

**End Of The Cold War  
The Second And Third Horses  
Revelation 6:3 – 6**

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A little more about the telescoping sevens that we see in Revelation.

Seven seals – seven trumpets – seven bowls

When Joshua, who is a type of Jesus Christ, conquered the land of Canaan, kicking out the squatters in the land, he was operating and providing a picture to the nation of Israel what the end of the age would be like.

Prior to the attack, two witnesses go into Jericho and arrange for the protection of Rahab. It is a beach head in the land that YAHWEH will assist in taking.

Remember, the nation entered the land crossing the Jordan which is a type of the empowering /baptism of the Holy Spirit.

Starting with Moses, who also was a type of Christ, when the battle with Amalek took place in Exodus 17. Amalek is a type of sin.

Exodus 17:8–16

“Amalek came and attacked Israel in Rephidim. So Moses said to Joshua, “Choose some of our men and go out, fight against Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand.” So Joshua fought against Amalek just as Moses had instructed him; and Moses and Aaron and Hur went up to the top of the hill. Whenever Moses would raise his hands, then Israel prevailed, but whenever he would rest his hands, then Amalek prevailed. When the hands of Moses became heavy, they took a stone and put it under him, and Aaron and Hur held up his hands, one on one side and one on the other, and so his hands were steady until the sun went down. So Joshua destroyed Amalek and his army with the sword. The LORD said to Moses, “Write this as a memorial in the book, and rehearse it in Joshua’s hearing; for I will surely wipe out the remembrance of Amalek from under heaven. Moses built an altar, and he called it “The LORD is my Banner,”for he said, “For a hand was lifted up to the throne of the LORD—that the LORD will have war with Amalek from generation to generation.”” (NET)

Only when Moses kept his arms outstretched was victory over Amalek obtained. Just as Jesus had His arms stretched out in a similar fashion on the cross providing victory over sin and death.

After entering the land, and prior to any military action, there is a recommitment to obedience first of all by circumcision; identifying themselves as being the people of YAHWEH. This is then followed by observing Passover and all that is included. Such as the lamb being slain, and the blood being applied to provide for the needed protection of the people.

As such, once prepared, the people are ready to engage in combat operations. The crossing of the Jordan River and those actions taken on the western shore enable and empower the people for the task of military operations in the land; Canaan being a picture of a world filled with the results of rebellion.

As part of the very first battle in the land, Joshua, as a type of Christ and through his two witnesses, rescues Rahab and her family. They are saved only because of the work of God in breaking down the walls to the city of Jericho, there was nothing that man could do or that man did to rescue her. This is a picture of how the Holy Spirit is the one who woos us to Jesus and only because of His opening up our eyes, do we see our need and rely on the completed work of Jesus; just as Rahab relied on the promise of the witnesses (Holy Spirit) and trust in the completed work of the commander, Joshua.

Rahab teaches us that the covenant of Joshua can break off the curse; it can release us from the condemnation of the law. It can overcome all our sin! Joshua's covenant is our peace and our promise. For all of us who have been given the grace to understand that we, like Rahab, are justly condemned for our sins, Rahab's rescue offers great hope! Gospel hope. We can be free from the curse! We can be delivered from condemnation! We can have all our sins forgiven! For we too have a Joshua who offers us a covenant of peace when we put our faith in Him! (Gage 2013)

We have the same promise today as Joshua had as he engaged in combat. Recall, we too have been provided all of the weapons we need for our warfare too.

Joshua 1:9

"I repeat, be strong and brave! Don't be afraid and don't panic, for I, the LORD your God, am with you in all you do." (NET)

2 Corinthians 10:3–6

"For though we walk in the flesh, we are not waging war according to the flesh. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, being ready to punish every disobedience, when your obedience is complete." (ESV)

God provided the victory for Joshua at Jericho. After Jericho, the army of Israel operated in the land, mopping up and getting rid of the enemy who was squatting on the land, but they did not finish the job as they were supposed to. But Jesus did

Deuteronomy 31:8

"The LORD is indeed going before you—he will be with you; he will not fail you or abandon you. Do not be afraid or discouraged!" (NET)

Joshua 6:2–5

"The LORD told Joshua, "See, I am about to defeat Jericho for you, along with its king and its warriors. Have all the warriors march around the city one time; do this for six days. Have seven priests carry seven rams' horns in front of the ark. On the seventh day march around the city seven times, while the priests blow the horns. When you hear the signal from the ram's horn, have the whole army give a loud battle cry. Then the city wall will collapse and the warriors should charge straight ahead.'" (NET)

March around the city for seven days. On the seventh day march around seven times. On the seventh time blow the trumpets seven times. On the seventh blast, yell and the walls will come down. As we are looking at the seven seals, this all sounds very familiar.

In Revelation 3, John tells us Jesus is standing at the door and knocking, He is standing as the door will be opened soon. When John gets the call, in chapter 4, the door is already open, and the church is already in heaven.

The church is in their “room” behind the door and are now protected just as Rahab and her family were in a room covered by a scarlet cord just as Israel were in their rooms covered by the blood while the first born in unprotected homes were being taken. This is a picture that shows up throughout the Bible and is in Joshua. We will cycle back to Joshua a few more times before we leave Revelation.

“As an emblem of His saving grace God appointed a door of safety in the day of judgment. In the days of Noah, God sent a flood to destroy the wicked. But God spared the household of Noah, including Noah and his wife and their three sons and their wives. The great man of faith was told to prepare an ark for the salvation of his household. When they were safely on the ark, God shut the door (Gen 7:16). All who were outside that door perished in the waters of judgment, man, woman, and child. But for Noah’s house, God gave a deliverance behind the door of safety. Likewise in the days of Lot, God determined a great judgment against Sodom and the cities of the plain. But Lot’s faith set apart his family with the promise of a sure deliverance. Just as God shut the door of Noah’s ark, so the two angelic messengers shut the door of Lot’s house (Gen 19:10). All those outside in the city were to be destroyed in the flood of fire God rained down on the wicked cities. But the angels were not able to bring judgment until they had delivered Lot and his wife and his two daughters out of the city (Gen 19:15–22). Likewise in the days of God’s judgment of Egypt, God sent the angel of death to slay all the firstborn. But He appointed a door of safety for the firstborn of the families of Israel, all those who would mark their door with the blood of the Passover lamb so that the angel of death would pass over those households (Exod 14:1–13).

In the same manner Rahab found grace in the sight of the Lord. Her faith made her door into a door of safety in the day of judgment against Jericho. All who were outside her door would perish in the slaughter. But Rahab and all those with her behind her door were saved from the sword and the fire of Joshua (Josh 6:17)” (Gage 2013)

The door of safety has already seen the church go through it. There will be some protected as we move forward in Revelation, but everything is different.

The first seal introduced us to the antichrist, the great pretender, who is armed to the teeth with modern weaponry, but initially conquers without having to use it, or at least that is what it looks like initially. The second seal shows that false and phony peace is ending.

Revelation 6:3–4

When He broke the second seal, I heard the second living creature saying, “Come.” And another, a red horse, went out; and to him who sat on it, it was granted to take peace from the earth, and that men would slay one another; and a great sword was given to him. (NASB95)

At the end of the First World War, it became more and more obvious to those who survived the war that there was more to this war than just a change in pre-war geopolitics.

This war was the beginning of something that the Bible spends a lot of time talking about. This war was the beginning of a time Jesus discussed on the Mount of Olives when asked by His disciples.

William Butler Yeats wrote a poem in 1919 about it and the sense that this was the beginning of who we saw on the first horse, Yeats titled it, “The Second Coming”

Turning and turning in the widening gyre  
The falcon cannot hear the falconer;  
Things fall apart; the centre cannot hold;  
Mere anarchy is loosed upon the world,  
The blood-dimmed tide is loosed, and everywhere

The ceremony of innocence is drowned;  
The best lack all conviction, while the worst  
Are full of passionate intensity.

Surely some revelation is at hand;  
Surely the Second Coming is at hand.  
The Second Coming! Hardly are those words out  
When a vast image out of Spiritus Mundi  
Troubles my sight: somewhere in sands of the desert  
A shape with lion body and the head of a man,  
A gaze blank and pitiless as the sun,  
Is moving its slow thighs, while all about it  
Reel shadows of the indignant desert birds.  
The darkness drops again; but now I know  
That twenty centuries of stony sleep  
Were vexed to nightmare by a rocking cradle,  
And what rough beast, its hour come round at last,  
Slouches towards Bethlehem to be born? (Yeats 1919)

When the Lamb breaks the second seal, the call to the horse and rider comes from the second living creature, this is the one who is like a calf. The calf/ox reflects Jesus as the servant but when Christ is rejected, there is no attention at all to what He did and how He brought peace to man, instead, rejection of and being without Christ results in a lack of peace. This is significant when we see the characteristics of the second horse and rider.

As commanded by the second throne guardian, in comes the next horse and rider and John lets us know by his choice of the word translated another, that this horse is like the first one, one more reason why the first horse and rider is not Jesus.

ἄλλος – allos - Another, numerically but of the same kind in contrast to héteros, another qualitatively, other, different one. (Zodhiates 2000)

The first rider brought peace through strength, but without Christ, how much peace can there really be. It is a false peace.

During WWII, right after the invasion and defeat of Poland by Germany, nothing happened. The German army went from Blitzkrieg to Sitzkrieg.

For 8 months, nothing, other than France. at a low level invading the Saar region of Germany, took place. That all ended in May 1940 with serious repercussions for the allies. The picture emerging from the seals is much the same, only we do not know how long the false peace will last. At some point we know it must end though, thanks to Daniel.

Daniel 7:8

““As I was contemplating the horns, another horn—a small one—came up between them, and three of the former horns were torn out by the roots to make room for it. This horn had eyes resembling human eyes and a mouth speaking arrogant things.” (NET)

For a world that now gets to do exactly what they want without any restraint, what else would we expect.

James 4:1–4

“What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. You adulterous people! Do you not know that friendship with the

world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.” (ESV)

The diplomacy is now over, now the weaponry alluded to with the first seal are brought into play. The horse is red, the word in the Greek is πυρρός, pyros - fiery red as the apocalyptic color of a horse. (Arndt, et al. 2000, 900)

It comes from another root word - πῦρ-pyr- “of earthly fire, as an important element in creation, testing precious metals for purity, kindle a fire, burn something (up) with fire, fire is used in a flame of fire, of a Christian worker who has built poorly in the congregation it is said he will be saved as if through (the) fire, i.e. like a person who must pass through a wall of fire to escape from a burning house, of fire that is heavenly in origin and nature” (Arndt, et al. 2000, 898)

The use of this word to describe the color of the horse brings along with it a whole complex of ideas that would be familiar to John as well as his readers. The root word of pyr brings along with it ideas connected with the presence of YAHWEH, Divine Beings, judgement as well as hell.

In the main fire is in the NT a metaphorical term for the divine wrath and a means of divine judgment in the final act and in eternal hell-fire. But it also denotes the glory of heavenly light along the lines of the apocalyptic tradition. It thus covers both aspects of the eschatological denouement, whether in hell on the one side or heaven on the other. (Lang 1964 -, 947)

The word pyros is translated as red all throughout the LXX. Fiery red would be an appropriate translation of this word. Red would remind Jewish readers of the trade that took place between Jacob and his brother Esau, it was also used of the red heifer which was to be without blemish and the ashes of which were used for purification (Numbers 19.)

A fiery red horse would bring those ideas together with the idea that a horse is normally used as a mobile weapon of war. We have the antichrist on the white horse with false peace followed by ideas of false sanctification/purification which means no peace.

We also have the word used in Revelation 12:3 of the “great red dragon.”

In Revelation, just as we see red pointing to a removal of peace, we see the dragon having the same characteristics.

A red horse (ἵππος πυρρός [hippos purros]). Old adjective from πυρ [pur] (fire), flame-coloured, blood-red (2 Kings 3:22), in N. T. only here and 12:3, like Zech. 1:8; 6:2 (roan horse). (Robertson 1933, Re 6:4)

In the NT the colours of the Four Horsemen of the Apocalypse (6:1–8) are based on those of the horses in Zech. → lines 19 ff. Whereas the order in Zech. is red, black, white, speckled, it is changed in Rev. to white, red, black, pale. The second rider on the red horse (v. 4: ἄλλος ἵππος πυρρός) causes war and bloodshed. The original connection of the colour with the quarter of heaven is here replaced by a reference to the sword and “red” murder. Similarly, the colour of the great fiery red dragon (12:3) depicts his bellicose and bloodthirsty character. Ancient tradition might also lie behind this. (Lang 1964 -, 952)

Revelation 6:4

“And another, a red horse, went out; and to him who sat on it, it was granted to take peace from the earth, and that men would slay one another; and a great sword was given to him.” (NASB95)

Just as we saw a single stephanos crown given to the first rider, the second rider also receives or is granted to take peace from the earth. God is fully in control and He is the one who is giving the authority. The peace being removed is not only an end to the false peace of the first horse, implying war, but it also implies the removal of peace spiritually as well and could also be indicative of Daniel 7:21.

#### Daniel 7:21

“As I looked, this horn made war with the saints and prevailed over them,” (ESV)

This may correspond to the point in Daniel’s vision where another “horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows” (Dan. 7:20). It appears that the little horn may only progress so far by means of peace before he is forced to go to war and assert his position with violence. Shortly after this point: “I was watching; and the same horn was making war against the saints, and prevailing against them” (Dan. 7:21 cf. Rev. 6:9-10+). (Garland 2006, Re 6:4)

The antichrist, who we saw on the white horse, is now taking military actions in response to those who will not allow him to take over. As we see in Daniel, three horns, or rulers/states will be subjected to the sword.

The false peace is gone and warfare worldwide is now the order of the day, “...and that men would slay one another...”

In the context of Jewish history, this would be “God’s shalom,” God’s order of wholeness and fullness of life and being, lost at the Fall. The consequence of the absence of God’s shalom is “war and slaughter everywhere” in the created order. (Mulholland 2011, 472)

#### Revelation 6:4

“καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ’ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς **καὶ ἵνα ἀλλήλους σφάζουσιν** καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.” (Nestle, et al. 1993, Rev 6:4)

Literally translated from the Greek, this would read “and that one another they would slaughter.”

Σφάζουσιν – sphaxsousin - Greek Usage Not Under Biblical Influence: 1. Ritual Slaying: a. Meat Offerings whose Flesh is Eaten but which are Made to the Olympian Gods; 2. Profane Slaying: a. Slaying of an Animal; b. Slaying of a Man. B. Septuagint Usage: 1. Ritual Slaying: a. Animal Sacrifices; b. Human Sacrifices; 2. Profane Slaying: a. Animals; b. Men. (Michel 1964-, 925-926)

Jesus was identified in Revelation 5:6 as the “Lamb standing, as if slain...” The word is the same there as here – as if slaughtered or ritually slaughtered.

The sense of the word in Revelation 6:4 shows us that with this rider who has been granted the removal of peace from the earth, as a direct result of this, men would slaughter each and because of the usage of this same word in Revelation 6:9, this also has a much darker tone, the ritual slaughter of tribulation believers.

What is the one religious group today that practices a type of ritual slaughter as part of their law?

The verb slaughter (σφάζω) is a stronger word than just kill. It is used for beheading people (II Kings 10:7 LXX). That may be the actual method of execution here (Rev. 20:4). (Custer 2004, 74)

Again, do we know of any group today that does this ritually to believers? Islam.

Unfortunately, from a historical perspective, execution also took ritual like forms within the inquisition. Once the Holy Spirit is removed and the remaining apostate, name in only Christians, finally are able to create Chrislam, we can easily see how ritualized murder could take place. Peace is removed, and it is much more than just war. And since the Greek says that this will taking place on a one another basis, it also points to world war, remember we identified with the first rider that the weaponry was advanced, now it is being used.

So far, we see this in verse 4; the rider on the red horse has been given authority from God to remove peace from the earth, the peace being removed is global and involves every quadrant of life. Family peace is gone, religious peace is gone, military peace is gone, internal governmental peace is gone.

Systematized execution in the name of religion is taking place and, in such numbers, that the Holy Spirit has John use the same word that would be used for the ritual slaughter which took place in the Temple. The holocaust, communist purges, inquisitions will all pale in the light of what this actually portends.

And this is just the beginning, it gets worse.

“...and a great sword was given to him”

The rider did not have the sword initially, it is given to him by God along with the power to remove peace. God is in control even though it will look like, to the observer on planet earth, that the world is totally out of control. Whole nations are disappearing in a massive world war utilizing modern weaponry, the results of which will be addressed by the next two horses.

Also, state supported religious persecution is now the order of the day.

Fancy a world which has no peace in it—no concord but that of lawless and selfish passion—no regard for life when it stands in the way of covetousness or ambition—no amity between its nationalities, or internal harmony and toleration between citizens of the same city or state—but every man’s sword is against his fellow, and every one’s hand rises up against the hand of his neighbor, and international slaughter, civil butchery, and private revenge and murder are the order of the day,—and you have what the earth will be under the judgment power of this red horse and his rider. (Seiss 1901, 331)

And on top of all of this, a great sword is given.

μάχαιρα μεγάλη – machiara megale

We know that there are several types of swords, the standard issue sword for a Roman soldier was the machiara or in Latin, the gladius.

The Roman sword that really conquered all was the short sword. The short sword had a 20” double edged blade with a diamond tip and became known as “the sword that conquered the world”. This shorter length allowed a soldier to step inside an enemies guard and thrust the sword in any direction at a deadly pace, this would not be possible with a longer sword and that is where it held the upper hand. (Sword History 2011)

The sword that is given is the sword that conquered the world of Rome. But this is much larger, it is megale.

Μεγάλη - exceeding a standard involving related objects, large, great, of any extension in space in all directions, with suggestion of spaciousness, with words that include the idea of number, of age, to being above average in quantity, to being above standard in intensity, to being relatively superior in importance, to being unusual, surprising. (Arndt, et al. 2000, 623-624)

Coupled with what we already learned with first rider, the weaponry is modern and can be used to reach out and touch someone without having to get your hands dirty, the sword reference though now says the gloves are off and not only are the modern weapons coming into play but so are the vast weapons and numbers of conventional troops as well, the sword is “seen as a symbol for a specific period of dreadful bloodshed.” (Thomas 1992, 429)

The false peace is gone, the cold war of the first rider is gone, open global warfare is now the rule to include open warfare against all who stand for Christ.

With the third seal, we begin to see the natural results of global war.

#### Revelation 6:5–6

When He broke the third seal, I heard the third living creature saying, “Come.” I looked, and behold, a black horse; and he who sat on it had a pair of scales in his hand. And I heard something like a voice in the center of the four living creatures saying, “A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not damage the oil and the wine.” (NASB95)

In comes a black horse, the same color horse that would be used for funeral processions, and the rider was carrying a set of scales, something clearly used in business transactions. Death is rampant, and for those who survived, they are confronting a different curse, famine. We now see the natural result of war, but now we are talking global war using weapons that have deleterious consequences on the global ecosystem. In addition, the systematic murder of believers has removed, from the world, many workers, farmers, you name it, who have been executed solely because of their faith in Jesus Christ.

In the ancient world war had a devastating impact on the land. Invading armies made farming impossible. They camped in the fields. They stole crops for their own food. They destroyed crops they didn't steal with fire or simply by marching through the fields. Destroying the food would aid a siege. (Hamilton, Jr. 2012, 179)

If one uses thermonuclear devices, or biological or genetically based weapons, then the entire food production system for a nation could be targeted and destroyed. As Solomon has said, there is nothing new under the sun.

The third throne guardian is the one who gave the command to the horse and rider to come, but another voice provides instructions to the rider, the Lord, who is amid the throne guardians, provides guidance regarding the extent of the famine. It is to be extensive, but not total and complete. Some food will be available, but the impact will be on supply and demand. Low supply and high demand equals price increases, significant ones.

Although the famine is to be serious, it is nevertheless limited, so that the foods essential for sustaining life will remain available. A denarius was a day's wage (cf. Matt. 20:2), and a quart of wheat was about enough for one person for one day (Herodotus 7.187), although three quarts of barley was enough for three days or for a typical family for one day (note *δηναρίου* as a genitive of price: “for a denarius”). The prices listed here are about eight to sixteen times the average prices in the Roman Empire at the time (cf. Cicero, In Verrem 3.81). Therefore, those suffering from the famine will only be able to buy limited food quantities for their family, and there will be nothing left over to provide for any of the other necessities of life such as “wine and oil.” (Beale 1999, 381)

It was an accepted practice for invading armies, even if they devastated annual crops such as wheat and barley, to leave vines and olive trees unharmed, since they take much longer to regrow and their destruction would devalue the land that had been captured. But the protection of vines and olive trees allowed those who owned them to continue to make a profit, and the reduced capacity then to grow wheat led to frequent shortages of bread in cities, and was the main reason behind Domitian's edict in ad 92 to destroy half the vines across the empire (see the introductory comment on the message to Philadelphia). So the command ‘not to harm’ allows the economic imbalance that exists to have its full effect in creating uncertainty about food supply and a greater vulnerability to the effects of war and conflict. (Paul 2018, 146)

Why an impact to grain crops versus those that are not have resulted in numerous interpretations, all of which may be plausible. More than likely this shows that the average person will have to pay a premium for food, whereas the rich, not so much. It also could mean that there have been specific attacks in portions of the world which are known for grain and wheat production but those portions of the world heavy in food oils production did not suffer from the same attack.

For there to be a famine, there does not even need to be a large-scale attack.

### **Federation of American Scientists**

Researchers simulated agricultural crop growth in the aftermath of a 100-weapon India-Pakistan nuclear war. The results are startling- the scenario could cause agriculture productivity to decline by around 10 to 40 percent for several years after the war. The studies looked at major staple crops in China and the United States, two of the largest food producers. Other countries and other crops would likely face similar declines.

Following such crop declines, severe global famine could ensue. One study estimated the total extent of the famine by comparing crop declines to global malnourishment data. When food becomes scarce, the poor and malnourished are typically hit the hardest. This study estimated two billion people at risk of starvation. And this is from the 100-weapon India-Pakistan nuclear war scenario. Larger nuclear wars would have more severe impacts. (Colten 2015)

As we look at the 4th seal, we quickly see that the impact of global war using advanced weapons with impacts hinted at with the 3rd seal, are much more severe than we can even dream of.

1 Thessalonians 5:4–10

“But you are not in darkness, brothers, for that day to surprise you like a thief. For you are all children of light, children of the day. We are not of the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober. For those who sleep, sleep at night, and those who get drunk, are drunk at night. But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation. For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him.” (ESV)

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