

*Ride with the Devil*: Dictator's Lust for Power Foments Unconventional Warfare: e.g., Bushwackers vs. Jayhawkers; Frederic Bastiat's *The Law*; Rev 6:2*b*; The Rider of the Fiery Red Horse: World War: Common until the 2d Advent, Mt 24:4*b-8*; Part of Satan's Strategy for Global Government, Rev 6:3-4

13. The attempt to consolidate power is indicated by the rider's display of a battle bow: τόξον (*toxón*). Horsemen in conventional warfare are usually armed with sword or spear. When bows are used the application is usually infantry.
14. Here we see the dictator in possession of a battle bow which suggests unconventional warfare which would include guerrilla warfare, special ops, and terrorism.
15. Guerrilla warfare is often successful because its combatants are not part of an organized military force. Uniforms are optional. They work in small units. They use hit-and-run tactics. This description by Answers.com is thorough and to the point:

Guerrilla warfare is, at its simplest, a direct reversal of the logic of regular warfare. Where regular armies aim to concentrate force to achieve a decision with maximum speed, guerrilla forces disperse and conduct small-scale operations over an indefinite period of time.

Guerrilla warfare (the word guerrilla comes from the Spanish meaning "little war") is often the means used by weaker nations or military organizations against a larger, stronger foe. Fought largely by independent, irregular bands, sometimes linked to regular forces, it is a warfare of harassment through surprise. It features the use of ambushes, hit-and-run raids, sabotage, and, on occasion, terrorism to wear down the enemy. Typically, a small guerrilla force seeks to concentrate its strength against the weaker portions of the enemy's forces, such as outposts or lines of communication and logistics, to strike suddenly, and then to disappear into the surrounding countryside.

A particularly fierce guerrilla war was waged in the border states of Kansas and Missouri, where Southern sympathizers organized into partisan bands that attacked Federal supply trains and harassed Union sympathizers. The more prominent partisan leaders were William Quantrill [kwän'-tral] and William "Bloody Bill" Anderson.<sup>1</sup> The former is best known for his daylight raid and destruction of the city of Lawrence, Kansas (1863), and the fact that his followers included Frank and Jesse James and the Younger brothers, destined to become prominent outlaws in the postwar years.<sup>2</sup>

16. The unconventional warfare utilized by the Dictator on the White Horse indicates he was able to subdue ten nations in the areas possessed by the old Roman Empire by means of guerrilla and terrorist tactics.

<sup>1</sup> The guerrilla warfare between the Missouri Bushwackers and Kansas Jayhawkers is depicted in the movie *Ride with the Devil*, DVD, directed by Ang Lee (Universal City, CA: Universal Studios, 2000). © 2000 by Universal Studios. All rights reserved.

<sup>2</sup> <http://www.answers.com/topic/guerrilla-1>

17. His success in consolidating his power over most of Europe is indicated by the fact he wears a crown: **στέφανος (stephanos)**. The passage indicates that he was given this crown, the aorist passive indicative of the verb **δίδωμι (didōmi)**. The culminative aorist views his crowning in its entirety but regards it from the viewpoint of its existing results: he is the dictator of the Revived Roman Empire and will remain so for the duration of the Tribulation.
18. Dictators rise to power due to the weakness of the people in the nation or nations he is able to conquer. Guerrilla tactics do not necessarily require military operations. They can be most effectively applied in the field of Fabian curtailments of the target peoples' freedoms, declared as necessary for the "public good," "for the children," "to prevent economic collapse," or "to insure domestic tranquility." When a society is weak it inevitably looks to government for provision and protection through the plunder of the strong:

Man can live and satisfy his wants only by ceaseless labor; by the ceaseless application of his faculties to natural resources. This process is the origin of property.

But it is also true that a man may live and satisfy his wants by seizing and consuming the products of the labor of others. This process is the origin of plunder.

Now since man is naturally inclined to avoid pain—and since labor is pain in itself—it follows that men will resort to plunder whenever plunder is easier than work. History shows this quite clearly. And under these conditions, neither religion nor morality can stop it.

When, then, does plunder stop? It stops when it becomes more painful and more dangerous than labor.

It is evident, then, that the proper purpose of law is to use the power of its collective force to stop this fatal tendency to plunder instead of to work. All the measures of the law should protect property and punish plunder.

But, generally, the law is made by one man or one class of men. And since law cannot operate without the sanction and support of a dominating force, this force must be entrusted to those who make the laws. (p. 10)

This fact, combined with the fatal tendency that exists in the heart of man to satisfy his wants with the least possible effort, explains the almost universal perversion of the law. Thus it is easy to understand how, law, instead of checking injustice, becomes the invincible weapon of injustice. It is easy to understand why the law is used by the legislator to destroy in varying degrees among the rest of the people, their personal independence by slavery, their liberty by oppression, and their property by plunder. This is done for the benefit of the person who makes the law, and in proportion to the power that he holds.

Men naturally rebel against the injustice of which they are victims. Thus, when plunder is organized by law for the profit of those who make the law, all the plundered classes try somehow to enter—by peaceful or revolutionary means—into making the laws. According to their degree of enlightenment, these plundered classes may propose one of two entirely different purposes when they attempt to attain political power: Either they may wish to stop lawful plunder, or they may wish to share in it. Woe to the nation when this latter purpose prevails.<sup>3</sup> (p. 11)

19. The rise of dictators in the Tribulation is the culmination of the trends of history that consistently gravitate toward the satanic agenda of global government.
20. Internationalism dictates every aspect of a person's life in pursuit of the pseudo-perfection sought by Lucifer's fifth assertion, "I will be like the Most High" (Isaiah 14:14b).
21. Because of the restraining ministry of the Holy Spirit, discussed by Paul in 2 Thessalonians 2:6-7, the efforts to bring about global government will be frustrated until the Rapture. Only the removal of all believers from the earth allows the rise of the "lawless one" (v. 8) to occur with any serious measure of success.
22. Nevertheless, the Church Age is the intensified stage of the Angelic Conflict in which Lucifer constantly seeks to achieve his objective and therefore the rise of dictators is a continuing problem throughout the dispensation.
23. For two-thousand years dictators have auditioned to lead Lucifer's efforts onward only to be stopped by the restraining power of the Holy Spirit.
24. Their failures have not made others shy to give it a go. Today's world is governed by popularly elected tyrants whose efforts are sponsored and energized by both demon influence and demon possession.

## B. THE RIDER OF THE FIERY RED HORSE

**Revelation 6:3 -** When he had broken the second seal, I heard the second angelic herald saying, "Come!"

**v. 4 -** Then another, a fiery red horse [ πυρρός ἵππος (*purros hippos*): flame-colored ], appeared on the scene of history; and to the rider, power was given to take peace from the earth, so that they might slaughter each other; in fact, a great sword was given to him. (CTL)

1. When the herald angel says, "Come," then the next horse and rider "appear on the scene of history." The vision presents to John a rider mounted on a flame-colored horse which in context is biblical symbolism for war, bloodshed, and slaughter.
2. The rider's appearance is noted by the aorist active indicative of **ἐξέρχομαι** (*exerchomai*). The constative aorist contemplates the action in its entirety which views warfare as a continuing process that is extended from the Church Age into the Tribulation.

<sup>3</sup> Frederic Bastiat, *The Law* (Irvington-on-Hudson, NY: The Foundation for Economic Education, 1979), 10-11.

3. The indicative is declarative for a statement of fact. War is to be considered a normal occurrence that can never be eliminated until the Lord returns at the Second Advent.
4. Warfare has always been a continuing element of mankind's history. It is only the machinations of elitists' pseudo-intellectual arrogance that concludes war would be eliminated if only they could "teach the world to sing in perfect harmony."
5. This is the devil's world. It is his objective to bring the entire population of this planet under his unchallenged control. To do this, those who oppose his efforts must be eliminated. Those who are conscripted to fight his battles for him are the self-righteous minions who assume, once the smoke clears, that they would be in charge. They would not. He would. Yet, the Lord trumps that notion.
6. The one who rides the flame-colored horse is warfare, bloodshed, and slaughter. Power and authority is given to him to ravage those who stand in the way of global government's inevitable advance.
7. This is indicated by the rider being given a **μέγας μάχαιρα (megas machaira)**: a great double-edged sword.
8. Minus the restraining ministry of the Holy Spirit, warfare is unleashed without restraint. The doubled-edged sword indicates that all forms of warfare are implemented with conventional warfare being supplemented by guerrilla, nuclear, and chemical.
9. Conflicts will rage worldwide as the struggle for order increases at a desperate pace. People will gravitate to any leader who can offer even a dim hope of peace. One is the rider of the White Horse who won over the nations of the Revived Roman Empire.
10. In order to exploit his victory the Beast-Dictator presses the attack with unrestrained warfare: the flame-colored horse. For those who lust for power, warfare is the weapon of choice. For them, no peace is acceptable until all are brought to heel.
11. The only peace the Beast-Dictator will accept is on his own terms over the people of the entire earth. He is indeed Lucifer's Man of the Hour—the one he's been looking for—the agent designated to bring about the hope and change that will enable him to "be like the Most High."
12. There are those throughout the Church Age, some presently employed, with delusions of global grandeur. The Lord is point-blank adamant that such efforts will not achieve their hoped-for objectives although many will give it a shot.
13. In Matthew 24, Jesus told his disciples that every stone of the temple would be torn down. They asked Him in verse 3 when these things would happen. Here's His response:

**Matthew 24:4b -**

**"See to it that no one misleads you.**

**v. 5 -** “For many will come in My name, saying, ‘I am the Christ [ **theomania**<sup>4</sup> ],’ and will mislead many.

**v. 6 -** “You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end.

**v. 7 -** “For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes.<sup>5</sup>

**v. 8 -** “But all these things are merely the beginning of birth pangs.”

14. In the Tribulation the horror of warfare is exacerbated by the Dictator’s insatiable desire for rapid conquest. This produces a motivation for unfathomable slaughter, the future active indicative of the verb σφάζω (**sphazō**): to slaughter in war or homicide.
15. The future tense is gnomic denoting that which may rightfully be expected to occur. Warfare is indicated by our Lord to be a historical trend until His return. In the Tribulation there will be no holds barred, no restraint applied — *degüello*: no quarter given. People die: military, civilian, women, children — slaughtered.
16. The active voice indicates that globally huge numbers of people are affected in one way or another, either as combatants in or victims of unrestrained violence.
17. We are now able to classify the cast of characters we have met so far in our passage.
18. The First Horseman is the personality that John refers to in Revelation 13:1 as the “beast coming up out of the sea.” The word “sea” is idiomatic for a Gentile dictator who through unconventional warfare has consolidated control over a ten-nation confederacy in geographic areas once ruled by the Romans.
19. The White Horse indicates military victory and conquest that provides the Beast-Dictator with vast political power which in accordance with the trends of history makes him Lucifer’s prime choice to indwell and control.
20. The Second Horseman with his *machaira* represents conventional warfare while his flame-colored horse speaks of the bloodshed that accompanies the resultant slaughter.
21. Next comes the ramifications of warfare upon the population.

<sup>4</sup> “Theomania: religious madness, specifically that sort in which someone believes he or she is God or has been chosen by God to carry out some divine mission” (Charles Harrington Elster, *There’s a Word for It!* [New York: Scribner, 1996], 167).

<sup>5</sup> Earthquakes are intended for judgment or warnings of judgment on individuals and groups for apostasy, reversionism, and evil (Isaiah 29:6; Revelation 16:18–19).