

*Ride with the Devil: The Four Horsemen of the Apocalypse: the Rider of the White Horse: Definition of Prophecy; Identifying the Four Angelic Heralds, Rev 4:7; the Dictator of the Revived Roman Empire: the Pivot & Historical Trends; Dictator Acquires Power through Economic Unrest, Rev 6:1-2*

## II. THE FOUR HORSEMEN OF THE APOCALYPSE:

### A. THE RIDER OF THE WHITE HORSE

**Revelation 6:1** - Then I watched when the Lamb [ Jesus Christ ] broke open the first of the seven seals. Then I heard the first of the four angelic heralds speaking with a voice of thunder, "Come!"

**v. 2** - Then I looked, and behold, a white horse, [ λευκός ἵππος (*leukos hippos*) ] and the rider had a battle bow; and a crown was given to him, in fact, as a conqueror he appeared on the scene of history so that he might conquer. (CTL)

1. Historical trends dictate the course of human history during the Church Age; prophecy does so during the Tribulation. The ebb and flow of the Pivot is recognized by God in the computer of the divine decree. In the Tribulation, it is prophecy that determines historical trends.
2. In the Church Age, God recognizes the positive or negative response of believers and allows the trends of history to gravitate in accordance with those collective decisions. During the dispensation of Israel, certain events are decreed prophetically and therefore follow a strict time schedule prophesied by Daniel in Daniel 9:24-27, the last increment of which is the seven-year Tribulation that is covered in detail by John in Revelation 6:1 through 18:24.
3. While believer's decisions establish historical trends in the Church Age, those of believers in the Tribulation do not.
4. Prophecy occurs when a designated person, e.g., John, is given direct revelation from Christ or from certain herald angels regarding future historical events.
5. For God, the future is as perspicuous to Him as is the past. Therefore, biblical prophecy is not a look *into* the future and *predicting* what *will* occur, but rather a look back *from* the future and *reporting* what *does* occur.
6. The first official act that sets this sequence of events into motion is the Lord breaking the first of the seven-sealed book described in Revelation 5. It will reveal the certain destiny of those who live during the Tribulation and may be referred to as a Doomsday Book.<sup>1</sup>
7. The word *doom* is defined by *Webster's New Twentieth Century Dictionary* as: "a decree; a judgment; ruin or death; to designate to a tragic fate; Judgment Day."
8. Thus, when the Lord breaks the first seal, the prophetic account of future doom is revealed in a vision to the Apostle John.
9. The first seal is introduced by one of four individuals who are described by the NKJV, NIV, NASB, and NET Bibles as "the four living creatures." Living? Yes. Creatures? How disrespectful.

<sup>1</sup> "Domesday Book, [said to be so named because it spared none and judged all men without bias, like the Last Judgment.] the record of a survey of England made under William the Conqueror in 1086, listing all landowners and showing the value and extent of their holdings: also *Doomsday Book*" (*Webster's New Twentieth Century Dictionary: Unabridged*, 2d ed., s.v.: Domesday Book).

10. The four are identified in Revelation 4:8a as having six wings, the highest insignia of rank among the elect angels. Those with the six-wing insignia hold the rank of seraph and these four are assigned to the Angelic College of Heralds.
11. They wear the uniform of wisdom, described in verse 8b as being “full of eyes around and within,” a heraldic charge that refers to the wisdom they acquired from their advance to spiritual maturity in the system made available to the angelic population.
12. We will meet these four preceding the introduction of each of the four riders and their horses. Each seraph wears a quarter of the Lord’s coat-of-arms:

**Revelation 4:7** - The first angelic herald was like a lion, the second angelic herald like a calf [ μόσχος (*moschos*): a young bull ], the third angelic herald had a face like a man, and the fourth angelic herald was like a flying eagle.

<b>B</b>	<b>A</b>
<b>D</b>	<b>C</b>

- A: Sinister Chief: a lion rampant (Revelation 6:1)**
- B: Dexter Chief: a young bull (v. 3)**
- C: Sinister Base: a man’s profile (v. 5)**
- D: Dexter Base: a flying eagle (v. 7)**

13. The Lord’s arms depict Him as a lion rampant, the charge displayed by the first seraph which proclaims the Lord as the Lion of the tribe of Judah and future Ruler of Israel. It also makes reference to the Gospel of Matthew whose content emphasizes Christ as King.
14. The young bull is the charge worn by the second seraph and proclaims the Lord as the Servant of God during the First Advent by carrying out the plan of salvation. It makes reference to the Gospel of Mark whose content emphasizes the Lord’s willingness to be a Bondslave to God.
15. The man’s profile is the charge worn by the third seraph and proclaims the Lord’s victory in hypostatic union by which He became King of kings and Lord of lords. It makes reference to the Gospel of Luke which emphasizes the strategic victory of Christ in the First Advent.
16. The flying eagle is the charge worn by the fourth seraph and proclaims the Lord’s control of history, first for His deliverance of Israel and their establishment as a client nation and for His control of history for all subsequent client nations.
17. The first herald is the first to speak and when he does he is said to do so “with a voice of thunder.”
18. Scripture informs us that the Jews regarded thunder as a symbol of divine power, vengeance, and a warning of coming judgment. Prophecy declares that the first area of divine judgment in the Tribulation will be the rise of a dictator.

19. John is to issue the warning from what he sees in the vision. The seraph introduces John to the First Horseman with a direct command to its rider from the verb ἔρχομαι (*erchomai*): “Come!”
20. The phrase “and see,” found in the King James Version, is not found in the original. The command is given to the first rider and, on cue, he appears to John mounted on a white horse.

**Revelation 6:2** - Then I looked, and behold, a white horse [ λευκός ἵππος (*leukos hippos*) ], and the rider [ ὁ κάθημαι ἐπ’ αὐτός, (*ha kathēmai ep’ autos*): the one sitting on it ] had a battle bow [ τόξον (*toxon*) ]; and a crown [ στέφανος (*stephanos*) ] was given to him, in fact, as a conqueror [ present active participle of νικάω (*nikaō*): dictator ] he appeared on the scene of history so that he might conquer. (CTL)

21. Analysis:
1. In biblical symbolism related to warfare, white indicates victory and conquest. This was also the custom in Rome. During triumphal processions following victories in warfare, the commanding general rode into the city mounted on as white a horse as could be located.
  2. In the context of the Tribulation, the victor mounted on the White Horse in Revelation 6:2 is the Dictator of the Revived Roman Empire, a ten-nation confederacy that emerges following the Rapture.
  3. This man is referred to in numerous biblical prophecies. Daniel depicts him as the “little horn,” a designation of power over political entities (Daniel 7:8). This speaks of a ten-nation confederacy over which this dictator rules. John refers to him as the “beast coming up out of the sea,” an indication that he is a Gentile (Revelation 13:1b).
  4. Daniel’s prophecy of the final 490-year period of Israel’s history (9:26) refers to him as “the prince who is to come.” Paul calls him the “man of lawlessness” in 2 Thessalonians 2:3, 8. John’s moniker for him in Revelation 17:3 is the “scarlet beast.”<sup>2</sup>
  5. The fact that the dictator goes out to conquer indicates there are vulnerable nations ripe for conquest, each under the power of strong-armed dictators. The imagery of the White Horse and its rider is that of tyranny.
  6. The rise of dictators is common throughout history and occurs when there is a loss of thought among the people. The trend toward tyranny is ripe throughout the world today and we will be able to discern through doctrine what is on the horizon for our country over the next few years.

<sup>2</sup> Some Protestant teachers insist that the Roman Catholic Church is the Great Harlot of Revelation 17. But she represents ecumenicalism, the union of the major religions at the time of the Tribulation that controls the Revived Roman Empire. Catholicism may very well be a part of it, but just as possible, if not more probable, is the involvement of Islam, especially in light of its stated mission to establish a global caliphate under Shari’a law.

7. The vacuum left by the loss of Pivot power sucks in the horrors of political power. All dictators are driven by a lust for power which they seek to acquire by use of a rhetorical veil that promotes equality for all. However, there is always a ruling class that gloms to the dictator so that once “change” is finally instituted they are left eating high on the hog while the hoi polloi are left with its cracklings, chitlins, and tail.
8. To bring about the circumstance that will place him in absolute power, the aspiring dictator needs the catalyst of a depressed economy. This can be the result of bad collective decisions or it can be a calculated maneuver.
9. For example, a person in political power can seize upon an economic downturn. With the cooperation of sycophants in government, this downturn can be exacerbated by excessive spending that runs-up the national debt to astronomical levels. To pay the debt, taxes are raised on every segment of the population. To pay the additional taxes, citizens curtail purchases of almost everything but necessities. On the local level, such austerity causes sales-tax revenues to shrink forcing local government to seek new sources of cash.
10. For example, raising property taxes can force many out of their homes and into public housing. The vacated property is foreclosed by the banks who are then bailed out by the government. The government now owns the property and can sell it to the highest bidder for whatever purpose the players in the privileged class desire. The Supreme Court decision in *Kelo v. New London* (04-108) 545 U.S. 469 (2005) provides easy access to properties owned by those who can no longer pay the property taxes.
11. What we are witnessing in our country today is but child’s play compared to what will occur once the restraining ministry of the Holy Spirit is removed at the Rapture (2 Thessalonians 2:7).
12. Although economic depression gives the dictator the environment in which to acquire power, the economic unrest that occurs internationally allows other would-be dictators to also gain power. This power struggle is resolved by warfare.