

THE REVELATION

APRIL 28, 2024

Chapter 6:1-2

The LORD took John into the majestic throne room of God to show him the events that would take place after the closing of the doors of the seven Churches in the cities of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. The fulfillment of the prophecies to these seven Churches took almost 2000 years to occur.

The purpose of the visit to the throne room was to show John the climactic event when God the Father handed the Book of Life, sealed with seven seals, to Jesus, the Lamb of God. We are fortunate to have John's description of the room, but all those details were simply a road map leading to the exchange of the sealed book from the Father's hand to the Son's. But the exchange was not the whole story; the thread of thought concerning the Book of Life and the seven seals will not end until Chapter 8:1.

As chapter five concluded, Jesus had the Book of Life in hand and was ready to open the first seal. We must note here that of all the content within the REVELATION, the actions that take place with the opening of the first four seals are the most difficult to understand.

C. The Seals in Heaven (6:1 – 8:1)

1. Seal One – Come White Horse (6:1-2)

Rev 6:1 Then I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, "Come." 2 I looked, and behold, a white horse, and he who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

We know about the four living creatures, and we know that they were not silent. We know that they continuously gave praise to God and the LORD. We also know that they liked to say "Amen" (5:14). Here, we see that they had the ability to communicate with John. "Come," the creature said to John. We must ask the question, "Come" where? John's eyes had been turned toward heaven; it was time for him to turn his eyes toward earth. He had to move his gaze from the Almighty and Most Holy and look at the feeble and most sinful. "Behold," the creature said. It is the word that means *pay attention to this, it is important*. As John focused his attention, the breaking of the first seal set forth in motion the release of "a white horse, and he who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer." A white horse, a bow, a crown, and a rider with the mission to attempt to conquer! That is it! That is all the Scripture tells us! That is all we know! What can we make of this description?

In this case, the "white horse" was released with a crowned rider intent on conquering what he could with his limited power. With the breaking of the seal the LORD gave permission for some action to begin here on earth. It is not the LORD's doing; rather, it is man's. This rider had no real power because he had no ammunition for his weapon. Therefore, this rider must attempt to conquer

by drawing the hearts of humanity to his point of view, his value and philosophy of life. Today, the term would be called his *world view*.

With the first broken seal, the release of this rider starts another time marker leading to the LORD's Second Coming and Israel's change of heart. For that, the LORD gave man the permission to turn all that is right and all that is righteous and all that is holy on its head. It will be man's desires in total rebellion to God's desires. Man's actions have consequences – some blessings and some curses. It gave mankind permission to attempt to conquer all humanity without firing a single shot, without hurting a single fly. From this passage the idea of the "white horse" savior has developed, the guy who shows up just in time to *save the day*. To my amazement, people actually allow this to happen and, in many ways, hope that it happens with every crisis of life. People look for that fairy tale ending. Here, the rider on this galloping horse will be given the authority, the "crown," to accomplish his task of saving humanity on man's terms.

For John, this "white horse" release was just a prophetic event for the distant future. But today, two thousand years after the writing of this book, we must ask the question, "Has the seal for this 'white horse' already been broken in heaven and the galloping horse released on earth?" Why would it not? Once the time markers of the seven Churches had been fulfilled why would the LORD not allow the next marker to begin?

In 1922, the last Churches in the REVELATION ceased to exist. With that time marker completed, we should look into our history books to see if we can identify an action of man directed at humanity that even remotely resembles at least the beginning of the fulfillment of this broken seal. Do the history pages tell us anything? Should we use history to prove the Bible is true and faithful? The answer to that question comes in a question. *How else would we know that the events in the Bible are true and faithful if it were not for historical records that prove the fulfillment of the prophecies and promises of God?* Without history we could not know the proof of God's faithfulness to fulfill His promises! For instance, when the LORD promised Abraham that his descendants would spend 400 years in slavery in Egypt, the historical account of Moses redeeming Jacob's family out of Egypt proved the Bible and God's prophesy to be correct. When the LORD promised through the writings of Micah that the Messiah would be born in Bethlehem, Herod's royal history keepers proved the prophecy to be accurate and correct. When Isaiah spoke of the process leading to the death, burial, and resurrection of the Messiah, the history books prove that God was correct. When we needed to know about the fulfillment of Daniel's prophecy in chapters 10 and 11, all we had to do was inquire within the history books of Syria, Egypt, Rome and Babylon to see Daniel's prophecies were perfectly accurate. When we wanted to know about the seven Churches of this REVELATION, all we had to do was look into church and world history books to discover their demise. Why, then, can we not look into the pages of our history books to see if the LORD has already broken the first seal? I think we can and should.

After the last Church closed its doors in 1922, did mankind do anything to try to conquer, or perhaps we should say, *change* the world without firing a shot? I think so.

When we pick up a world history book, we can use it to look back and see the fulfillment of Bible prophecies with 20/20 vision. However, when the LORD begins to fulfill a prophecy or promise,

the action is always so blatantly obvious that the participants often miss the significance of the moment. They miss that they are part of the fulfillment of prophecy. The classic example of this is found in the story of Joseph's inviting his father and brothers to live with him in Egypt. At the moment Jacob moved his family to Egypt a time clock with 400 years of alienation in Egypt began its countdown. Jacob should have known it was the beginning of the fulfillment of the prophecy to Abraham. It was Jacob who passed the prophecy down to his sons and on to Moses. Surely, Jacob should have known, but he was proverbially too close to the trees to see the forest he was entering. It should have been blatantly obvious to him, but it was not. So, too, when thinking about the first seal, the following discussion is so blatantly obvious that the magnitude of its pervasiveness in humanity is only now being noticed. Perhaps it is the fulfillment of the "white horse" seal.

We need a little background at this point. This white horse did not ride without previous preparation for him to ride.

Back in the 1600s, the idea of democratic socialism began to resurge. It was a philosophy of government and society that showed its ugly head at the Tower of Babel event after the flood (Gen. 11). The Lord brought that to an end quickly. In the 1600s it controlled Germany and France and it was even imported to the Americas. William Bradford embraced the concept with his group in the Plymouth colony in America. Under Bradford, everyone owned everything, and everybody was sharing everything. It was to be America's model. It lasted less than 18 months. William Bradford basically said, "this is not going to work because you have a few who work but most want a handout." He abandoned the democratic socialism concept.

The French Revolution of 1789-1799 was all about changing the government into a democratic, socialistic society of socialism – state common ownership. Karl Marx was a proponent of the philosophy and, in 1848, wrote a pamphlet titled "*The Communist Manifesto*." The word "Communist" comes from the word "Common," meaning *publicly owned and free*, and the suffix "-ist," which means *one who does or makes*. The word was first coined by John Goodwin Barmby, who lived from 1820 - 1881. The word was picked up by Carl Marx and used in his *Communist Manifesto*. The manifesto denied the existence of God. Carl Marx's books still have an influence on the world to this day, but he was not the White Horse Rider because he did not have a crown. Marx drafted the documents, but a king-like figure was needed to implement them.

World War I came in 1914, and Russia became an ally of America in fighting the Germans.

In 1917, Nicholas II was the ruler of Russia, the king of the north. Although he caused great trouble for the Church in Russia, he believed in God, and the Church was open to everyone. That year, his family was captured and killed in the Russian Revolution. A Provisional Socialist Government was established with disagreeing parties. About four months later, Vladimir Lenin rose in the ranks and took charge of Russia, and was crowned the leader of the USSR (Union of Soviet Socialist Republics). His 1918 decree was to nationalize the ownership of all land owned by all people and all property of the Orthodox Church. He installed Communism in Russia. From there, Lenin followed Marx's outline. The thousands upon thousands of Churches in Russia were outlawed. His decree deprived the church of its status of legal personhood, the right to own property, or to teach religion in both state and private schools or to any group of minors. God did not exist in Lenin's world. Lenin was the crown to ride the white horse. He changed the course of thought about God

in the world without firing a weapon. But, just seven years later, Lenin died, but the damage was done. Russia was Marxist to the bone. Russia was a godless country. Christians lived in fear. In 1994, a man named Volkogonov claimed that "*there can scarcely have been another man in history who managed so profoundly to change so large a society on such a scale.*"

(Volkogonov, Dmitri (1994). *Lenin: Life and Legacy*. Translated by Shukman, Harold. London: HarperCollins).

Because Russia and France were allies of America in WWI, Russian, French, as well as German immigrants began to come to America, and they brought along their Marxist / Communist beliefs. They also moved into England also, where the "God is Dead" movement (German origin 1882 – Friedrich Nietzsche) emerged in the colleges and universities. It, too, would be imported into America.

By the time the last Church of the Revelation closed its doors in 1922, Lenin had fully established his intent to change the world. He died in 1924.

There have been wars and rumors of wars throughout all generations, but the "white horse" is not about war; it is about influence. About one decade after the close of the Church in Thyatira, man sent forth into the world a document that had been in development since the late 1920s. The tenets of that document would go against everything godly and holy as directed by the LORD. To this date, it is the only document drafted by man that has eroded humanity and changed its direction and perspective away from God. Its genesis began in the late 1920s and culminated in the 1933 publication of *A Humanist Manifesto*. Developed by American and Canadian authors in the days between World Wars I and II, this one handiwork of man has radically influenced the minds and thoughts of the western nations of the world. It has gone to war against God, not with weapons, but with godless education. It truly fits the bill as a possible fulfillment of this first broken seal. Only time will prove the following of this human movement to be correct. Here quickly are the doctrines of that document.

A Humanist Manifesto – Published in 1933

The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world. The time is past for mere revision of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge and experience. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism. In order that religious humanism may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.

There is great danger of a final, and we believe fatal, identification of the word religion with doctrines and methods which have lost their significance and which are powerless to solve the problem of human living in the Twentieth Century.

Today man's larger understanding of the universe, his scientific achievements, and deeper appreciation of brotherhood, have created a situation which requires a new statement of the means and purposes of religion... While this age does owe a vast debt to the traditional religions, it is none the less obvious that any religion that can hope to be a synthesizing and dynamic force for today must be shaped for the needs of this age. To establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation. We therefore affirm the following:

First: Religious humanists regard the universe as self-existing and not created.

Second: ... man is a part of nature and that he has emerged as a result of a continuous process.

Third: ... the traditional dualism of mind and body must be rejected.

Fourth: ... man's religious culture and civilization, ... are the product of a gradual development due to his interaction with his natural environment and with his social heritage...

Fifth: ... science makes unacceptable any supernatural or cosmic guarantees of human values...

Sixth: ... time has passed for theism, deism, modernism, and the several varieties of "new thought".

Seventh: ... The distinction between the sacred and the secular can no longer be maintained.

Eight: ... the complete realization of human personality to be the end of man's life and seeks its development and fulfillment in the here and now...

Ninth: In the place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort to promote social well-being.

Tenth: ... there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

Eleventh: ... We assume that humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

Twelfth: Believing that religion must work increasingly for joy in living, religious humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

Thirteenth: ... Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as rapidly as experience allows, in order to function effectively in the modern world.

Fourteenth: ... existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. ... Humanists demand a shared life in a shared world.

Fifteenth and last: We assert that humanism will: (a) affirm life rather than deny it; (b) seek to elicit the possibilities of life, not flee from them; and (c) endeavor to establish the conditions of a satisfactory life for all, not merely for the few. By this positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

... we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

In 1973, an update was made to the *Manifesto*. It is called *A Humanist Manifesto II*. Here its precepts violently oppose God's precepts.

A Humanist Manifesto II – Published in 1973

Religion

FIRST: ...We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. ... We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. ... we begin with humans not God, nature not deity. ...

... But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. ... Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. ... humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

SECOND: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. ... science affirms that the human species is an emergence from natural evolutionary forces. ... There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture.

Ethics

THIRD: ... Ethics is autonomous and situational needing no theological or ideological sanction. ...

FOURTH: Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: neither faith nor passion suffices in itself. ...

The Individual

FIFTH: ... We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behavior, the possibilities of individual freedom of choice exist in human life and should be increased.

SIXTH: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. ... The many varieties of sexual exploration should not in themselves be considered "evil." Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one ... individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire. ... Moral education for children and adults is an important way of developing awareness and sexual maturity.

Democratic Society

ELEVENTH: ... moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin. ... Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health, and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income. ... We believe in the right to universal education. ...

World Community

TWELFTH: We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. ...

THIRTEENTH: This world community must renounce the resort to violence and force as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological, and chemical weapons. It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses.

FOURTEENTH: ... The planet earth must be considered a single ecosystem. Ecological damage, resource depletion, and excessive population growth must be checked by international concord. ... We must free our world from needless pollution and waste, responsibly guarding and creating wealth, both natural and human. Exploitation of natural resources, uncurbed by social conscience, must end.

FIFTEENTH: ... It is the moral obligation of the developed nations to provide – through an international authority that safeguards human rights ... World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis.

SEVENTEENTH: We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological, and moral viewpoints and evolve a worldwide system of television and radio for information and education. ...

Humanity As a Whole

IN CLOSING: ... These are the times for men and women of goodwill to further the building of a peaceful and prosperous world. We urge that parochial loyalties and inflexible moral and religious ideologies be transcended. We urge recognition of the common humanity of all people. We further urge the use of reason and compassion to produce the kind of world we want – a world in which peace, prosperity, freedom, and happiness are widely shared. Let us not abandon that vision in despair or cowardice. We are responsible for what we are or will be. ... Let us call for an end to terror and hatred. We will survive and prosper only in a world of shared humane values. ... At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. ... Humanism thus interpreted is a moral force that has time on its side. ...

Even more updates to the *Humanist Manifesto* have been put forth in 1979, 1980, 2000, 2002, 2012. But the 1933 and 1973 versions set in motion the heretical change in the human attitude toward God on a grand scale.

These two creeds are now being taught to millions in our public schools by teachers who perceive their roles in the classroom to be missionaries of the humanist religion throughout the westernized world. We could better define the westernized world as the Christianized world developed over the past 2000 years. This does not include the easternized world influenced by Buddha, Hindu and Islam. These *Manifesto* creeds have permeated our western governments, courts, educational institutions (especially our colleges and universities), media and liberal churches. They have achieved a crown of authority and a seemingly unhindered freedom to be taught. From a walk in 1933 to a trot in 1973 to a full-blown gallop today, this humanistic world view has changed the course of history and taken the eyes of western humanity off the Savior and directed them inward to focus on the pride of self – do as I want, what I want, how I want, when I want with no eternal consequences. And even though these creeds were hammered out on American and Canadian soil, the one-time bulwark nations once Christianized have embraced them whole heartedly and already bowed to their precepts and discarded the LORD almost altogether. Countries weakened by the full-fledged acceptance of *A Humanist Manifesto* and its subsequent changes now stand ready to tolerate the most evil of humanity into its borders accompanied by a willingness to allow the evil immigrants to rule themselves with their own beliefs and laws they have imported when they arrived on western soils. Furthermore, with the massive focus on peace for the sake of peace, war is not an option for these countries and therefore they will not be prepared when easternized warring nations knock on their doors with the breaking of the next seal when their peaceful societies succumb in blood shed.

It took 2000 years for the prophecies of the Churches to be fulfilled. How long will it take for the first seal to be completed? The peace of this *Manifesto* has been slowly moving into place for more than 80 years. Its language was picked up in earnest by the 41st President George Bush and dallied

with by Presidents Bill Clinton and George Bush 43. Bush '41 spoke regularly of the coming *One World Government*. Then, with President Barak Obama it was made into the central theme of his eight years in office. Not that he embraced it, but his socialistic training saw the *Manifesto* movement useful in forwarding his easternized agenda. The Americans put the brakes on the movement in many ways within the government with the election of Donald Trump; however, nothing has stopped the worship of its tenants in the majority of our colleges, universities and courthouse thrones. Being moved forward, the philosophy is so ingrained in the western education process that when those who are now in their 50s are dead and gone, the *Manifesto* principles will be the norm and all who hold to God will be heretics. The movement is so flawed in its godlessness that it refuses to take the warnings in GOD's Word seriously and therefore, all those who hold to its creeds will be surprised when their peaceful *Utopia* suddenly meets up with evil and war. It is interesting that we hold our Bibles up and quote from them when we want to defend our beliefs and philosophy; however, these *Manifestos* are rarely mentioned in the textbooks, they are never pointed to as proof for belief and philosophy, yet, wording from their pages are quoted word-for-word as fact in the textbooks, literature, media and conversations. They have made a home in the hearts and minds of godless people. It is almost unimaginable what impact they have made in just eighty years.

As a side note, the "U" in *Utopia* means *no*, the *topia* means *place*. Put the two together and the meaning of *Utopia* is *no place*. *No place* is exactly where the humanist will take those who will listen to them; yet, their *no place* will end up in a place prepared by the LORD for all those whose names are erased from the Book of Life because they have bought into this peaceful lie of this rider.

Only time will tell if this humanist movement is the first seal. If it is not, it will be something similar that intends to bring the world, or at least the westernized world, into one government without a single shot. It will never be worldwide because the REVELATION expresses that there will be at least four powerful governments still in place seven years before the Second Coming of the LORD and they will war against each other and never unite. But this "white horse" is necessary to force the western world to unite the 10 surviving nations of the old Roman Empire. This new empire will see the fostering of a false peace with the Nation of Israel. It is all headed toward the Second Coming of the LORD.