Dan. 10:13 to Eph. 6:12.

vs. 3 και ὅτε ἤνοιξεν τὴν σφραγίδα
and when he-opened the seal
τὴν δευτέραν, ἤκουσα τοῦ
namely-the second, I-heard of-the
δευτέρου ζώου λέγοντος
second living-creature saying:
ἔρχου.
you-go

☆ And when he-opened the seal namely-the second, I heard of-the second living-creature saying: you-go.

vs. 4 και ἐξῆλθεν ἄλλος ἵππος πυρρός, και
and he-went-out another horse red, and
τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη
to-the (one) sitting on it it-was-given
αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς
to-him, to-take the peace out-of the earth
και ἵνα ἀλλήλους σφάξουσιν
and in-order-that one-another they-will-slay
και ἐδόθη αὐτῷ μάχαιρα μεγάλη.
and it-was-given to-him dagger (a) great.

And another horse, red, went-out, and to-the (one) sitting on it, it-was-given to-him

to take the peace out-of the earth and in-order-that they-will-slay one-another, and a great dagger was-given to-him.

KJ

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 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.

ASV

3 And when he opened the second seal, I heard the second living creature saying, Come. 4 And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

* The second seal. (see p. 50)

These verses add a great deal to what we already know.

1. The second horse is under command of the second living creature. (Note the third and fourth horses also correspond to the third and fourth living creatures.)

These indicate that the first horse was under command of the first living-creature with characteristics of a lion, hence under "the lion of the tribe of Judah" (ch. 5 vs. 5)

2. We have the command repeated, "you-go"

3. In verse 4 we read "another" horse, red. "Another" is the word allos (ἄλλος), another of like kind not "different". I understand another horse bearing another angel.

4. This rider is to take "the peace out-of the earth.

Matt. 10

34 Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me. 39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

"Might-YOU not suppose that I-came not to-cast peace on the earth; I-came not to-cast peace BUT (a) dagger." (*μάχαιραν)

5. This is the same kind of weapon as is given to the rider on the red horse.

Note family divisions.

We have such a destroying angel in the O.T. We have this

"dagger" in the LXX.*

2 Ki. 19

35 And it came to pass that night, that the angel of Jê-hô'vâh went forth, and smote in the camp of the As-sÿr'i-âns a hundred fourscore and five thousand: and when men arose early in the morning, behold, these were all dead bodies.

Is. 34

34 Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear, and the fulness thereof; the world, and all things that come forth from it.

2 For Jê-hô'vâh hath indignation against all the nations, and wrath against all their host: he hath utterly destroyed them, he hath delivered them to the slaughter. 3 Their slain also shall be cast out, and the stench of their dead bodies shall come up; and the mountains shall be melted with their blood. 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig-tree. 5 For my sword hath drunk its fill in heaven: behold, it shall come down upon

E'dôm, and upon the people of my curse, to judgment. 6 The sword of Jê-hô'vâh is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for Jê-hô'vâh hath a sacrifice in Bôz'râh, and a great slaughter in the land of E'dôm. 7 And the wild-oxen shall come down with them, and the bullocks with the bulls; and their land shall be drunken with blood, and their dust made fat with fatness.

8 For Jê-hô'vâh hath a day of vengeance, a year of recompense for the cause of Zî'ôn.

6. In KJ the word "kill" should be "slay". K.J has translated 6 Greek words "kill". This particular word, sphattō (σφάττω) is translated slay 8x in KJ. Cain slew Abel, 1 John 3:12. The Lamb was slain, Rev. 5:6, 9, 12 etc.

7. The calf characteristic of the second living-creature is the idea of sacrifice, see Is. 34:6, 7 above.

Put together, a few of these things; the horse is red-blood, the sword is better as dagger - "of an assassin or murderer", the verb is slay - "as slaughtered, murdered", peace to be taken-out of the earth, finally they will slay one another - not the idea of war-but terrorism. We are certainly going deeper and deeper into this condition.

One underlying question; when did these horseman start their ride?

vs. 5 καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν
and when he-opened the seal namely-the
τρίτην, ἤκουσα τοῦ τρίτου ζώου
third, I-heard of-the third living-creature
λέγοντος· ἐρχου, καὶ εἶδον, καὶ ἰδοὺ
saying: you-go. and I-saw, and behold
ἵππος μέλας, καὶ ὁ καθήμενος ἐπ'
horse (a) black, and the(one) sitting on
αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
it holding (a) yoke in the hand of-him.

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

vs. 6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ
and I-heard as (a) voice in midst
τῶν τεσσάρων ζώων λέγουσαν·
of-the four living-creatures saying:

χοῖνιξ σίτου δηναρίου, καὶ τρεῖς
 (a) choenix of-wheat (for) (a) denarius, and three
 χοῖνικες κριθῶν δηναρίου.
 choenixes of-barley(s) (for) (a) denarius;
 καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.
 and the oil and the wine not you-might-harm.

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

KJ

ASV

5 And when he had opened the third seal, I heard the third beast 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.

5 And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. 6 And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not.

* The third seal.
 * (ζυγός) dzugos - yoke or balance?
 The word is translated "yoke"

6 And I heard a voice in the midst of the four beasts 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.

in the N.T. 5x and "balance" 1x. Yoke, in the NT is always in the figurative sense.

Matt. 11

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

← Matt. 11:29,30; Acts 15:10; Gal. 5:1; 1 Tim. 6:1; are we justified in translating the word, "balance"?

verse 6, but a denarius is a coin not a weight.



← Should we understand this as a Jewish or Roman Denarius? Is it possible that Israel will again issue the denarius as they already have the sheqel?

The (χοῖνιξ) choenix is said to be a dry measure, so this also is not weighed. I have translated "yoke" rather than balance, let us see where this might lead us.

The yoke is connected with Israel's servitude, especially in the last days. The yoke is closely connected with "the time of Jacob's trouble."

Lev. 26 13 I am Jê-hô'vâh your God, who brought you forth out of the land of E'gypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

EzK. 34 27 And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Jê-hô'vâh, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. 28 And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid.

Jer. 30

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

Now the word denarius (δενάριον) occurs 16x in the NT Matt. 20

2 And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard.

denarius → From Matt. we learn that a denarius at that time was a day's pay.

The word choenix (χοῖνιξ) only occurs in the NT in verse 6 above. Commentaries tell us that the "choenix" was a measure of wheat that was sufficient for a soldier's daily ration; but should we take

secular references if we can find a Bible explanation? This word choenix (χοῖνιξ) does occur 3x in the LXX for the Hebrew "bath" (בַּת).

Ezk. 45

10 Ye shall have just balances, and a just e'phâh and a just bath. 11 The e'phâh and the bath shall be of one measure, that the bath may contain the tenth part of a ho'mér, and the e'phâh the tenth part of a ho'mér: the measure thereof shall be after the ho'mér.

All uses are in one passage of Ezk. 45:10,11 and this still future at the time of the new temple, interesting!

← 1 bath (choenix LXX) = 1/10 homer → (בַּת הַחֵמֶת)

bath and ephah are equal.

Ex. 16

16 This is the thing which Jè-hó'vâh hath commanded. Gather ye of it every man according to his eating; an ô'mér a head, according to the number of your persons, shall ye take it, every man for them that are in his tent.

← an "omer" (אֹמֶר) ← different was enough to feed a man for a day.

← 1 omer = 1/10 of an ephah or from Ezk. 45:11, since a bath and ephah are equal, 1 omer = 1/10 of

a bath, choenix (χοῖνιξ)

This doesn't seem to indicate even a scarcity, if a day's pay will buy 10 times as much wheat and 30 times as much barley as a person would need to eat. This pronouncement is made, "as a voice in midst of the four living-creatures". The "voice" further says, "might-you not harm the oil and the wine." The word "oil" may be olive oil, but this word is used for any oil or fatty fluid. (TDNT Vol. II, p470 and L+S, cod-liver oil and butter) Consider the fact that the horse is black. How do Jews understand black, not how do we understand black.

36 Now an ô'mér is the tenth part of an e'phâh.

Song. of Sol. 1 ← Zohar Vol. III p. 43 says:

⁵ I am black, but comely,
O ye daughters of Jê-ru'sâ-lêm,
As the tents of Kê'dâr,
As the curtains of Sôl'ô-môn.

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

Talmud, Baba Kamma p. 343, "What ground have
you for wearing black shoes? - He said to them:
I am mourning for Jerusalem."

Talmud, Yoma p. 81

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

← Thus black indicates
unfitness and for this
reason Israel has been
in captivity and thus
black is connected with

mourning. Remember one more thing, this
rider is sent forth by the 3rd living-creature,
"having the face as of-(a)-MAN."

Ezk. 39

Is. 54 ⁶ For
Jê-hô'vâh hath called thee as a
wife forsaken and grieved in spirit,
even a wife of youth, when she is
cast off, saith thy God. ⁷ For a
small moment have I forsaken
thee; but with great mercies will I
gather thee. ⁸ In overflowing
wrath I hid my face from thee for
a moment; but with everlasting
lovingkindness will I have mercy
on thee, saith Jê-hô'vâh thy Re-
deemer.

God's face has been
hidden from Israel,
but God will no longer
hide his face.

²⁵ Therefore thus saith the
Lord Jê-hô'vâh: Now will I bring
back the captivity of Jacob, and
have mercy upon the whole house
of Is'ra-ël; and I will be jealous
for my holy name. ²⁶ And they
shall bear their shame, and all
their trespasses whereby they
have trespassed against me, when
they shall dwell securely in their
land, and none shall make them
afraid; ²⁷ when I have brought
them back from the peoples, and
gathered them out of their ene-
mies' lands, and am sanctified in
them in the sight of many nations.
²⁸ And they shall know that I am
Jê-hô'vâh their God, in that I
caused them to go into captivity
among the nations, and have
gathered them unto their own
land; and I will leave none of
them any more there; ²⁹ neither
will I hide my face any more from
them; for I have poured out my
Spirit upon the house of Is'ra-ël,
saith the Lord Jê-hô'vâh.

Before comment-
ing further on this horse and
rider we'll consider verses 7, 8.

vs. 7 καὶ ὅτε ἤνοιξεν τὴν
and when he-opened the
σφραγίδα τὴν τέταρτην, ἤκουσα φωνὴν
seal namely-the fourth, I-heard voice
τοῦ τέταρτου ζώου λέγοντος
of-the fourth living-creature saying:

έρχου.

you-go.

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

vs. 8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός,
and I-saw, and behold horse (a) green,
καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα
and the sitting above-upon it, name

αὐτῷ ὁ θάνατος, καὶ ὁ ᾅδης
 to-him (was) the death, and the hades
 ἠκολούθει μετ' αὐτοῦ, καὶ ἐδόθη
 he-was-following with him, and it-was-given
 αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς
 to-them authority upon the fourth of-the
 γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν
 earth, to-kill with sword and with
 λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν
 famine and with death even by the
 θηρίων τῆς γῆς.
 beasts of-the earth.

(nations)

And I-saw, and behold (a) green horse,

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

KJ

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.
 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

ASV

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. 8 And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.



The fourth seal.

This horse is green, a very difficult color to understand. Green in the NT and in most cases in the

OT is only associated with vegetation, in most cases, grass. This rider compares to the destroying angel of 1 Chron. 21:15.

1 Chron. 21

9 And Jê-hô'vâh spake unto Gad, David's seer, saying, 10 Go and speak unto David, saying, Thus saith Jê-hô'vâh, I offer thee three things: choose thee one of them, that I may do it unto thee. 11 So Gad came to David, and said unto him, Thus saith Jê-hô'vâh, Take which thou wilt: 12 either three years of famine; or three months to be consumed before thy foes, while the sword of thine enemies overtaketh thee; or else three days the sword of Jê-hô'vâh, even pestilence in the land, and the angel of Jê-hô'vâh destroying throughout all the borders of Is'ra-êl. Now therefore consider what answer I shall return to him that sent me. 13 And David said unto Gad, I am in a great strait: let me fall, I pray, into the hand of Jê-hô'vâh; for very great are his mercies: and let me not fall into the hand of man. 14 So Jê-hô'vâh sent a pestilence upon Is'ra-êl; and there fell of Is'ra-êl seventy thousand men. 15 And God sent an angel unto Jê-ru'sâ-lêm to destroy it: and as he was about to destroy, Jê-hô'vâh beheld, and he repented him

← Note the choices God gave David: famine, sword, and sword of Jehovah even pestilence which is comparable to the "death" of this passage. It is not difficult to understand why this angel is named, "the death"; but it is more difficult to determine what is meant by, "the hades was-following with him."

of the evil, and said to the destroying angel, It is enough; now stay thy hand. And the angel of Jê-hô'vâh was standing by the threshing-floor of 'ôr'nân the Jêb'û-site. 16 And David lifted up his eyes, and saw the angel of Jê-hô'vâh standing between earth and heaven, having a drawn sword in his hand stretched out over Jê-ru'sâ-lêm. Then David and the elders, clothed in sackcloth, fell upon their faces.

The word (ᾅδης) hades occurs only 10 times in the NT. This word is used to translate sheol (שְׁאוֹל) in the O.T. Sheol appears in KJ 65x; translated "grave" 31x, "hell" 31x and "pit" 3x. There are all kinds of opinions concerning hell, most of which hang on an opinion of a particular scripture or even mythology. None of the NT passages are easy to understand.

Matt. 11

23 And thou, Că-pēr'-nă-üm, shalt thou be exalted unto heaven? thou shalt go down unto Hă'dēs: for if the mighty works had been done in Sōd'ōm which were done in thee, it would have remained until this day.

← ἕως ᾅδου καταβήσῃ.

till of-hades you-shall-descend;
Only if we accept a figurative sense can I understand this verse; that is

that Capernaum would descend from its position then until it passed into the "shades" of history.

[Thayer's lexicon develops the word from "a" (not) and ἰδεῖν (to be seen)]

Luke 10

15 And thou, Că-pēr'-nă-üm, shalt thou be exalted unto heaven? thou shalt be brought down unto Hă'dēs.

← ἕως τοῦ ᾅδου καταβήσῃ.

till of the hades you-shall-descend.

Matt. 16

18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hă'dēs shall not prevail against it.

← καὶ πύλαι ᾅδου οὐ
and gates of-hades not
κατισχύσουσιν αὐτῆς

they-will-prevail of-her (ie. the assembly)

Again, only a figurative sense is possible

Rev. 1

18 and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hă'dēs.

← Again, a figurative sense, as it must also be in our present text, verse 8, p. 59

Rev. 20

13 And the sea gave up the dead that were in it; and death and Hă'dēs gave up the dead that were in them: and they were judged every man according to their works. 14 And death and Hă'dēs were cast into the lake of fire. This is the second death, even the lake of fire.

← figurative? or literal?

One thing there are 3 "places" mentioned: sea, death and hades.

← These almost certainly must be figurative. How does one cast death into the lake of fire?

Acts 2:26

Moreover my flesh also shall dwell in hope:

27 Because thou wilt not leave my soul unto Hă'dēs, Neither wilt thou give thy Holy One to see corruption.

← abandon with-reference-to hades.

In this case theological opinion enters the case.

30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; 31 he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hă'dēs, nor did his flesh see corruption.

← This is the only NT passage, and that before the cross, that gives us a very little about the literal hell.

Luke 16

23 And in Hă'dēs he lifted up his eyes, being in torments, and seeth Abraham afar off, and Láz'á-rus in his bosom.

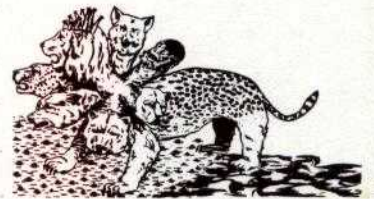
I regret having to introduce all of these passages on "hell" (hades), but they are necessary to show that the figurative meaning predominates. Thus, verse 8, p. 59 "hades was-following with him", must be understood as the "unseen state" as a result of death is death's companion.

This destroying angel afflicts $\frac{1}{4}$ of the earth with the same punishments God used against Israel: sword (**ρομφαία** - hromphaia, war sword, not dagger as above), famine and death (equal to pestilence, see 1Chron. 21, p. 59). There is a difference however. David fell into the hand of Jehovah not man. (1Chron. 21:13) In this present instance we have an interesting Greek construction which the KJ ignores.

Rev. 6:8 to kill:

1. with sword (**ἐν** ρομφαία) these ἐν could
2. with famine (**ἐν** λιμῶ) be "in" which
3. with death (**ἐν** θανάτῳ) would be correct.

But now the Greek changes to show the agent.
4. **by** the beasts of-the earth, instead of directly by the hand of the Lord as in the case of David. Remember beasts represent the nations and I believe we have a picture of war on international proportions.



These particular beasts have kept the world involved in war for nearly 4000 years but never on the scale which began with World War I.

One more thing before we move on; both rider 2 and 4 are mentioned in connection with the earth whereas riders 1 and 3 are not, at least directly, so connected. Rider 4 is said to be "above-upon" (**ἐπάνω** - epanō) the horse, the others "on" (**ἐπι** - epi) their horses.

vs. 9 καὶ ὅτε ἤνοιξεν τὴν πέμπτην
 and when he-opened the fifth
 σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου
 seal, I-saw underneath of-the altar
 τὰς ψυχὰς τῶν ἐσφαγμένων
 the souls of-the (ones) having-been-and-still-
 διὰ τὸν λόγον τοῦ Θεοῦ καὶ
 slain because-of the word of-the God and
 διὰ τὴν μαρτυρίαν ἣν εἶχον.
 because-of the witness which they-were-having.

And when he-opened the fifth seal, I-saw
 underneath of-the altar the souls of-the (ones)
 having-been-and-still-slain because-of the word
 of-the God and because-of the witness which
 they-were-having.

vs. 10 καὶ ἔκραξαν φωνῇ μεγάλη λέγοντες·
 and they-cried voice with-(a)-great saying:
 ἕως πότε, ὁ δεσπότης ὁ ἅγιος
 till at-what-time, the despot namely-the holy
 καὶ ἀληθινός, οὐ κρίνεις καὶ
 and authentic, not you-are-judging and
 ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ
 you-are-avenging the blood, of-us out-of
 τῶν κατοικούντων ἐπὶ τῆς γῆς;
 the (ones) residing on the earth?

And they-cried with-(a)-great voice saying:
 till at-what-time, the despot namely-the holy
 and authentic, are-you not judging and
 avenging our blood out-of the (ones) residing
 on the earth?

vs. 11 καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολή
 and it-was-given to-them each (one) stolee
 λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα
 (a) white, and it-was-said to-them in-order-that
 ἀναπαύσωνται ἔτι χρόνον
 they-themselves-might-rest-again yet time

μικρόν, ἕως πληρώσωσιν καὶ οἱ
 (a)-little, till they-might-fulfill also the
 σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν
 fellow-slaves of-them and the brothers of-them
 οἱ μέλλοντες ἀποκτείνεσθαι
 namely-the (ones), future to-be-being-killed
 ὡς καὶ αὐτοί.
 as also they.

And (a) white stolee
was-given-to-them each(one),
and it-was-said to-them in-order-that they-
themselves-might-rest-again yet (a) little time,
till also their fellow-slaves and their brothers
namely-the future (ones) to-be-being-killed also
as they, might-fulfill (their lives?)

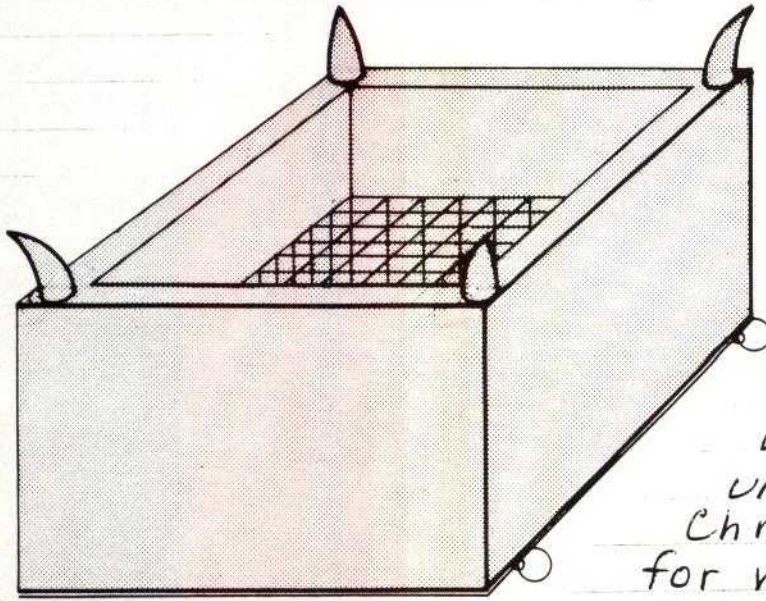
KJ.
 9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

ASV
 9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; 10 and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course.

* The fifth seal
 I have, for a long time, maintained that one of the greatest difficulties in understanding

prophecy is the fact that Gentiles have long been trying to make a Jewish book into a N.T. Christian book.

It is customary to call these souls the Christian martyrs, on what basis? Why are



Christian martyrs kept in a separate place from other Christians? Why are Christian martyrs in a sort of soul-sleep? Why are Christian martyrs under the OT altar(?) when they never were under law? Why are Christian martyrs calling for vengeance?

Let us note carefully all the facts we can find and see if we cannot determine some better explanation for the meaning of this broken seal.

1. These souls are under the altar, normally a direct connection with Israel.
2. They are specifically called souls.
3. They are said to have been and remain slain, a perfect tense. The verb is sphatto, (σφάττω) a word, except in 1 John 3:12 (Cain's slaying of Abel) that only occurs in Revelation.
4. This verb is used in the LXX for the passover.

Ex. 12 ⁵ Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: 6 and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Is'ra-él shall kill it at even.

For the slaying of the bullock.

Lev. 1 ⁵ And he shall kill the bullock before Jè-hò'vâh: and Aar'on's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting.

This verb is used many times in reference to killing the burnt-offering.

Lev. 4

²⁴ And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before Jè-hò'vâh: it is a sin-offering.

(ὁλοκαύτωμα) (holokautoma) (holocaust)

Ezk 44 ¹¹ Yet they shall be ministers in my sanctuary, having oversight at the gates of the house, and ministering in the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

5. These souls cry for a judging and revenging; Acts 7:60 ← Stephen but this is not NT!

⁶⁰ And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Matt. 5 ⁴⁴ but I say unto you, Love your enemies; and pray for them that persecute you;

← Jesus

Deut. 32

⁴³ Rejoice, O ye nations, with his people: For he will avenge the blood of his servants, And will render vengeance to his adversaries, And will make expiation for his land, for his people.

The whole idea is, in the OT, God's avenging of his land and his people Israel. The subject would take more than even a single course would be able to show, but note a few verses.

Hosea 13

⁹ It is thy destruction, O Is'ra-él, that thou art against me, against thy help. ¹⁰ Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? ¹¹ I have given thee a king in mine anger, and have taken him away in my wrath.

¹⁴ I will ransom them from the power of Shé'ól; I will redeem them from death: O death, where are thy plagues? O Shé'ól, where is thy destruction? repentance shall be hid from mine eyes.

Hosea 14

⁴ I will heal their backsliding, I will love them freely; for mine anger is turned away from him.

Isa. 49

²⁵ But thus saith Jè-hò'vâh, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. ²⁶ And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I, Jè-hò'vâh, am thy Saviour, and thy Redeemer, the Mighty One of Jacob.

Micah 4

¹¹ And now many nations are assembled against thee, that say, Let her be defiled, and let our eye see our desire upon Zi'ôn. ¹² But they know not the thoughts of Jè-hò'vâh, neither understand they his counsel; for he hath gathered them as the sheaves to the threshing-floor. ¹³ Arise and thresh, O daughter of Zi'ôn; for I will make thy horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples: and I will devote their gain unto Jè-hò'vâh, and their substance unto the Lord of the whole earth.

This revenge for Israel is very clear in the gaal (גַּאֵל) kinsman-redeemer

Take 17

The "gaal" is the Kinsman redeemer.

No. 35

9 And Jē-hō'vāh spake unto Mō'sēs, saying, 10 Speak unto the children of Is'rā-ēl, and say unto them, When ye pass over the Jordan into the land of Cā'nāan, 11 then ye shall appoint you cities to be cities of refuge for you, that the manslayer that killeth any person unwittingly may flee thither. 12 And the cities shall be unto you for refuge from the avenger, that the manslayer die not, until he stand before the congregation for judgment. 13 And the cities which ye shall give shall be for you six cities of refuge. 14 Ye shall give three cities beyond the Jordan, and three cities shall ye give in the land of Cā'nāan; they shall be cities of refuge. 15 For the children of Is'rā-ēl, and for the stranger and for the sojourner among them, shall these six cities be for refuge; that every one that killeth any person unwittingly may flee thither.

16 But if he smote him with an instrument of iron, so that he died, he is a murderer: the murderer shall surely be put to death. 17 And if he smote him with a stone in the hand, whereby a man may die, and he died, he is a murderer: the murderer shall surely be put to death. 18 Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a murderer: the murderer shall surely be put to death. 19 The avenger of blood shall himself put the murderer to death: when he meeteth him, he shall put him to death. 20 And if he thrust him of hatred, or hurled at him, lying in wait, so that he died, 21 or in enmity smote him with his hand, so that he died; he that smote him shall surely be put to death; he is a murderer: the avenger of blood shall put the murderer to death, when he meeteth him.

22 But if he thrust him suddenly without enmity, or hurled upon him anything without lying in wait, 23 or with any stone, whereby a man may die, seeing him not, and cast it upon him, so that he died, and he was not his enemy, neither sought his harm; 24 then the congregation shall judge between the smiter and the avenger of blood according to these ordinances; 25 and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled: and he shall dwell therein until the death of the high priest, who was anointed with the holy oil. 26 But if the manslayer shall at any time go beyond the border of his city of refuge, whither he fleeth, 27 and the avenger of blood find him without the border of his city of refuge, and the avenger of blood slay the manslayer; he shall not be guilty of blood, 28 because he should have remained in his city of refuge until the death of the high priest: but after the death of the high priest the manslayer shall return into the land of his possession.

There are many details in this passage. Forty-eight cities were given to the Levites (Nu. 35:7) Remember the boards of the tabernacle? The true murderer of Israel is Satan, and Jesus

John 8 KJ

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

will avenge the blood of his kinsmen, Israel. Israel at the same time is guilty of "manslaughter" in the death of Jesus, not premeditated murder.

Acts 3

17 And now, brethren, I know that in ignorance ye did it, as did also your rulers. 18 But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled.

1 Cor. 2

7 but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: 8 which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory:

6. These souls are given a white stolee'*(στολή), a word never used in the NT except in Rev. and Mark and Luke. The stolee' is put on the prodigal when he comes home (Luke 15:22) The prodigal, a type of Israel, who was dead and lived again,

Luke 15:24, 32. The fact that these souls are told to "rest-again yet a little time" indicates a delay after the 5th seal. *(see TDNT Vol.7 p.690) These souls are also told that there are, in the future, other "fellow-slaves" and "brothers to be killed". *Stolee' also for priests garments over 40 X.

As I see this 5th seal I understand the souls to be souls not yet with robes washed in the blood as NT christians but souls, primarily Jews, who still hope in the Messiah.

vs. 12 καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα
 and I-saw when he-opened the seal
 τὴν ἕκτην, καὶ σεισμός μέγας
 namely-the sixth, and earthquake, (a) great
 ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας
 it-came-to-pass, and the sun it-became black
 ὡς σάκκος τρίχινος, καὶ ἡ σελήνη
 as sackcloth made-of-hair, and the moon
 ὅλη ἐγένετο ὡς αἷμα,
 total it-became as blood,

And I-saw when he-opened the seal namely-the sixth, and (a) great earthquake came-to-pass, and the sun became black as sackcloth made-of-hair, and the total moon became as blood,

vs. 13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν
 and the stars of-the heaven they-fell
 εἰς τὴν γῆν, ὡς συκῆ
 with-reference-to the earth, as (a) fig-tree
 βάλλει τοὺς ὄλυνθους αὐτῆς ὑπὸ
 it-is-casting the unripe-figs of-it by
 ἀνέμου μεγάλου σειομένη,
 (strong) wind (a) great being-caused-to-quake,

And the stars of-the heaven fell with-reference-to the earth, as (a) fig-tree is-casting its unripe-figs being-caused-to-quake by (a) great (strong) wind,

vs. 14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς
 and the heaven it-was-set-apart as
 βιβλίον ἐλισσόμενον, καὶ πᾶν ὄρος
 (a) little-book, being-wound-up, and every mountain
 καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
 and island out-of the places of-them they-were-
 moved.

And the heaven was-set-apart as (a) little-book being-wound-up, and every mountain and island were-moved out-of their places.

KJ

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

ASV

12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; 13 and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind. 14 And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.



The sixth seal.

Throughout the ages various men have tried to put the opening of these seals into

a time frame, but they were at a disadvantage because history had not yet run its course. We have seen much

history in regards to Israel in our day but there is still more history to come. Keep in mind Rev. 4:1, "I-shall-point (out) to-you (John) what (things) (are)-essential to-come-to-pass after these (things)." That is, church history which we considered to be nearing its end in our 1st Vol. on Revelation. Chapters 4, 5 and 6, if kept connected to Israel, in our day are making a great deal of sense to us. From Rev. 6:11, "--- they-themselves-might-rest-again yet (a) little time" seems to put time between the results of the breaking of seal 5 and the breaking of seal 6. Up till this point the whole book has been giving us events in a figurative form acted out by realities in heaven. Why should we change now? Note a few questions.

1. How would an earthquake be felt by John who is in heaven?
2. How would the sun become black, which is quite different from "it-shall-be-made-dark" from Matt. 24:29, Mark 13:24, or from Acts 2:20, "it-will-be-turned-differently-with-reference-to-darkness", or the third of the sun was made dark in Rev. 8:12, etc. Rev. 9:2, Rev. 16:8, Rev. 21:23 etc?
3. Why is the blackness of the sun compared to sackcloth made of hair? What difference does it make?
4. Why did the moon become "as" blood?
5. How could the stars fall to earth? One star alone would obliterate the earth.

6. Why would such a catastrophic event be compared to a strong wind blowing figs from a fig-tree?

7. How can heaven depart or be rolled up, and if it could be, where would all the Christians in heaven be then? Where would God's throne go? It would seem to me to be at least as disastrous for heaven as for earth.

8. How would every mountain and island be shifted to a different place especially with falling stars destroying the earth?

Now a person could just ignore these verses, or simply say these are the terrible events going to happen at the Lord's return, but I prefer to explore these verses further. Let us just make a list.

To start with, an earthquake accompanies God's presence. Consider Elijah.

1 Ki. 19

9 And he came thither unto a cave, and lodged there; and, behold, the word of Jè-hó'vâh came to him, and he said unto him, What doest thou here, E-li'jah? 10 And he said, I have been very jealous for Jè-hó'vâh, the God of hosts; for the children of Is'ra-él have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 11 And he said, Go forth, and stand upon the mount before Jè-hó'vâh. And, behold, Jè-hó'vâh passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jè-hó'vâh; but Jè-hó'vâh was not in the wind; and after the wind an earthquake; but Jè-hó'vâh was not in the earthquake: 12 and after the earthquake a fire; but Jè-hó'vâh was not in the fire; and after the fire a still small voice.

Ex. 19

16 And it came to pass on the third day, when it was morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled. 17 And Mô'sès brought forth the people out of the camp to meet God; and they stood at the nether part of the mount. 18 And mount Si'nâi, the whole of it, smoked, because Jè-hó'vâh descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19 And when the voice of the trumpet waxed louder and louder, Mô'sès spake, and God answered him by a voice. 20 And Jè-hó'vâh came down upon mount Si'nâi, to the top of the mount; and Jè-hó'vâh called Mô'sès to the top of the mount; and Mô'sès went up.

At the giving of the 10

← commandments.

Jer. 23

19 Behold, the tempest of Jè-hó'vâh, even his wrath, is gone forth, yea, a whirling tempest: it shall burst upon the head of the wicked. 20 The anger of Jè-hó'vâh shall not return, until he have executed, and till he have performed the intents of his heart: in the latter days ye shall understand it perfectly.

(Lxx - an earthquake of Jehovah)

"The sun became black as sackcloth made-of-hair"

← Sackcloth - a rough cloth usually made of goat's hair was used in mourning. The goat's hair tents are black. (Song. of Sol. 1:5) (see "black" p. 58)



Sitting in Sackcloth.

The sun the moon and the stars are all affected; let us jump ahead for a moment and see in what figurative way the sun, moon, and stars are used in scripture.

Gen. 37

9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. 10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? 11 And his brethren envied him; but his father kept the saying in mind.

From this passage we learn that God, who gave Joseph the dream, uses the sun to represent Jacob, the moon Joseph's mother, and the 11 stars the 11 brothers.

This figure is carried over into Rev. 12 where the woman is Israel of whom is the Messiah.

Rev. 12

12 And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; 2 and she was with child; and she crieth out, travailing in birth, and in pain to be delivered.

Zech. 12

10 And I will pour upon the house of David, and upon the inhabitants of Je-ru'sa-lem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. 11 In that day shall there be a great mourning in Je-ru'sa-lem, as the mourning of Ha-dad-rim-mon in the valley of Me-gid-don. 12 And the land shall mourn, every family apart;

There shall be yet a terrible mourning in Israel for the Messiah whom they crucified, hence the black sun. (mourn in vs. 10, 12 is

saphad, to beat the breast -- in vs. 11 the word is misped, a wailing, lamentation - see Gesenius)

We have the sun, moon, and stars representing Israel as a nation, which fact makes this mourning still future. And the moon as blood?

Matt. 27

25 And all the people answered and said, His blood be on us, and on our children.

Israel's request has been granted for nearly 2000 years. There are many similar passages.

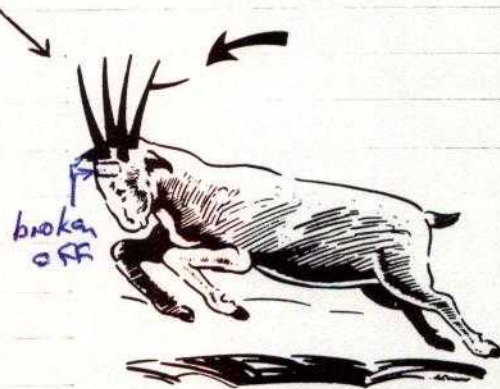
Dan. 8

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land. 10 And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. 11 Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. 12 And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered.

Stars as children of Israel is a figure in Dan. 8

17 So he came near where I stood; and when he came, I was affrighted, and fell upon my face; but he said unto me, Understand, O son of man; for the vision belongeth to the time of the end. 18 Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright. 19 And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end. 20 The ram which thou sawest, that had the two horns, they are the kings of Me-di-a and Per-si-a. 21 And the rough he-goat is the king of Greece; and the great horn that is between his eyes is the first king.

22 And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power. 23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24 And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do his pleasure; and he shall destroy the mighty ones and the holy people. 25 And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in their security shall he destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand. 26 And the vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days to come.



Alexander the Great.

Joel 3

18 And it shall come to pass in that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Ju'dah shall flow with waters; and a fountain shall come forth from the house of Je-ho'vah, and shall water the valley of Shit'im. 19 E'gypt shall be a desolation, and E'dom shall be a desolate wilderness, for the violence done to the children of Ju'dah, because they have shed innocent blood in their land. 20 But Ju'dah shall abide for ever, and Je-ru'sa-lem from generation to generation. 21 And I will cleanse their blood, that I have not cleansed; for Je-ho'vah dwelleth in Zi'on.

Why would falling stars be likened to falling of unripe figs? While Israel is represented as stars they are also represented as a fig tree. We have two interesting records in the NT concerning a fig tree.

Joel 1
5 Awake, ye drunkards, and weep; and wail, all ye drinkers of wine, because of the sweet wine; for it is cut off from your mouth.
6 For a nation is come up upon my land, strong, and without number; his teeth are the teeth of a lion, and he hath the jaw-teeth of a lioness.
7 He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Matt. 21

18 Now in the morning as he returned to the city, he hungered.
19 And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away.
20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

records in the NT concerning a fig tree.

compare these "leaves" but no fruit
"if so something he will find in it"
"For it was not the season of figs."

Mark 11
12 And on the morrow, when they were come out from Beth'á-ný, he hungered. 13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. 14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

20 And as they passed by in the morning, they saw the fig tree withered away from the roots. 21 And Peter calling to remembrance saith unto him, Ráb'bi, behold, the fig tree which thou cursedst is withered away. 22 And Je'sus answering saith unto them, Have faith in God.

Certainly one would hardly curse a fig tree for not having figs if it wasn't the season of figs.

Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
No leaves	No leaves	start leaves	leaves	leaves	leaves	leaves	leaves	leaves	leaves	leaves	No leaves
				most early	leaves	leaves	2nd crop				
		begin tiny figs	tiny figs	figs	figs	figs	From new wood				
			(these figs from old wood)								
			(unripe figs Rev.6)								

This happened at the time of Passover, late March or early April. This entire incident can only be understood in the light of a parable.

1952



Song. of Sol. 2

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.
11 For lo, the winter is past; The rain is over and gone;
12 The flowers appear on the earth; The time of the singing of birds is come, And the voice of the turtle-dove is heard in our land;
13 The fig-tree ripeneth her green figs, And the vines are in blossom; They give forth their fragrance. Arise, my love, my fair one, and come away.

We are approaching the new age. The fig tree is putting forth the first figs.

(Genesis 2, 1979 p. 43)
Mark Verse 14 I believe is figurative of the close of the age.

"The fig tree putteth forth her green figs"

Jer. 30
11 For I am with thee, saith Je'hó'vâh, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished.

vs. 15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ
 and the kings of-the earth and the
 μεγιστάνες καὶ οἱ χιλιάρχοι καὶ
 magnates and the rulers-of-thousands and
 οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς
 the rich and the strong and every(man)
 δούλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς
 slave and free they-hid themselves
 εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν
 into the caves and into the rocks of-the
 ὄρεων,
 mountains,

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

vs. 16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ
 and they-are-saying to-the mountains and
 ταῖς πέτραις· πέσετε ἐφ' ἡμᾶς καὶ κρύψατε
 to-the rocks: YOU-fall on us and YOU-hide
 ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ
 us from face of-the (one) sitting on
 τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,
 the throne and from the wrath of-the lamb,

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

vs. 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη
 because it-came the day namely-the great
 τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;
 of-the wrath of-him, and who he-is-able to-be-stood?

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

✱ The sixth seal runs from figurative into
 literal, how do we decide which is which?

KJ

15 And 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, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

ASV

15 And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; 16 and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 for the great day of their wrath is come; and who is able to stand?

We have noticed some of the difficulties if we attempt to make verses 12-14 literal. Further, verses 12-14

have much scripture to support a figurative sense. Now in verses 15-17 we find a complete reversal; they make good sense literally and I can find no figurative sense in scripture.

Consider again John is being shown essential things after the period of the "church" or the mystery form of the Kingdom. After the mystery form of the Kingdom the Kingdom is to be restored to Israel. This restoration of the Kingdom to Israel is reflected through maybe as much as one-half of the OT. These cataclysmic events mark the period closing the present age and beginning the millennial age.

Consider some of the verbs which John uses by the Holy Spirit. Verse 15, "they-hid themselves", past time in relation to John, which I believe helps convey the idea that John was seeing coming events. Verse 16, "they-are-saying" not "they-said" as KJ, again showing that John was being shown the future events as happening.

The expression, "... from (the) face of the (one) sitting on the throne and from the wrath of the Lamb" keeps these events tied to the present prophetic scene that John is witnessing. Finally, verse 17, "the great day of his wrath came" not "is come". John was seeing coming events as finished.)

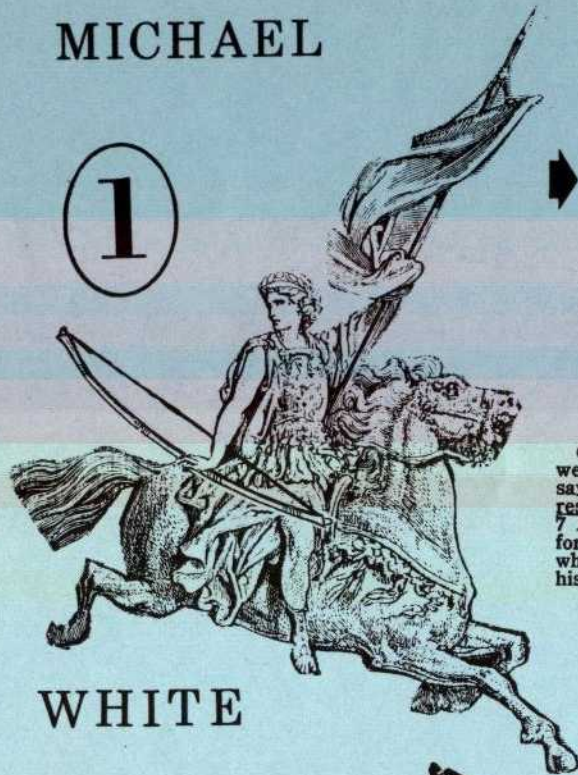
There have been and still are literally dozens and dozens of varying explanations given to this very complex book. There are quite a few problems with the Greek text, which seem to indicate some tampering. To me, most troubles seem to occur because of Gentile rejection of Israel and failure to keep in mind that this is a Jewish book.

MICHAEL

HE WENT OUT HAVING VICTORY AND IN ORDER THAT

HE MIGHT HAVE (FINAL) VICTORY

1



WHITE

MAY 14-15, 1948

ISAIAH 66

8 Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zi'on travailed, she brought forth her children.

ACTS 1

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Is'ra-el? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

PSALMS 60

60 O God, thou hast cast us off, thou hast broken us down; Thou hast been angry; oh restore us again. 2 Thou hast made the land to tremble; thou hast rent it: Heal the breaches thereof; for it shaketh. 3 Thou hast showed thy people hard things: Thou hast made us to drink the wine of staggering. 4 Thou hast given a banner to them that fear thee. That it may be displayed because of the truth. [Sé'lah

JUNE 7, 1967

LUKE 21

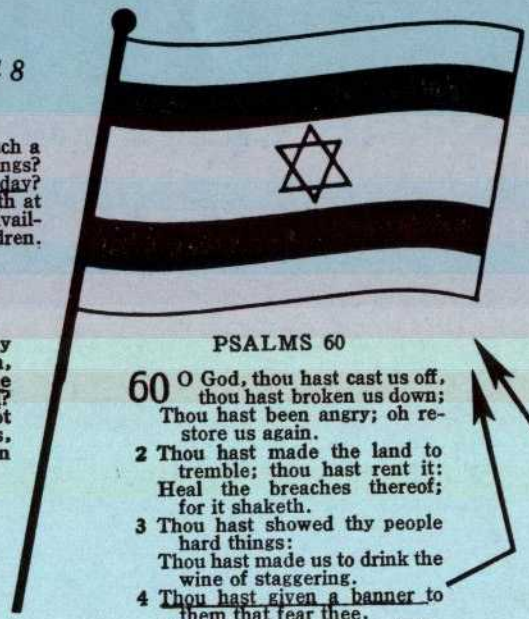
24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jê-ru'sa-lêm shall be trodden down of the Gën'tiles, until the times of the Gën'tiles be fulfilled.

MATTHEW 24

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

ELECTED TO U.N.

MAY 11, 1949



WHEN I HAVE BROKEN THE BARS OF THEIR YOKE

A CHOENIX OF WHEAT FOR A DENARIUS & 3 CHOENIX OF BARLEY FOR A DENARIUS & MIGHT YOU NOT HARM THE OIL OR THE WINE

EZEKIEL 34

27 And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Jê-hô'vâh, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. 28 And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid.

MATTHEW 20

2 And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard.

A DENARIUS A DAY

1 Ephah = 1 Bath Ezk. 45:11

Ezk. 45:11 LXX

τὸ δέκατον τοῦ γομορ ἢ χοϊνίς, The choenix is the tenth of the gomer

Ex. 16:16 One omer is food for a day. Verse 36, an omer is 1/10 ephah

THEREFORE A CHOENIX IS TEN TIMES THE DAILY NECESSITY

ISAIAH 60.20

the days of thy mourning shall be ended.

NOT SCARCITY BUT PLENTY

3



BLACK

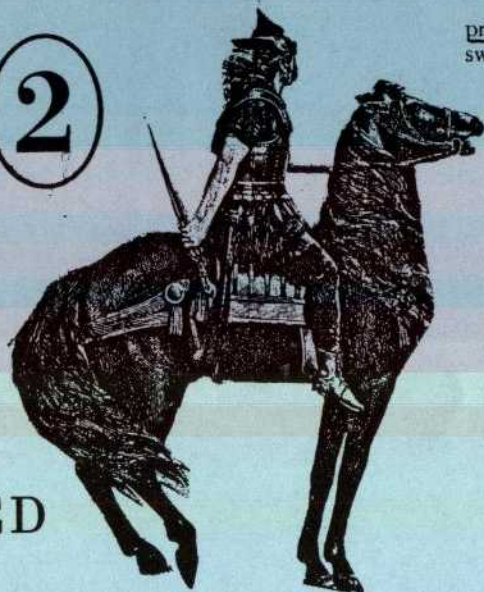
▶ 1917- WORLD TERRORISM BEGINS IN RUSSIA ◀

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

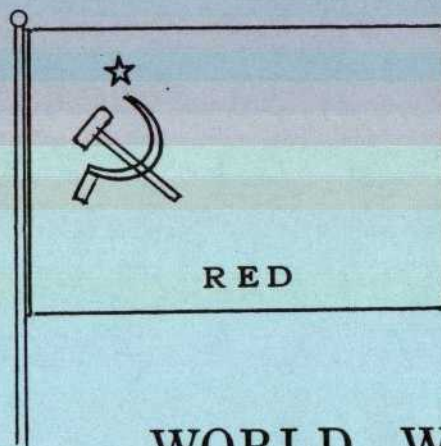
Among the members of the Soviet's first executive committee were a few Bolsheviks who accepted Lenin's dictum that the Russian Revolution was the vanguard of the World Socialist Revolution.

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

2



Bolshevik- "majority"
Pravda- "truth"



RED

RUSSIA - "'Pōs"-Ezk.39:1

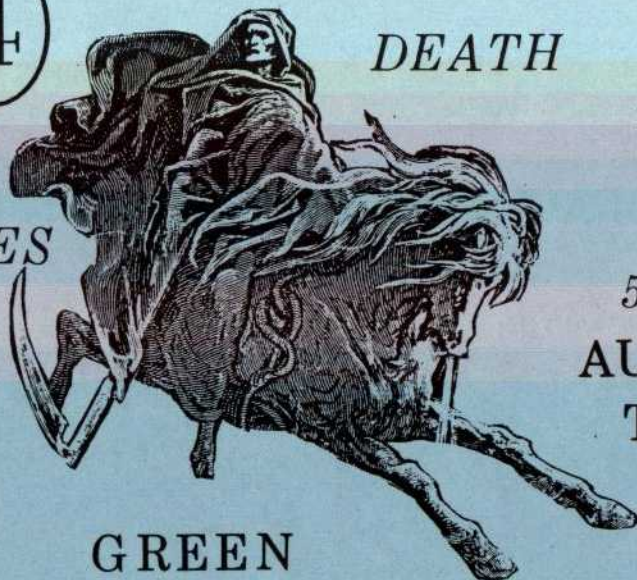
The subsequent history of the theory and practice of Bolshevism is indistinguishable from that of Communism.

▶ MILLIONS SLAIN ◀
PEACE TAKEN OUT OF
THE EARTH

4

DEATH

HADES



GREEN

WORLD WAR I 1914-1918 32-nations

37,000,000 casualties

INFLUENZA EPIDEMIC 1918 KILLED 20,000,000

WORLD WAR II 1939-1945 68-nations
50,000,000 + casualties FAMINE SPREADING
AUTHORITY UPON 1/4 OF THE EARTH,
TO KILL WITH

By →
SWORD (WAR)
FAMINE
DEATH (DISEASE etc.)



Pages 73 and 74 put the opening of the first four seals in a sort of chart form. It seems to me that the white horse and black horse have to do with Israel while the red and green horses have to do with the nations of the earth. It is certainly more than an accident that the Balfour Declaration, giving the Jewish people a national homeland, was approved Nov. 2, 1917; that the program for world revolution was set in motion in 1917; that the first world war occurred at the same period; and that the Jews, no longer in bondage began to return in ever increasing numbers. We will consider the 5th and 6th seals further, but first let us consider more scripture.

Chapter 7

vs. 1 μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους
 after this I-saw four angels
 ἐστῶτας ἐπὶ τὰς τέσσαρας
 having-stood-and-still-standing on the four
 γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας
 corners of-the earth, retaining the four
 ἀνέμους τῆς γῆς, ἵνα μὴ
 (strong) winds of-the earth, in-order; that not
 πνέη ἄνεμος ἐπὶ τῆς
 it-might-be-blowing (a)(strong) wind on the
 γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ
 earth neither on the sea nor on
 πᾶν δένδρον.
 every tree.

After this I-saw four angels
having-stood-and-still-standing
on the four corners of-the earth, retaining the
four (strong) winds of-the earth, in-order-that
(a) (strong) wind might not be-blowing on the
earth neither on the sea nor on every tree.

vs. 2 καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα
 and I-saw another angel ascending

ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα
 from rising of-sun, having (a) seal
 Θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ
 living, and he-cried voice with-(a)-
 τοῖς τέσσαρσιν ἀγγέλοις οἰς
 great to-the four angels to-whom
 ἐδόθη αὐτοῖς ἀδικῆσαι τὴν
 it-was-given to-them to-do-harm (to) the
 γῆν καὶ τὴν θάλασσαν,
 earth and the sea,

And I-saw another angel ascending from (the) rising of-(the)-sun, having(a) seal of-(the) living God, and he-cried with-(a)-great voice to-the four angels to-whom it-was-given to-them to-do-harm (to) the earth and the sea,

vs. 3 λέγων· μὴ ἀδικήσητε τὴν
 saying: not YOU-might-do-harm (to) the
 γῆν μήτε τὴν θάλασσαν μήτε τὰ
 earth neither the sea nor the
 δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους
 trees, until we-might-seal the slaves
 τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.
 of-the God of-us on the foreheads of-them.

Saying: might-YOU not do-harm (to) the earth neither the sea nor the trees, until we-might-seal the slaves of our God on their foreheads.

K.J
AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

ASV
 7 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. 2 And I saw another angel ascend from the sun-rising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the 'servants of our God on their foreheads.

* Many questions are constantly being raised. Angels having-stood and-still-standing on the 4 corners of the earth? Retaining the 4 (strong) winds? How would (strong) winds harm the earth or sea? "Until we-might-seal," who is the we? Still future?

vs. 4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν
 and I-heard the number of-the (ones)
 ἔσφραγισμένων, ἑκατὸν
 having-been-and-still-sealed, (a) hundred
 τεσσεράκοντα τέσσαρες χιλιάδες
 forty four thousands,
 ἔσφραγισμένοι ἐκ πάσης
 having-been-and-still-sealed out-of every
 φυλῆς υἱῶν Ἰσραὴλ.
 tribe of-sons of-Israel:

And I-heard the number of-the (ones) having-
been-and-still-sealed, (a) hundred forty four
thousands having-been-and-still-sealed out-of
every tribe of-sons of-Israel.

vs. 5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες
 out-of tribe Juda twelve thousands
 ἔσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν
 having-been-and-still-sealed, out-of tribe Reuben
 δώδεκα χιλιάδες, ἐκ φυλῆς Γαδ δώδεκα
 twelve thousands, out-of tribe Gad twelve
 χιλιάδες,
 thousands,

Out-of tribe Juda twelve thousands having-
been-and-still-sealed, out-of tribe Reuben twelve
thousands, out-of tribe Gad twelve thousands,

vs. 6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ
 out-of tribe Aser twelve thousands, out-of
 φυλῆς Νεφθαλίμ δώδεκα χιλιάδες, ἐκ φυλῆς
 tribe Nephthalim twelve thousands, out-of tribe
 Μανασσῆ δώδεκα χιλιάδες,
 Manasse twelve thousands,

Out-of tribe Aser twelve thousands, out-of tribe
Nephthalim twelve thousands, out-of tribe
Manasse twelve thousands,

vs. 7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,
 out-of tribe Simeon twelve thousands,
 ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ
 out-of tribe Levi twelve thousands, out-of
 φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,
 tribe Issachar twelve thousands,

Out-of tribe Simeon twelve thousands, out-of
 of tribe Levi twelve thousands, out-of tribe
 Issachar twelve thousands,

vs. 8 ἐκ φυλῆς Ζαβουλῶν δώδεκα χιλιάδες,
 out-of tribe Zabulon twelve thousands,
 ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ
 out-of tribe Joseph twelve thousands, out-of
 φυλῆς Βενιαμὴν δώδεκα χιλιάδες ἑσφραγισμένοι.
 tribe Benjamin twelve thousands having-been-and-
 still-sealed. [this verb ἑσφραγισμένοι is 14x ink]

Out-of tribe Zabulon twelve thousands, out-of tribe
 Joseph twelve thousands, out-of tribe Benjamin twelve
 thousands having-been-and-still-sealed.

* Again we come to the time to separate literal from figurative and this passage offers some interesting challenges. In the first place

1 Ki. 19
 he said, Go forth, and stand upon the mount before Jê-hô'vâh. And, behold, Jê-hô'vâh passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jê-hô'vâh; but Jê-hô'vâh was not in the wind: and after the wind an earthquake; but Jê-hô'vâh was not in the earthquake: 12 and after the earthquake a fire; but Jê-hô'vâh was not in the fire: and after the fire a still small voice.

God does have winds more violent than we have seen; 1 Ki. 19: 11. But how would the sealing of God's slaves on their foreheads protect them from literal wind?

Let us pay particular attention to the verbs and time limits in this passage. In verse 3, the 4 angels are not to cause harm "until" the slaves of God have a seal on their forehead. This implies future time. In verse 4 we read, "I-heard the number of the (ones) having-been-and-still-sealed." This happened at some time in the past. This implies two sealings, one coming and one past. It is necessary to look ahead to a passage quite future.

Rev. 14

14 And I saw, and behold, the Lamb standing on the mount Zi'on, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: 3 and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. 4 These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among men, to be the first-fruits unto God and unto the Lamb. 5 And in their mouth was found no lie: they are without blemish.

There is nothing that I know that makes this 144,000 equal to the 144,000 we are considering in chapter 7 but there is much that makes them different. These 144,000 were purchased from the MEN, i.e. mankind, a first fruit to the God and to the Lamb. The 144,000 in chapter 7 are of sons of Israel. Note the voice from heaven (Rev. 14:2) was "as of harpers harping with

their harps." Verse 3, and they sing a new song, who is singing? Only this 144,000 could learn, not sing, this song. These two groups of 144,000 each total 288,000. In 1 Chron. 25:7 we find 288 skilled musicians (288 x 1,000?)

The number that served the king (1 Chron. 27:1-15) was also 288,000. For now let us return to our subject; when had the 144,000 in Rev. 7 been sealed on the forehead? The perfect tense, "having-been-and-still-sealed" occurs in Rev. 7, Verse 4 (2 times), Verse 5 (ix) and Verse 8 (ix). These had been sealed at some time earlier, they are all Jews, 12,000 from each of 12 tribes. Beyond this we know nothing from the N.T.

Ezk. 9

9 Then he cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand. 2 And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer's inkhorn by his side. And they went in, and stood beside the brazen altar. 3 And the glory of the God of is'ra-el was gone up from the cher'ub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. 4 And Je-ho'vahn said unto him, Go through the midst of the city, through the midst of Je-ru'sa-lem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof. 5 And to the others he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity: 6 slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at my sanctuary. Then they began at the

This instance in the O.T. put a mark, that is a cross (T), on the forehead of God's servants. I find no other instance of marking. At this time God's glory departed from the temple. (In 10 stages, Rosh Hashanah p.147). In Rev. 7:4-8 it appears we have

Tape 9

old men that were before the house. 7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city. 8 And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord Je-ho'vahn I wilt thou destroy all the residue of is'ra-el in thy pouring out of thy wrath upon Je-ru'sa-lem?

11 And, behold, the man clothed in linen, who had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

a NT reference to this "sealing" for this cross marking took hold world wide. (see The Two Babylons, by Alex. Hislop)

Revelation 7:1-3 prepares for a future sealing. As in the earlier chapters we have much that is figurative. The "four corners of the

Ezk. 7
7 Moreover the word of Jê-hô'-vâh came unto me, saying, 2 And thou, son of man, thus saith the Lord Jê-hô'-vâh unto the land of Is'ra-êl, An end: the end is come upon the four corners of the land. 3 Now is the end upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. 4 And mine eye shall not spare thee, neither will I have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am Jê-hô'-vâh.

earth" might as well be "of the land" as in Ezk. 7:2. (the word translated "corner" in Ezk. 7:2 is kanaph [כַּנָּף] often "wing")

Isa. 11
12 And he will set up an ensign for the nations, and will assemble the outcasts of Is'ra-êl, and gather together the dispersed of Jû'dâh from the four corners of the earth.

So also in Isa 11:12. We have then a figurative expression for the extremities of the earth from Jerusalem.

Dan. 7
7 In the first year of Bêl-shâz'-zâr king of Bâb'y-lôn Dân'îêl had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. 2 Dân'îêl spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. 3 And four great beasts came up from the sea, diverse one from another.

The symbolic meaning of the 4 winds can be seen from Daniel.

Dan. 8
8 And the he-goat magnified himself exceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven.

Note it is the 4 angels themselves that can harm the earth and sea. (vs. 2 p. 76)

Judges 9
8 The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. 9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to wave to and fro over the trees? 10 And the trees said to the fig-tree, Come thou, and reign over us.

Trees also are used in a figurative sense.

Can we make at least a partial conclusion at this point? I think so. John is shown four angels withholding destructive power from the earth until another "sealing" of God's slaves takes place, John is referred back to others already sealed. This preparation for sealing follows the fact that the souls under the altar have been told to rest again a little while. Now continue.

vs. 9 μετὰ ταῦτα εἶδον, καὶ ἴδου ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἔδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες of- tongues, having- stood- and- still- standing

ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ
 in-sight of-the throne and in-sight of-the
 ἀρνίου, περιβεβλημένους
 Lamb, having-been-and-still-cast-around
 στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς
 (with) stolees white, and palms in the
 χερσὶν αὐτῶν.
 hands of-them;

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

KJ

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

ASV

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

* Note the perfect tenses, the strength of these is lost in both KJ and ASV.

vs. 10 καὶ κράζουσιν φωνῇ μεγάλῃ
 and they-are-crying voice with-(a)-great
 λέγοντες ἢ σωτηρία τῷ θεῷ ἡμῶν
 saying: the salvation to-the God of-us
 τῷ καθημένῳ ἐπὶ τῷ θρόνῳ
 namely-the (one) sitting on the throne
 καὶ τῷ ἀρνίῳ.
 and to-the lamb.

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

KJ

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

ASV

10 and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.

* "They-are-crying", going on in John's presence.

vs. 11 καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν
 and all the angels they-had-been-standing
 κύκλῳ τοῦ θρόνου καὶ τῶν
 in-a-circle of-the throne and of-the

πρεσβυτέρων καὶ τῶν τεσσάρων ζώων,
 elders and of-the four living-creatures,
 καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ
 and they-fell in-sight of-the throne on
 τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,
 the faces of-them and they-worshipped the God,

And all the angels* had-been-standing in-a-circle of-the throne and of-the elders and of-the four living-creatures, and they-fell on their faces in-sight of-the throne and they-worshipped the God,

KJ

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

ASV

11 And all the angels were stand- ing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and wor- shipped God.

* Note the pluperfect tense, action going on in past time.

vs. 12 λέγοντες· ἀμήν, ἡ εὐλογία καὶ ἡ
 saying: amen, the blessing and the
 δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία
 glory and the wisdom and the giving-of-
 καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ
 thanks and the honor and the power and
 ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς
 the strength to-the God of-us with-reference-to
 τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
 the ages of-the ages: amen.

Saying: amen, the blessing and the glory and the wisdom and the giving-of-thanks and the honor and the power and the strength to our God with-reference-to the ages of-the ages: amen.

KJ

12 Saying, Amen: Blessing, and glory, and wisdom, and thanks-giving, and honour, and power, and might, be unto our God for ever and ever. Amen.

ASV

12 saying, A-mén': Blessing, and glory, and wisdom, and thanksgiv- ing, and honor, and power, and might, be unto our God 'for ever and ever. A-mén'.

We are not left without an explanation which is to follow.

This is a very important area of prophecy and is causing much division and misunderstanding. Watch the verb forms carefully.

vs. 13 καὶ ἀπεκρίθη εἰς ἓκ τῶν
 and he-answered one out-of the
 πρεσβυτέρων λέγων μοι· οὗτοι οἱ
 elders saying to-me: these the (ones)
 περιβεβλημένοι τὰς
 having-been-and-still-cast-around (with) the
 στολὰς τὰς λευκὰς τίτες εἰσὶν
 stoleés namely-the white who are-they
 καὶ πόθεν ἦλθον;
 and from-whence came-they?

And one out-of the elders answered
 saying to-me: these the (ones) having-been-
 and-still-cast-around (with) the stoleés
 namely-the white (ones), who are-they and
 from-whence came-they?

KJ
 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

ASV
 13 And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

← This answer, by way of a question seems

to be bringing John's question, whether mental or spoken, out clearly for our understanding. (Note the next verse) Present tense, who are they? Aorist tense, from-whence came they? Past time.

vs. 14 καὶ εἶρηκα αὐτῷ·
 and I-have-said-and-still-say to-him:
 κύριέ μου, σὺ οἶδας.
 lord of-me, you you-know-absolutely.
 καὶ εἶπέν μοι· οὗτοι εἰσὶν οἱ
 and he-said to-me: these they-are the (ones)
 ἐρχόμενοι ἐκ τῆς θλίψεως τῆς
 coming out-of the tribulation namely-the
 μεγάλης καὶ ἔπλυναν τὰς στολὰς αὐτῶν
 great and they-washed the stoleés of-
 καὶ ἐλεύκαναν αὐτὰς ἐν τῷ
 them and they-whitened them in the
 αἵματι τοῦ ἀρνίου.
 blood of-the lamb.

And I-have-said-and-still-say to him:
 my lord, you yourself know-absolutely. And he-

said to-me: these are the (ones) coming out of the tribulation, namely-the great (one), and they-washed their stolees and they-whitened them in the blood of-the lamb.

KJ

14 And I ^vsaid unto him, ^r"Sir, thou knowest. And he said to me, ^q"These are they which ^rcame out of great tribulation, and have ^rwashed their robes, and made them white in the blood of the Lamb.

ASV

14 And I ^vsay unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

* "These are the (ones) coming out, is not past as KJ,

but present tense, the action is going on even as John is watching. We will consider the time in the verbs later, but first what is meant by "the tribulation namely the great one"?

This expression does not occur elsewhere in the NT. Remember the article is very important.

"The article is associated with gesture and aids in pointing out like an index finger. It is a pointer.

--- Whenever the Greek article occurs, the object is certainly definite. --- The article is never meaningless in Greek---

The translators of the King James Version, under the influence of the Vulgate, handle the Greek article loosely and inaccurately.

--- The vital thing is to see the matter from the Greek point of view and find the reason for the use of the article."

A Grammar of the Greek New Testament in the Light of Historical Research, A.T. Robertson, 1934.

The Greek word for "tribulation" is thlipsis(θλιψις).

This word occurs 45x in the NT; translated in KJ affliction 17x, anguish 1x, persecution 1x, tribulation 21x, trouble 3x, burdened 1x and to-be-afflicted 1x.

Of these occurrences 10 are plurals, 19 are singular without any article, 8 are singular with an article but qualified, 1 is questionable, but 7 are singular with the article and need our attention.

One of these is in the passage we have been considering, Rev. 7: 14 above. Unless a person tampers with the verbs this multitude was already arriving in the heavens in John's day with washed and

whitened stolees in the blood of the lamb. These were coming out of the tribulation, namely the great (one).

Matt. 24 KJ
29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

← εὐθὺς δὲ μετὰ 1 * τὴν
but immediately after the
θλίψιν τῶν ἡμερῶν ἐκείνων
tribulation of the days those

Mark 13 KJ
24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
26 And then shall they see the Son of man coming in the clouds with great power and glory.

Acts 11 KJ
19 ¶ Now they which were scattered abroad upon the persecution that arose about Stēphen travelled as far as Phē-ni-cē, and Cyp̄rus, and An-ti-ōch, preaching the word to none but unto the Jews only.

μετὰ * τὴν 2 →
after the
θλίψιν ἐκείνην
tribulation that

← ἀπὸ * τῆς 3
from the tribulation namely the
ἐπὶ Στεφάνῳ

γενομένης
(one) having-come-to-pass on Stephen.

Rom. 5 KJ
3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

← εἰδότες ὅτι * ἡ 4 θλίψις
knowing-absolutely that the trib-

ὑπομονὴν κατεργάζεται,
ulation perseverance it-is-working-out,

Rom. 12 KJ
12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

5 ← * τῇ θλίψει ὑπομένοντες,
in-the tribulation persevering,

Rev. 1 KJ
9 I Jōhn, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jēsus Christ, was in the isle that is called Pātmos, for the word of God, and for the testimony of Jēsus Christ.

← καὶ συγκοινωνὸς ἐν * τη 6
and fellow-partner in the
θλίψει καὶ βασιλείᾳ
tribulation and kingdom

καὶ ὑπομονὴ ἐν Ἰησοῦ,
and perseverance in Jesus,

Note # 4, # 5, # 6 above, where the article has been omitted. "The Tribulation" was going on in NT days, it began at the time of Stephen #3. How should we understand the word "great" tribulation? Webster shows: large in size, large in number, remarkable in magnitude, full of emotion, eminent, long continued, main, etc. Note just a few Bible uses: great joy Matt. 2:10, great light Matt. 4:16, great King

Matt. 5:35, great calm Matt. 8:26, great faith
 Matt 15:28, great city Rev. 14:8, great mountain
 Rev. 8:8, great chain Rev. 20:1, etc.

What would make a tribulation great?
 I would determine greatness of a tribulation
 in the following order.

1. The number of people affected.
2. The length of time the tribulation continued.
3. The ferocity of the afflictions.

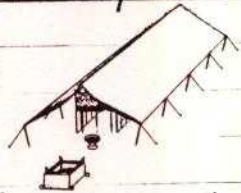
There is nothing that I know that makes the great tribulation of Rev. 7:14 equal, the time of Jacob's trouble, or the last 7 years of Dan. 9:27 except someone's opinion. I believe the great tribulation has been going on since it began with Stephen #3 above, it was working out perseverance when Paul wrote Romans #4 and #5 above. John says he was a fellow-partner in the tribulation #6 and he saw a multitude coming out of the great tribulation Rev. 7:14

This long 2000 year period, or nearly, has seen an estimated 150,000,000 put to death by the Roman Catholic power. The inquisition makes the Jewish holocaust seem light by comparison. What about the millions of Chinese Christians, Russian Christians etc. put to death. There could hardly be greater tribulation, unless of course, the Lord does not return for at least another 2000 years.

Let us continue the translation further before we attempt to study time charts.

vs. 15 διὰ τούτῳ εἰσὶν ἐνώπιον τοῦ
 because-of this they-are in-sight of-the
 θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν
 throne of-the God, and they-are-serving
 αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ
 him of-day and of-night in the sanc-
 τuary αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ
 of-him, and the (one) sitting on the
 θρόνου σκηνώσει ἐπ' αὐτούς.
 throne he-will-tabernacle on them.

Because-of this they-are in-sight of-the throne of-the God, and they-are-serving him of-day and of-night in his sanctuary, and the (one) sitting on the throne will-tabernacle on them.



KJ

15 Therefore are they before the throne of God, and ^rv serve him day and night in his temple: and he that sitteth on the throne shall ^rv ^sdwell among them.

ASV

15 Therefore are they before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them.

VS.16 οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν
not they-will-be-hungry still neither they-
will-thirst still, ἔτι, οὐδὲ μὴ πρῶτον ἔπι
nor not it-might-fall on
αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,
them the sun nor every burning-heat,

They-will not still be-hungry neither will-they still thirst, nor the sun might not fall on them nor every burning-heat,

KJ

16 They shall hunger no more, neither thirst any more; neither shall the sun ^rv light on them, nor any heat.

ASV

16 They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

VS.17 ὅτι τὸ ἀρνίον
because the lamb

τὸ ἀνά μέσον τοῦ θρόνου
namely-the (one) up midst of-the throne
ποιμανεῖ αὐτοὺς καὶ ὁδηγήσει
he-will-shepherd them and he-will-lead-the-
αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὑδάτων
way them on of-life springs of-waters;
καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον
and he-will-obliterate the God every tear
ἐκ τῶν ὀφθαλμῶν αὐτῶν.
out-of the eyes of-them.

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

KJ

17 For the Lamb which is in the midst of the throne ^s shall ^rv feed them, and shall ^rv lead them unto ^rv living fountains of waters ^rv: and God shall wipe away ^rv all tears from their eyes.

ASV

17 for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

Why will there be tears? Regret for things not done? Loved ones not there?

A review:

Rev. chapters 1-3 give many details of the "church" period of the mystery kingdom. (see Vol. I) During this long mystery period the Jews have been scattered world wide.

After the mystery period of the Kingdom the "church" shut the Lord Jesus out as surely as Israel had rejected their Messiah. The condition of the end time "church".

Rev. 3 R^J

14 And unto the angel of the church of the Lā-ōd-i-çé'ans write; These things saith the A-mēn', the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

← Israel was spued out of the land.

→ God chose Israel and is gathering them again into the land.

Lev. 18 R^J

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

Lev. 20 R^J

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

Rev. chapters 4-6 shows the opening of 6 seals as God picks up the nation of Israel and restores to them the Kingdom as promised long ago.

The first seal revealed the restoration of the State of Israel. These 6 seals are opened in quick succession. The formation of the new State of Israel took time; the first Zionist Congress 1897, the Balfour Declaration Nov. 2, 1917, the UN partition Nov. 29, 1947, the State declared May 14-16, 1948, etc.

The second seal showed the beginning of world-wide terrorism Nov. 1917.

The third seal showed Israel's release from bondage and the beginning productivity of the new State.

The fourth seal showed world wide war, famine and death. Is it not strange that all of these occurred at the same time in history?

The fifth seal revealed Israel's suffering through the ages and the hope of a resurrection. Souls not persons are seen, under the altar. They are given white stoles but not washed in

the blood of the lamb. They want God's vengeance for their murder. The ones residing on the earth have been and today still are their murderers. These souls will stand again on the earth and accept their Messiah. (1 Thess. 4:16)

The 6th seal shows a black sun and a blood moon. Never has a nation suffered as did Israel in the time of Jacob's trouble. (Jer. 30) The stars of heaven fell. Black is representative of mourning. I take the seal as the holocaust under Hitler but verses 14-17 look forward to the Day of the Lord. I would place a time period between verse 13 and verse 14. I explain more on this later.

Now study the chart on page 90.

After John's look into the future he is shown a new scene and given more facts concerning events prior to the opening of the 7th seal. These events are illustrated on the chart, page 91. Prophecy of future events is very complex and many passages will remain closed to us until historic events give us more light on the subject. This fact should not keep us from the study of prophecy in detail, especially where we have history currently fulfilling many prophecies.

Prophecy is written in scripture with "gaps",

Luke 4

16 And he came to Náz'á-réth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him the book of the prophet I-sá'iah. And he opened the book, and found the place where it was written,

18 "The Spirit of the Lord is upon me,

"Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives, And recovering of sight to the blind,

To set at liberty them that are bruised,

19 To proclaim the acceptable year of the Lord.

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears.

Jesus gave one outstanding illustration. (Luke 4) Notice that Jesus

← put a "gap" in Isaiah's prophecy when he stopped reading in the midst of the pas-

sage. Compare Isa. →

The underlined part of Isaiah's prophecy was not read, for

it was not time then for the vengeance of God and the restora-

tion of the nation of Israel.

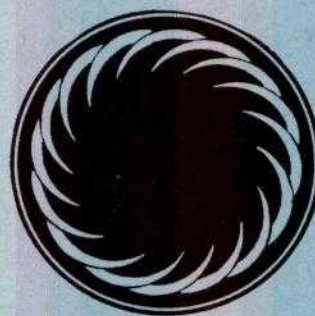
Isa. 61
61 The Spirit of the Lord Jê-hô'vâh is upon me; because Jê-hô'vâh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives; and the opening of the prison to them that are bound; 2 to proclaim the year of Jê-hô'vâh's favor, and the day of vengeance of our God; to comfort all that mourn; 3 to appoint unto them that mourn in Zi'on, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jê-hô'vâh, that he may be glorified.

Tape 10

24-ELDERS

24-THRONES

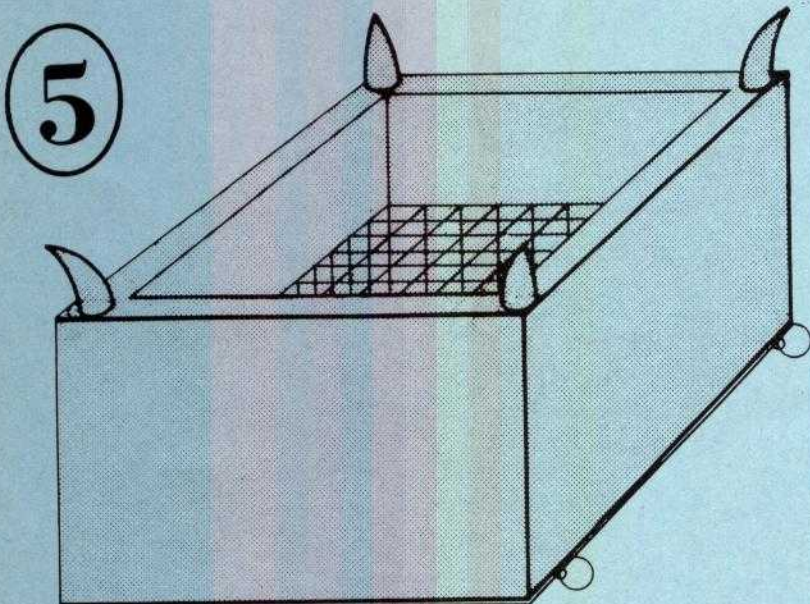
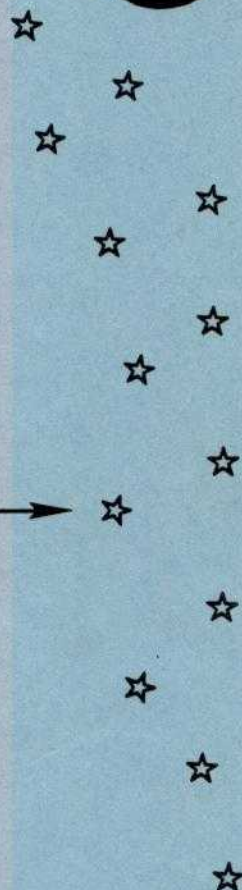
having-been-and-still-cast-around with white himations and wearing gold crowns



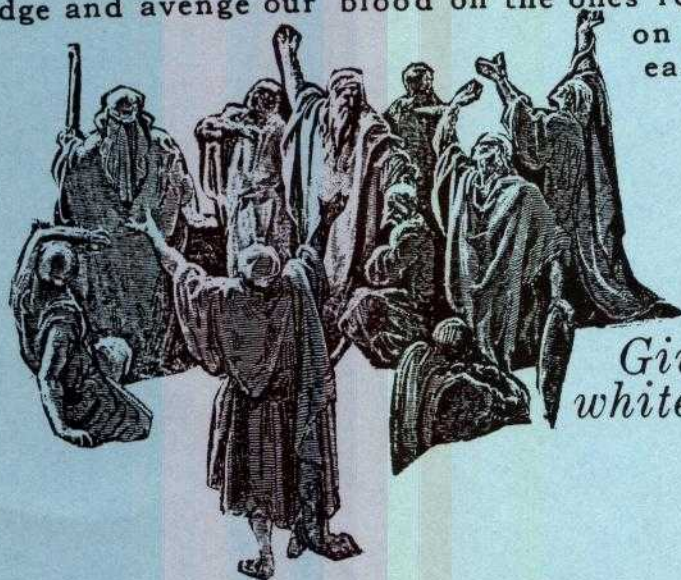
6



Having-been-and-still-slain



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



Given white stoleés



JOHN

SOULS underneath the altar having-been-and-still-slain because of the word of God and the witness they were having

I HEARD the number, 144,000 having-been-and-still-sealed.

PAST

12,000 EACH

- Judah
- Reuben
- Gad
- Asher
- Nephthalim
- Manasseh
- Simeon
- Levi
- Issachar
- Zebulun
- Joseph
- Benjamin



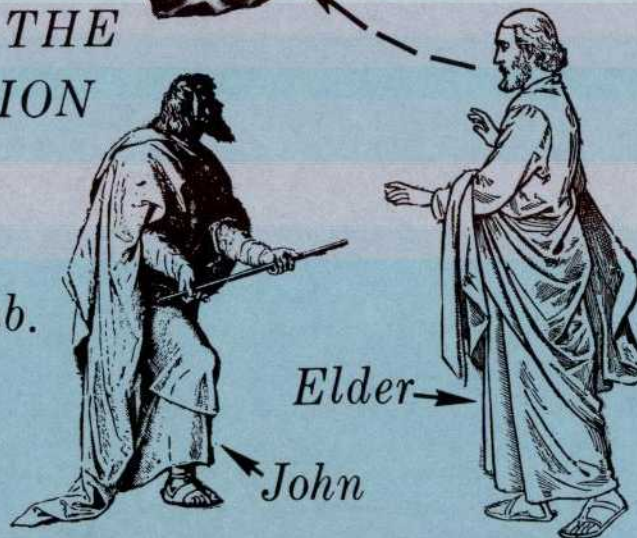
Salvation to our God and to the Lamb

Harm not the earth, sea or trees UNTIL we might seal God's slaves on their foreheads.

FUTURE

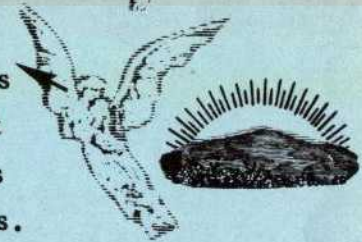
These are the ones COMING OUT OF THE GREAT TRIBULATION

They washed and whitened their stolees in the blood of the Lamb.



Elder

John



How a person understands "the great tribulation" greatly affects their understanding of prophecy. We mentioned this on page 85, two of which passages offer some difficulties.

#1. (Matt. 24: 29) "Immediately after the tribulation of those days the sun shall be darkened, etc. This would seem to make a "great" tribulation future. (also Mark 13:24)

Of particular concern is Matt. 24:21
ἔσται γὰρ τότε θλίψις μεγάλη,
it-will-be for then tribulation (a) great,
οἷα οὐ γέγονεν (perf. tense)
such-as not it-has-come-to-pass [up to Jesus' time]
ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν
from beginning of-world till of-the now
οὐδ' οὐ μὴ γένηται.
neither not not it-might-come-to-pass.

Matt. 24:21 For then will-be (a) great tribulation, such-as has not come-to-pass from beginning of-world till [of-the] now, neither by no means might-it-come-to-pass.

When the word tribulation occurs without the article it refers to a "local" or should we say a very limited tribulation. Note a few examples.

Acts 7 KJ
9 And the patriarchs, moved with envy, sold Jō'seph into E'gypt: but God was with him,
10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Phā'raoh king of E'gypt; and he made him governor over E'gypt and all his house.
11 Now there came a dearth over all the land of E'gypt and Chā'nāan, and great affliction: and our fathers found no sustenance.

vs. 10 "the tribulations of-him"
vs. 11 "and (a) great tribulation"
2 Cor. 1 KJ. ← "on all the tribulation of-us"
4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
← "in every tribulation"

(More such examples are Matt. 13:21, Matt. 24:9, Mark 4:17,

John 16:33, Rom. 2:9, Rom. 8:35, 1 Cor. 7:28. etc)

This is the case in Matt. 24:21 and Mark 13:19 where the article is not used it is an intense local persecution, quite different from the great tribulation.

Since this course has dealt with current historic signs and their prophecy I think it

fitting to conclude with a comparison of the sign given by Jesus (Matt. 24, Mark 13, Luke 21) to which John's figurative things may be compared. I know of no way to make this easy but we will try to put down the facts as best we can.

Two questions are asked by the disciples.

Matt. 24

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

← εἶπέ ἡμῖν, πότε ταῦτα
you-say to-us, at-what-time these (things)
ἔσται, καὶ τί τὸ σημεῖον
it-will-be, and what the sign

τῆς σῆς παρουσίας καὶ συντελείας
of-the of-thy presence and complete-finish
τοῦ αἰῶνος;
of-the age?

At what time these (things) will be, and what the*sign of-thy presence and complete-finish of the age, [The presence of Jesus and the complete-finish of the age are at the same time.]

Mark 13

3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?

← Peter, James, John, Andrew.
Two questions but the second differs somewhat and the questioners are four.

πότε ταῦτα ἔσται, καὶ
at-what-time these (things) it-will-be, and
τί τὸ σημεῖον ὅταν μέλλῃ
what the sign at-the-time-that it-might-be-
ταῦτα συντελεῖσθαι πάντα;
about these-(things) to-be-being-finished-completely
all?

At what time these (things) will-be, and what the*sign at-the-time-that these things might-be-about to all be-being-finished-completely?

Luke 21

7 And they asked him, saying, Teacher, when therefore shall these things be? and what shall be the sign when these things are about to come to pass?

← The audience is more broad. (see Luke 20:45). πότε οὖν ταῦτα
at-what-time therefore these

ἔσται; καὶ τί τὸ σημεῖον ὅταν
(things) it-will-be? and what the sign at-the-
μέλλῃ ταῦτα γίνεσθαι;
time-that it-might-be-about these (things) to-be-

coming-to-pass?

At what time therefore will these (things) be?
and what the*sign at-the-time-that these
(things) might-be-about-to-be-coming-to-pass?

There are similarities in the questions; but also differences. It clearly shows the desire of people to know the future.

Jesus' opening statement is very significant.
Matt. 24:4 βλέπετε μή τις ὑμᾶς πλανήσῃ.

YOU-be-looking not someone YOU he-might-lead- astray.

▶ YOU-be-looking someone might not lead YOU astray.

Mark 13:5 βλέπετε μή τις ὑμᾶς πλανήσῃ.

▶ YOU-be-looking someone might not lead YOU astray.

Luke 21:8 βλέπετε μή πλανηθῆτε.

▶ YOU-be-looking YOU-might not be-led- astray.

The danger is that believers might be led astray in many matters. (1 Cor. 6:9, 15:13, Gal. 6:7, Tit. 3:5, James 5:19 etc.) The particular matter to which Jesus refers is given by Jesus in his next statement.

Matt. 24:5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.
 many for they-will-come on the name of-me saying: I I-am the Messiah, and many they-will-lead- astray.

▶ For many will-come on my name saying: I myself am the Messiah, and they-will-lead many astray.

Mark 13:6 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.
 many they-will-come on the name of-me saying that I I-am, and many they-will-lead- astray.

▶ Many will-come on my name saying that I myself am, and they-will-lead many astray.

Luke 21:8 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγὼ εἰμι, καὶ name of-me saying: I I-am, and:

ὁ καιρὸς ἤγγικεν.
 the season it-has-drawn-near-and-is-still-near;
 μὴ πορευθῆτε ὀπίσω αὐτῶν.
 not YOU-might-proceed behind of-them.

▶ For many will-come on my name saying:
I myself am, and: the season has-drawn-near-
and-is-still-near; might-YOU not proceed behind
[of] them.

There is danger of being led astray. Eph. 4:14,
"In-order that we-might no-longer be infants,
being-tossed (by-waves) and being-brought-around
by-every (strong) wind of-the-teaching in the
dice-playing of-the MEN in craftiness toward
the method of-the leading- astray."

Is Jesus warning here of antichrists?
 There are antichrists, and they are one source
 of leading astray but is this what Jesus is refer-
 ring to here? Note all the

1 John 2 ASV uses there are of
 "antichrist."

18 Little children, it is the last hour: and as ye heard that an'ti-christ cometh, even now have there arisen many an'ti-christs; whereby we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us. 20 And ye have an anointing from the Holy One, and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. 22 Who is the liar but he that denieth that Jē'sūs is the Christ? This is the an'ti-christ, even he that denieth the Father and the Son.

Is Jesus warning
 of a far greater
 method of leading
 believers astray?

Note #1 above:

"Many will-come

ON (not IN) my name." Jesus
 warned the Jews that another would
 come IN his own name; and these Jews were
 religious. (John 5:39).

42 But I know you, that ye have not the love of God in yourselves. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

← Jesus came IN (ἐν) his Father's
 name, but the one they would
 receive (ἄλλος - "another" like Jesus)
 would come IN (ἐν) his own name.

Further, does Jesus mean in #1 above that
 they will say they are Christ, or that they
 will say, Jesus is the Christ?

Here are the reasons I believe these persons
 will come "cashing in" on the name of Jesus,
 which fact seems present in our day.

1 John 4 ASV

2 Hereby know ye the Spirit of God: every spirit that confesseth that Jē'sūs Christ is come in the flesh is of God: 3 and every spirit that confesseth not Jē'sūs is not of God; and this is the spirit of the an'ti-christ, whereof ye have heard that it cometh; and now it is in the world already.

2 John ASV

7 For many deceivers are gone forth into the world, even they that confess not that Jē'sūs Christ cometh in the flesh. This is the deceiver and the an'ti-christ.

1. In all three records (#1, #2, #3 above) Jesus uses the word ON not IN.
2. "Many will-come". There have not been "many" who said they were Christ and led "many" astray.
3. The use of ἐγὼ εἶμι, "I myself am". An expression used by Jesus in connection with his deity and used by Jesus in #1, #2, #3.
4. The expression ὁ χριστός, the Messiah, There have never been many claiming to be the Messiah of Israel. (#1 above).
5. The expression, "saying THAT I myself am". This, then, is not a quote of the ones leading astray, (#2 above).
6. The expression, "the season has drawn near", (#3 above) To what season does this refer? The major questions are in Matt. 24; could this refer to the season of the presence of Jesus and the end of the age?
7. The expression, "and they will lead many astray" in both #1 and #2 above.
8. In all gospels a sign has been asked for; is this the major sign?

To me, this subject is very serious, because as one listens to today's preaching he is easily led away from the truth. How does one decide which is true and which is false? Look ahead for a moment.

Matt. 24 ASV ← (ψευδοπροφῆται) pseudoprophetai,
11 And many false prophets shall arise, and shall lead many astray.
 (ψεῦδος) - prophet
 a lie ← a false prophet is lying.

I, personally, am led to conclude that the sign of the complete-finish of the age are many who say that Jesus is the Messiah, and ON the name of Jesus, are leading about the "infants" in their "dice-playing" in craftiness. With many lies and false promises and the threat of an any moment coming of Jesus they build up a great following. Further, they are traveling all over the world with this message. "Might-YOU not be led astray"

Immediately after this warning Jesus turns to world happenings.

Matt. 24:6 μελλήσετε δὲ ἀκούειν πολέμους
 YOU-will-be-about but to-be-hearing wars
 καὶ ἀκοὰς πολέμων· ὁράτε μὴ θροεῖσθε.
 and reports of-wars; YOU-be-seeing not YOU-be-
 being-alarmed; δεῖ γὰρ γενέσθαι,
 it-is-essential for to-come-to-pass,
 ἀλλ' οὐπω ἐστὶν τὸ τέλος.
 BUT not-yet it-is the finish.

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

Mark 13:7 ὅταν δὲ ἀκούσητε πολέμους
 at-the-time-that but YOU-might-hear wars
 καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε.
 and reports of-wars, not YOU-be-being-alarmed;
 δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος,
 it-is-essential to-come-to-pass, BUT not-yet the finish.

2* But at-the-time-that YOU-might-hear (of?) wars and reports of-wars, YOU not be-being-alarmed; it-is-essential to-come-to-pass, BUT not-yet the finish.

Luke 21:9 ὅταν δὲ ἀκούσητε πολέμους
 at-the-time-that but YOU-might-hear wars
 καὶ ἀκαταστασίας, μὴ πτοηθῆτε.
 and instabilities, not YOU-might-be-terrified;
 δεῖ γὰρ ταῦτα γενέσθαι

it-is-essential for these (things) to-come-to-pass
 πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.
 first, BUT not immediately the finish.

3* But at-the-time-that YOU-might-hear (of?) wars and (of?) instabilities, might-YOU not be-terrified; for it-is-essential these (things) [to-] come-to-pass first, BUT not immediately the finish.

Wars, reports of wars and instabilities are to be commonplace first; the finish is not immediately. This period has filled history with bloodshed for approximately 1900 years.

Then Jesus looks forward again to the "birth-pains." Birth-pains of what?
Matt. 24:7,8 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους· πάντα δὲ ταῦτα ἀρχὴ ὡδίνων.
 it-will-be-raised for nation on nation and kingdom on kingdom, and there-will-be famines and earthquakes against places; all but these (things) beginning of-birth-pains.

A For nation will-be-raised on nation and kingdom on kingdom, and there-will-be famines and earthquakes against places; but all these (things) (are) beginning of-birth-pains.

Mark 13:8 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν. ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ· ἀρχὴ ὡδίνων ταῦτα.
 it-will-be-raised for nation on nation and kingdom on kingdom. there-will-be earthquakes against places, there-will-be famines; beginning of-birth-pains these (things).

B For nation will-be-raised on nation and kingdom on kingdom. There-will-be earthquakes against places, there-will-be famines; these (things) (are) beginning of-birth-pains.

Luke 21:10,11 τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λοιμοὶ καὶ λιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ' οὐρανοῦ
 then he-was-saying to-them: it-will-be-raised nation on nation and kingdom on kingdom, earthquakes both great and against places pestilences and famines there-will-be, fearful-things both and from heaven

σημεῖα μεγάλα ἔσται.

signs great it-will-be.

C Then he-was-saying-to-them: nation will-be-raised on nation and Kingdom on Kingdom, there-will-be both great earthquakes and pestilences and famines against places, (there) will-be both fearful things and great signs from heaven.

A drastic change takes place, from wars and reports of wars, we go to the best description I know of World Wars I and II. These wars are part of the 4th seal, the rider on the green horse - death. Earthquakes and famines become more frequent. Records A+B above add that "these (things) (are) beginning of-birth-pains". Record C above, goes beyond this point to "fearful things and great signs from heaven."

Again I ask birth-pains of what or who? This word occurs just two other places in the NT which to me seem unrelated, (Acts 2:24, 1 Thes. 5:3) Having history to refer to, I

Is. 66

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. 8 Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zi'on travailed, she brought forth her children. 9 Shall I bring to the birth, and not cause to bring forth? saith Jê-hô'vâh: shall I that cause to bring forth shut the womâ? saith thy God.

see Isaiah 66 referred to in the birth of the State of Israel. It was as a definite result of World War I that the Balfour Declaration was signed; then as a result of the "birth-pains"

experienced by the Jews in the holocaust during World War II, Zion brought forth her children, the state of Israel 1948. Seal #1 in Revelation.

Now Luke records a special "back-tracking" in the record, unlike Matt. and Mark.

Luke 21:12 πρὸ δὲ τούτων πάντων

before but these (things) all

ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας

they-will-cast-on upon YOU the hands

αὐτῶν καὶ διώξουσιν, παραδίδόντες

of-them and they-will-pursue, delivering-over

εἰς τὰς συναγωγὰς καὶ φυλακὰς,
 into the synagogues and guard-houses,
 ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας
 being-led-away on kings and governors
 ἕνεκεν τοῦ ὀνόματος μου.
 on-account-of of-the name of-me;

But before all these (things) they-will-cast
 their hands upon YOU and they-will-pursue,
 delivering-over into the synagogues and
 guard-houses, being-led-away on kings
 and governors on-account-of my name;

LUKE 21

13 It shall turn out unto you for a testimony. 14 Settle it therefore in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. 16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 And not a hair of your head shall perish. 19 In your patience ye shall win your souls.

20 But when ye see Jè-ru'sa-lèm compassed with armies, then know that her desolation is at hand.

21 Then let them that are in Jū-dæ'a flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jè-ru'sa-lèm shall be trodden down of the Gën'tiles, until the times of the Gën'tiles be fulfilled.

20 But when ye see Jè-ru'sa-lèm compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Jū-dæ'a flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jè-ru'sa-lèm shall be trodden down of the Gën'tiles, until the times of the Gën'tiles be fulfilled.

← Luke continues and through verse 24 tells of the seasons of the Gentiles or nations to hold Jerusalem, "until seasons of nations be finished." This now we know as a fixed date, June 7, 1967. (see my booklet, Times of Gentiles, 1970)

Luke never uses the word "tribulation" in the book of Luke, nor does Luke ever refer to the "abomination of desolation."

Returning to the record in Matt. and Mark where we left off, with the birth-pains.

Matt. 24: 9 τότε παραδώσουσιν ὑμᾶς εἰς
 then they-will-give-over YOU into
 θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ
 (a)? tribulation and they-will-kill YOU, and
 ἔσεσθε μισούμενοι ὑπὸ πάντων
 YOU-will-be being-hated by all
 τῶν ἔθνων διὰ τὸ ὄνομα μου.
 the Gentiles because-of the name of-me.

Then they-will-give YOU over into (a)?
 tribulation and they-will-kill YOU, and
 *YOU-will-be being-hated by all the Gentiles
 because-of my name.

* Note, a continuous hatred of the Jews continues until now. (see Robertson - p.878 - durative)

The Jews then, have been in an almost continuous tribulation. The word "then" presents some problem, when? Now note Mark,

Mark 13:9,10 βλέπετε δὲ ὑμεῖς ἑαυτοῦς.
 YOU-be-looking-at but YOU yourselves;
 παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ
 they-will-give-over YOU into councils and
 εἰς συναγωγὰς δαρήσεσθε καὶ
 into synagogues YOU-will-be-beaten and
 ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε
 on governors and kings YOU-will-stand
 ἕνεκεν ἐμοῦ, εἰς μαρτύριον
 on-account-of me, with-reference-to (a) witness
 αὐτοῖς, καὶ εἰς πάντα τὰ ἔθνη
 to-them, and with-reference-to all the Gentiles
 πρῶτον δεῖ κηρυχθῆναι τὸ
 first it-is-essential to-be-preached the
 εὐαγγέλιον.
 good-news.

But YOU-be-looking-at* YOU yourselves; they-will-give YOU over into councils and into synagogues YOU-will-be-beaten and YOU-will-stand [on] (before) governors and kings on-account-of me, with-reference-to (a) witness to-them, And it-is-essential the good-news first be-preached with-reference-to all the Gentiles.

*Mark helps fix the time to the hearers themselves. Mark also tells us the good-news must be preached to the Gentiles.

Mark 13

11 And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.
 12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

← Mark continues and in verse 14 gives us another crucial event.

Mark 13:14 ὅταν δὲ ἴδητε
 at-the-time-that but YOU-
 τὸ βδέλυγμα τῆς
 might-see the abomination of-the
 ἐρημώσεως ἐστηκότα
 desolation having-stood-and-still-

ὅπου οὐ δεῖ,
 standing where-in-which not it-is-essential,

ὁ ἀναγινώσκων νοείτω, τότε
 the (one) reading let-him-be-understanding, then
 οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν
 the (ones) in the Judaea let-them-be-fleeing
 εἰς τὰ ὄρη,
 into the mountains,

But at-the-time-that YOU-might-see the abomination of-the desolation having-stood-and-still-standing where-in-which it-is not essential, the (one) reading let-him-be-understanding, then the (ones) in the Judaea let them-be-fleeing into the mountains,

Question, is this past or future? There are two Bible passages with which this flight is linked, to make it future; but we will see in a moment that this flight has a tribulation connection.

Zech. 14

3 Then shall Jê-hô'vâh go forth, and fight against those nations, as when he fought in the day of battle. 4 And his feet shall stand in that day upon the mount of ôl'ives, which is before Jê-ru'sâ-lêm on the east; and the mount of ôl'ives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto A'zêl; yea, ye shall flee, like as ye fled from before the earthquake in the days of Ūz-zî'âh king of Jû'dâh; and Jê-hô'vâh my God shall come, and all the holy ones with thee.

Matt. 24

15 When therefore ye see the abomination of desolation, which was spoken of through Dãn-iël the prophet, standing in the holy place (let him that readeth understand), 16 then let them that are in Jû-dæ'á flee unto the mountains: 17 let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloak. 19 But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

← God defends his people.

Rev. 12

14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

← This also is a protected flight.

Note now how Matt. and Mark continue. They closely parallel Luke 21:21-23.

To begin with, the intensity is limited by praying that the flight be not in winter or Sabbath.

Mark 13

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Jû-dæ'á flee unto the mountains: 15 and let him that is on the housetop not go down, nor enter in, to take anything out of his house: 16 and let him that is in the field not return back to take his cloak. 17 But woe unto them that are with child and to them that give suck in those days! 18 And pray ye that it be not in the winter. 19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. 20 And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days.

ἔσται γὰρ τότε
 for it-will-be then
 θλίψις μεγάλη
 (a) great tribulation

θλίψις -

(a) tribulation

Without the articles these are "local" tribulations, only a part of the great tribulation. If we take these passages as referring to the same flight it is interesting

to note that the defeat of Cestius took place on the 8th of Marhesvan, (about Nov. 1) so that the flight was not in the winter. (Josephus: Wars of the Jews 2:19:9.)

It is difficult to see how any tribulation, in our eyes, could be greater than the persecution of the Jews under Hitler. If the flight is still future this would seem to be the case. This would put these events decades at least into the future to surpass 6,000,000 slain under torture; and those all in the area of Jerusalem to be in the flight.

Dan. 11

³⁰ For ships of Kit'tim shall come against him; therefore he shall be grieved, and shall return, and have indignation against the holy covenant, and shall do his pleasure: he shall even return, and have regard unto them that forsake the holy covenant. ³¹ And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt-offering, and they shall set up the abomination that maketh desolate.

Dan. 12

¹¹ And from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Matt. 24

²³ Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe ^{it} not. ²⁴ For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. ²⁵ Behold, I have told you beforehand. ²⁶ If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe ^{it} not. ²⁷ For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. ²⁸ Where-soever the carcass is, there will the eagles be gathered together. ²⁹ But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: ³⁰ and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

The idea that this is a future flight is based largely on these two passages from Daniel. I have seen many and various attempts at explanation but none that have solved the difficulties with any satisfaction. This course can not begin in this area.

May we not be further along than we think?

Mark 13

²¹ And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe ^{it} not: ²² for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect. ²³ But take ye heed: behold, I have told you all things beforehand.

²⁴ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, ²⁵ and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. ²⁶ And then shall they see the Son of man coming in clouds with great power and glory.

Are we being prepared to receive false Christs and prophets?

τὴν θλίψιν τῶν
the tribulation of the
ἡμερῶν ἐκείνων
days those

μετὰ τὴν θλίψιν ἐκείνην
after the tribulation that

Are these references to some future tribulation or the 1900 years of the great tribulation?

The Lord permitting, at some

time in the future I will attempt Vol. III on Revelation beginning with the opening of the 7th seal in chapter 8. Perhaps, by then, world events will have occurred that will give us further light on these difficult prophecies.