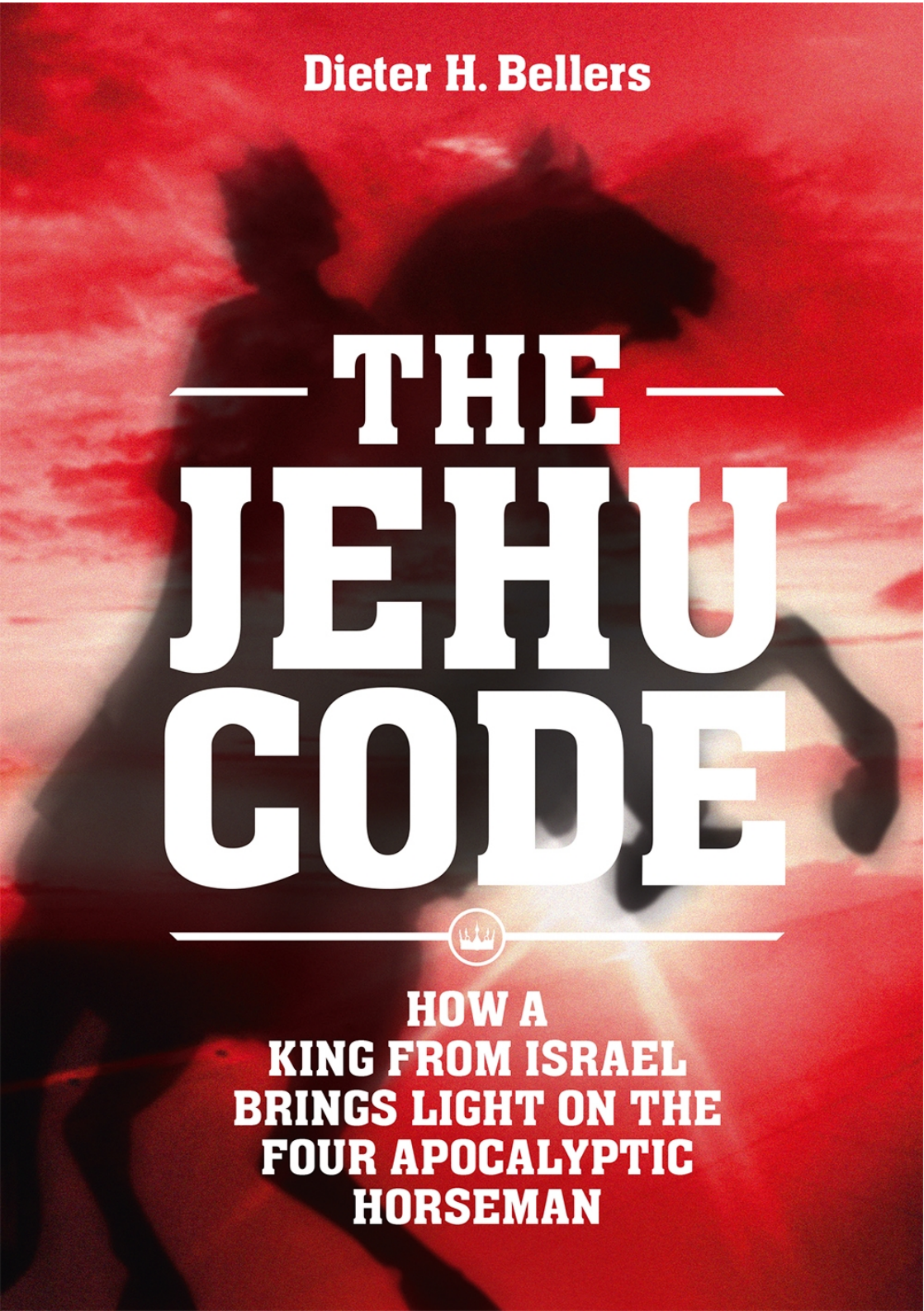


Dieter H. Bellers



— THE —
JEHU
CODE



**HOW A
KING FROM ISRAEL
BRINGS LIGHT ON THE
FOUR APOCALYPTIC
HORSEMAN**

Reading sample

Incomplete version

This incomplete version contains the introduction and the first of four acts on about 70 pages. The complete edition contains 290 pages.

If you need more information about the Jehu code after reading this article, click here:

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Dieter H. Bellers

The Jehu Code

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Author : © 2021 Dieter H. Bellers

Address: Klus 1, 33181 Bad-Wünnenberg, Germany

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The Jehu Code

**How a
King from Israel
brings Light onto the
four Apocalyptic Horsemen.**

„Ecclesiastes 9

14 There was once a small city with a few men in it, and a mighty king attacked it, besieging it and building strong siege works against it.

15 However, a poor but wise man lived in the city, and he could have delivered the city by his wisdom, but no one listened to that poor man.

— DER —
JEHU
CODE

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Prologue

Two days before her return to Earth, astronaut Jessica Meir realized that she would probably "return to a completely different planet¹." She returned after 205 days in space on 04/17/2020, in the midst of the Corona Pandemic.

Her description in some ways resembled the remarks made after 9/11². At that time, the event was described as a turning point in time, dividing the world into before and after.

After I had realized in the spring of 2020 that there were exactly 6666 days between 9/11 and the symptoms of the first Corona³ infected patient, the hairs on the back of my neck stood on end and I undertook a written investigation of subject matter and therefore this book was written. It will deal primarily about considerations, which interpret the mentioned and also further events in the light of and according to the timeline of the Bible.

I got carried away with formulating assumptions about the near future although I know know that it is thin ice. Because the further away one is from an event supposed to be in the future, the greater becomes the possibility for a misinterpretation. Since no angel has spoken to me and I can not revert to any other vision, the reader must make an effort to remain critical.

.. 1 Thessalonians 5,20 do not despise prophetic utterances. 21 But examine everything [carefully]; hold fast to that which is good;

¹ Jüdische Allgemeine on April 17, 2020

<https://www.juedische-allgemeine.de/juedische-welt/zurueck-in-einer-anderen-Welt/>

² 9/11 is synonymous with the attack on the World Trade Center towers on Sept. 11, 2001

³ The exact date will be discussed in a later chapter.

Introduction

A brief introduction into the book of Revelation

In the last book of the Bible, the Revelation, we read about the four apocalyptic horsemen and the seven fold sealed book.

The author of the book "Revelation of Jesus Christ" is John, who wrote the fourth gospel and at least three more letters. They are all found in the Bible as well. The Gospel shows him to be an eyewitness regarding the person of Jesus. Jesus is the central figure with whom the book of Revelation deals. The Gospels describe the life of Jesus 2000 years ago. Revelation, on the other hand, is an almost entirely prophetic book and covers the events before, during and after the Second Coming of Jesus (cf. Das neue Testament, Vol. 5 p. 561)⁴. The book has the intention to show his followers, who are believers in Him, what has to happen soon⁵.

The book can be divided into three parts. The basis of this division is described in the book.

.. **Revelation 1,19** *Therefore write the things which you have seen, and the things which are, and the things which will take place after these things.*

What "he has seen" is described up to verse 18, then follow "the things which are" up to chapter 4, and from chapter 4 onwards we read about "the things which will take place after these things."

The first eighteen verses include an introduction with the greeting, and states the purpose and the command to John, and also describes the

⁴ Das neue Testament Band 5 published by Walvoord and Zuck; S.561

⁵ Bible, Revelation 1:1

glorified Jesus in detail. He is glorified because he rose from the dead after his crucifixion and ascended to heaven forty days later. Since then he is once again in the presence of God.

All this is followed by the command in verse 19 as quoted above and subsequently, up to chapter four, by the seven letters that John was to send to seven named churches in Asia. They are all located in an area which is now Turkey. These letters praise and rebuke the individual churches and address specific problems.

I agree with those interpreters who recognize temporal sections of the past 2000 years of church history in these letters. They therefore also stand for congregations in each case of a special time period in the last 2000 years.

Besides praising the church the letter to the fourth church deals with a specific church problem. It talks about a woman who appears to be a prophetess, but is not, she rather leads the believers astray. Her name is Jezebel. Thus the fourth letter points to the times of the Middle Ages, in which papacy arose.⁶

The seventh and last letter, contains only rebuke, not praise and the recommendation to buy gold. Since we are moving into this last period, the call is addressed to us. I don't think that this is the cause of constantly rising gold prices. It is very clearly pointed out to the reader that not physical gold is meant, but heavenly treasures, in order to become rich, to be clothed and to see!

"The things which will take place after these things" is specified following chapter four and is the third part. In this part John is being called up to heaven and stands there in Spirit before the throne of God. He sees God sitting on the throne in His glory. Around him are twenty-four elders and seven torches of fire which represent the seven spirits of

⁶ Geschichte der christlichen Kirche from Andrew Miller; Volume 1; p. 375 ff; Ernst Paulus Verlag, 4th Edition

God. He sees the twenty-four elders and four living beings who are later called the four apocalyptic horsemen.

The fifth chapter begins with John seeing a book in the right hand of “Him who sits on the throne”. It is sealed with seven seals. At first, no one answers the question of “who is worthy to open the seals”. But then John is told that Jesus, who is introduced as “the lamb which was slain”, is worthy to open the seals. As the “lamb which was slain” takes the book, seemingly all of heaven begins to worship and rejoice.

In the sixth chapter, the Lamb begins to open one seal after the other.

The text from Revelation chapter 6

The sixth chapter of Revelation speaks about the opening of the first six seals, out of a total of seven. In this chapter, we will mainly deal only with the opening of the first four seals. Nevertheless, the text of the first five seals is included, because this part is considered to be fulfilled by Bible commentators.

1 ***Revelation 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.*

3 *When He broke the second seal, I heard the second living creature saying, “Come.” 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.*

5 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. 6 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."

7 When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, "Come." 8 I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.

9 When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; 10 and they cried out with a loud voice, saying, "How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?" 11 And there was given to each of them a white robe; and they were told that they should rest for a little while longer, [until the number of] their fellow servants and their brethren who were to be killed even as they had been, would be completed also.

The traditional interpretation of the first five seals

There is something like a traditional interpretation of the seven seals of Revelation. The videos made available on the Internet, especially on the

YouTube channel regarding this subject, interpret according to this traditional interpretation.

I will present these here in all due brevity and would like to stress that they are not my opinion.

Basically, almost all videos show that the opening of the first five seals has already taken place and that we have to wait for the sixth one. Many see very great similarities between the first six seals of the Revelation and Jesus' end-time speech in the Gospel of Matthew⁷. In fact, there are certain thematic similarities.

But the teachers of the traditional interpretation do not agree on one point. That is the question who is the rider on the first horse, the white horse. Is it the Messiah or the Antichrist? There are arguments for both variants. Agreement is that the end time begins with the first rider.

The second rider, who sits on the fiery red horse, is endowed with the ability to take peace from the earth and he causes people to kill or slaughter one another. It is indisputable that the number of wars since the year zero seems almost endless and that the bloodshed has assumed an extent that defies all description.

The third rider rides a black horse and carries precision scales. The voice which is heard seems to specify the function of the scales: "One measure of wheat for one denarius and three measures of barley for one denarius." In the YouTube videos, it is claimed that the worker must spend his entire daily wage to purchase food. The conclusion, they say, is simple. It is about price increase, e.g. inflation. Also undisputed is the fact that there has always been inflation with the consequent suffering.

The pale horse is finally ridden by the fourth rider, whose name is Death. This rider does not come alone, but in his entourage is also

⁷ Bible, Matthew Gospel 24

Hades. To death and the group of those from Hades⁸ is given the power to kill the fourth part of mankind.⁹ To carry this out, they are given four means, namely the sword, hunger, death and the wild beasts of the earth. The sword is allegorical for wars, which, as already mentioned, took place frequently and still are taking place. Hunger is a result of famine and a result of food shortages, and again is a result of war or inflation as consistently documented in history. Death could be synonymous with epidemics of all kinds. Again, there is abundant evidence of massive death as a result of epidemics. The last three horsemen all bring severe suffering to mankind.

The fifth seal is not introduced with a rider. John, the writer of the text, notices the souls of those who were slaughtered there for the sake of the word of God under the altar. They call for vengeance, but this is put off for a later time and they immediately receive a white robe.

Unanimously, the interpreters of the traditional interpretation interpret those under the altar, as believers in Jesus who have suffered martyrdom. It is undoubtedly true that we cannot count the number of those who have been murdered for their faith. But He who knows everything knows them all by name.

In summary, many commentators believe that the opening of the first five seals is already far behind us and the opening of the sixth is still ahead of us.

⁸ Strong g86: Hades is the dwelling place of the departed spirits.

⁹ However, Revelation 6:8 says "over a fourth of the earth, to kill." So only one area is mentioned.

Criticism of the traditional interpretation

The aim is not to disprove the interpretations of those who have made attempts before me. Even if I do not agree with them, I am still convinced that those who had suffered felt comforted by the interpretations and did not despair in their faith but found support.

This was all good, encouraging and strengthening in its time.

In the following, I present some thoughts that make clear my doubt about the traditional view.

- In the traditional interpretation, the Lamb opened the first five seals relatively quickly but obviously takes a long time to open the sixth. Unfortunately, the commentators do not provide any justification for this.
- After the ascension of Jesus, wars, famines and famine broke out. For some this is proof that the respective seals were opened. But wars, famines and dearths also existed before Jesus' time.
- The first four seals each cause horse and rider to be beckoned with a "Come". The first horse team is called with a very special "Come", namely with a voice of thunder. The next three lack this voice of thunder. This is understandable insofar as the first team actually introduces the end times. This new epoch must accordingly be announced loudly. Since the Bible is read everywhere on earth, it is necessary that this event can be recognized all over the world, because it concerns nothing less than the beginning of the end times - the time in which the harvest¹⁰ is brought in. Although this is so important, the

¹⁰ Bible, Matthew Gospel 24:37-39

traditional interpretation cannot give a convincing date that also takes into account that voice of thunder.¹¹

- The certainty with which the commentators speak about the identity of the first horseman raises doubts. Because one part of these interpreters can show clearly that it is Jesus, the other part likewise shows that it is the Antichrist. These positions, each very well substantiated, are just too contrary. Sin the further points they agree again, but this leaves a feeling of unbelief.
- If, according to the traditional interpretation, the first five seals have already been opened. Why does nobody seem to be able to interpret or classify the details of the predictions? For example, John sees a horse three times. With the second one, however, he refrains from his remark. Likewise, the first two horses move out, but the third and the fourth do not. Why do commentators not answer to these details?¹²?
- The global component is missing. When the second seal is opened, the rider is given the power to take peace from the earth. It is not from Europe or Australia, but from the earth in total. All the wars that have been fought, even if they were called World Wars, were not really global. Yes, - this is the Word of God, we have to take it at His word. If it says "from the earth", that is exactly what is meant.
- There is no clarity regarding the exact times of the opening of the seals in history. Take the wars as an example, there are many events that may seem accurate, but since none of them fits completely, interpreters cannot give a clear attribution. This is not what fulfilled prophecy looks like.

¹¹ This detail is still discussed in detail

¹² This detail is still discussed in detail

- There are voices that claim that we have no right to know certain points in time. But since we are supposedly dealing with prophecy that has already been fulfilled, we have a right to it. because the scripture says that the prophet who prophesies falsely must die¹³. And this is determined afterwards.

Therefore the traditional interpretation in my view is not convincing.

An always old interpretational approach

.. Revelation 1,1 The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated [it] by His angel to His bond-servant John,

The things which must soon take place is to be made known beforehand, so that his servants may know it. That is the purpose of the revelation. Because the text of the first four seals, which I would like to consider in this book, is extremely short with two verses per seal, the question arises how it is possible to recognize what must soon happen on the basis of the few words?

The Bible itself provides the answer.

.. Ecclesiastes 1,10 Is there anything of which one might say, “See this, it is new”? Already it has existed for ages Which were before us.

According to this, the Bible itself would have to offer a solution for the open questions that can be found in it. At his time John had the writings

¹³ Bible, Deut. 13:6; 18:20-22;

of the Old Testament¹⁴ at his disposal, therefore also the scrolls of the prophet Daniel and the Book of Kings.

About the decoding of sealed books and secret words Daniel wrote that they will be revealed only in the end times. And even then, and only then will the knowledge increase.

.. ***Daniel 12,4** But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.*

The question of how knowledge is increased must therefore be answered as follows: the discovery is distributed on many shoulders of seekers. Therefore, many must try to unseal the Scriptures. At the time of the end, they will be successful in doing so.

This old and always new wisdom to understand the Bible is the only right way. And no, there is no chapter which shows us the tricks to succeed. The seeker will understand the inspired Word of God¹⁵ with the help of the Holy Spirit. Jesus promised that he will teach the believer everything¹⁶.

.. ***John 14,26** But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, ...*

In summary, the text of Revelation is best interpreted with other texts from the Bible, with the same images and symbols.

I have found such a text that will help to understand the sequence of events of the four apocalyptic horsemen. Therefore, the following will highlight the story of a special man of the Bible. With the details of his story, we will decode the text of Revelation.

¹⁴ Also called Tanach and includes the writings that are today called the Old Testament.

¹⁵ Bible, 2 Timothy 3:16

¹⁶ Bible, John Gospel 14:17; 14:26, 15:26; 16:13; 17:17

The first act

A brief introduction to the two books of Kings

This man is Jehu, a king from Israel, whose story can be found today in the two books of Kings. At that time it was contained in two scrolls because the amount of text did not fit on one scroll.

In these two scrolls, all the kings excepting Saul are recorded and interpreted. Three time periods are examined. The united kingdom up to the reign of King Solomon, the divided kingdom up to the point when the northern kingdom goes into the Assyrian captivity (which continues up to this day), and thirdly the surviving kingdom up to the defeat and exile by the Babylonians. It was probably completed between 560 and 538 BC (cf. The Old Testament, vol. 2 p. 3)¹⁷ and carries the marks of a single but unknown author who drew from a variety of sources. They are assumptions that it might have been Ezra, Ezekiel or Jeremiah (cf. Das Alte Testament, vol. 2 p. 4)¹⁸.

The Kings who had an influence on the people were judged by their deeds and measured by the standard of the Mosaic Law.¹⁹ This was recorded in order to teach the captives in the Babylonian exile the cause of their unfortunate situation of their captivity, so that they would realize that their situation was the result of their actions (cf. Das Alte Testament, vol. 2 p. 4)²⁰.

¹⁷ Das alte Testament Volume 2 published by Walvoord and Zuck; p.3

¹⁸ Das alte Testament Volume 2 published by Walvoord and Zuck; p.4

¹⁹ The five books of Moses, which contain the law of God for His people.

²⁰ Das alte Testament Volume 2 published by Walvoord and Zuck; p.4

Although Israel appears as a monarchy, it was more likely a theocracy. The kings were vice-regents under Yahweh, the true ruler (cf. Das Alte Testament, vol. 2 p. 6)²¹.

It is important to mention here that John, the writer of Revelation, had the two scrolls before him. Of course, he also knew their purpose.

The Ahab System

In order to understand Jehu's drastic action, I will go back in the story.

Immediately after the reign of King Solomon, the kingdom of Israel was divided because of a rebellion. Thereafter, two kings ruled in Israel. One in the Northern Kingdom and one in the Southern Kingdom. The northern kingdom kept the name Israel because it was simply the majority of the tribes of Israel, ten out of twelve tribes²². The southern kingdom received the name Judah²³.

A few generations after the rebellion, King Ahab came to power in the Northern Kingdom. During his reign, Baal worship took over, mainly because his wife Jezebel, a king's daughter from Sidonia, influenced²⁴ Ahab to follow this idolatry.

While King Ahab was still alive, shortly before his death, the prophet Elijah was instructed to anoint Jehu as king over the northern kingdom²⁵. But he did not do it, possibly out of fear, because he himself was just on the run from Ahab's godless wife Jezebel. It was then the

²¹ Das alte Testament Volume 2 edited by Walvoord and Zuck; p.6

²² These are from the twelve sons of Jacob, the son of Isak, the son of Abraham.

²³ This is the fourth son of Jacob

²⁴ Bible, 1 Kings 21:25

²⁵ Bible, 1 Kings 19:16

prophet Elisha, his successor, who had Jehu anointed as king 14 years later by one of the sons of the prophets²⁶.

With Jehu, a person enters the stage of the world whose story has remarkable similarities with the text of the Four Horsemen of the Apocalypse, in whose time we are now. He was chosen by God to change the evil condition caused by Jezebel and Ahab.

In the following, I will introduce most of the people from Ahab's house and some kings from the Southern Kingdom. They will appear again and again in the course of the book. In order that that the overview is not lost, there is an overview of the family relationships of the kings of the northern and southern kingdom on the last page of the book.

Jehu was a officer in the army and was staying in Ramot Gilead with the other officer. There two battles took place in this connection. The second one had just ended. In the first, some years before, the godless Ahab fought with King Jehoshaphat²⁷, a godly king from the southern kingdom of Judah, against King Hazael of Aram. The latter held in his hand the strongly fortified city of Ramoth Gilead, which had previously belonged to Israel²⁸.

Micah, a prophet, prophesied to Ahab before the battle that he would die there²⁹. Therefore, Ahab disguised himself to avoid death. But through a man who shot his bow at random and hit Ahab so that he slowly bled to death, the word of Micah and Elijah was fulfilled. All this was known to Jehu.

Now, 14 years later, Joram, a son of Ahab, sits on the throne of the Northern Kingdom. He succeeded his brother Ahaziah, who ruled for only 2 years. In the southern kingdom, King Jehoshaphat, who fought

²⁶ Bible, 2 Kings 9:1

²⁷ The father of Jehu is also called Jehoshaphat but is not meant here.

²⁸ Bible, 1 Kings 4:13

²⁹ Bible, 1 Kings 22:17 f

with Ahab in the battle in which Ahab fell, was succeeded by his son Joram and then by his son Ahaziah. So in the north Ahaziah is followed by Joram and in the south by Joram Ahaziah. In this remarkable mirror image naming they seem like twins³⁰. They were directly related and later die on the same day. So in the part of Jehu's story that is interesting to us, Joram and Ahaziah sit on the thrones of the northern and southern kingdoms, and Jehu serves Joram as a officer in the army.

It is further important to note that Ahaziah from the Southern Kingdom does not follow his godly father Jehoshaphat, but walks in the godless way of the house of Ahab. The cause of this is Jehoshaphat himself. Jehoshaphat's son Joram takes Athaliah, a daughter of Ahab, as his wife, who then becomes the mother and governess of Ahaziah. Thus, both kings walk in the ungodly way of the house of Ahab³¹.

Probably guided by their common mother or grandmother, who possibly planned an empire reunion, it happens that the two arrange to snatch Ramoth Gilead from the hand of king Hasael. Just as before Ahab and Jehoshaphat made this attempt. Possibly this was only to remove the disgrace that struck their father or grandfather Ahab. He could not win the victory, but died in the process.

This time they are successful, because after the battle it is said that in Ramoth Gilead guard was kept³². In the previous battle Ahab died, in this one Joram, his son, is wounded. He retreats to Jezreel to have his wounds healed. Later Ahazia, how should it be different, comes to visit him there.

Because the story of Jehu is extensive, it is divided into sections.

³⁰ The year of Ahaziah's death is written in 2 Chr. 22,2. The Bible does not mention the year of Joram's birth.

³¹ Bible, 2 Kings 8:27

³² Bible, 2 Kings 9:14

Jehu

. 2 Kings 9.1 Now Elisha the prophet called one of the sons of the prophets and said to him, "Gird up your loins, and take this flask of oil in your hand and go to Ramoth-Gilead. 2 When you arrive there, search out Jehu the son of Jehoshaphat the son of Nimshi, and go in and bid him arise from among his brothers, and bring him to an inner room. 3 Then take the flask of oil and pour it on his head and say, 'Thus says the LORD, "I have anointed you king over Israel."' Then open the door and flee and do not wait." 4 So the young man, the servant of the prophet, went to Ramoth-Gilead. 5 When he came, behold, the captains of the army were sitting, and he said, "I have a word for you, O captain." And Jehu said, "For which one of us?" And he said, "For you, O captain." 6 He arose and went into the house, and he poured the oil on his head and said to him, "Thus says the LORD, the God of Israel, 'I have anointed you king over the people of the LORD, [even] over Israel. 7 You shall strike the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. 8 For the whole house of Ahab shall perish, and I will cut off from Ahab every male person both bond and free in Israel. 9 I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. 10 The dogs shall eat Jezebel in the territory of Jezreel, and none shall bury [her].'" Then he opened the door and fled.

11 Now Jehu came out to the servants of his master, and one said to him, "Is all well? Why did this mad fellow come to you?" And he said to them, "You know [very well] the man and his talk." 12 They said, "It is a lie, tell us now." And he said, "Thus and thus he said to me, 'Thus says the LORD, "I have anointed you king over Israel."''" 13 Then they hurried and each man took his garment and placed it under him on the bare steps, and blew the trumpet, saying, "Jehu is king!"

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. Now Joram with all Israel was defending Ramoth-Gilead against Hazael king of Aram, 15 but King Joram had returned to Jezreel to be healed of the wounds which the Arameans had inflicted on him when he fought with Hazael king of Aram. So Jehu said, "If this is your mind, [then] let no one escape [or] leave the city to go tell [it] in Jezreel." 16 Then Jehu rode in a chariot and went to Jezreel, for Joram was lying there. Ahaziah king of Judah had come down to see Joram.

17 Now the watchman was standing on the tower in Jezreel and he saw the company of Jehu as he came, and said, "I see a company." And Joram said, "Take a horseman and send him to meet them and let him say, 'Is it peace?'" 18 So a horseman went to meet him and said, "Thus says the king, 'Is it peace?'" And Jehu said, "What have you to do with peace? Turn behind me." And the watchman reported, "The messenger came to them, but he did not return." 19 Then he sent out a second horseman, who came to them and said, "Thus says the king, 'Is it peace?'" And Jehu answered, "What have you to do with peace? Turn behind me." 20 The watchman reported, "He came even to them, and he did not return; and the driving is like the driving of Jehu the son of Nimshi, for he drives furiously."

21 Then Joram said, "Get ready." And they made his chariot ready. Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu and found him in the property of Naboth the Jezreelite. 22 When Joram saw Jehu, he said, "Is it peace, Jehu?" And he answered, "What peace, so long as the harlotries of your mother Jezebel and her witchcrafts are so many?" 23 So Joram reined about and fled and said to Ahaziah, "[There is] treachery, O Ahaziah!" 24 And Jehu drew his bow with his full strength and shot Joram between his arms; and the arrow went through his heart and he sank in his chariot. 25 Then [Jehu] said to Bidkar his officer, "Take [him] up and cast him into the property of the field of Naboth the

Jezeelite, for I remember when you and I were riding together after Ahab his father, that the LORD laid this oracle against him: 26 'Surely I have seen yesterday the blood of Naboth and the blood of his sons,' says the LORD, 'and I will repay you in this property,' says the LORD. Now then, take and cast him into the property, according to the word of the LORD."

27 When Ahaziah the king of Judah saw [this], he fled by the way of the garden house. And Jehu pursued him and said, "Shoot him too, in the chariot." [So they shot him] at the ascent of Gur, which is at Ibleam. But he fled to Megiddo and died there. 28 Then his servants carried him in a chariot to Jerusalem and buried him in his grave with his fathers in the city of David. 29 Now in the eleventh year of Joram, the son of Ahab, Ahaziah became king over Judah.

30 When Jehu came to Jezreel, Jezebel heard [of it], and she painted her eyes and adorned her head and looked out the window. 31 As Jehu entered the gate, she said, "Is it well, Zimri, your master's murderer?" 32 Then he lifted up his face to the window and said, "Who is on my side? Who?" And two or three officials looked down at him. 33 He said, "Throw her down." So they threw her down, and some of her blood was sprinkled on the wall and on the horses, and he trampled her under foot. 34 When he came in, he ate and drank; and he said, "See now to this cursed woman and bury her, for she is a king's daughter." 35 They went to bury her, but they found nothing more of her than the skull and the feet and the palms of her hands. 36 Therefore they returned and told him. And he said, "This is the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, 'In the property of Jezreel the dogs shall eat the flesh of Jezebel; 37 and the corpse of Jezebel will be as dung on the face of the field in the property of Jezreel, so they cannot say, "This is Jezebel."'"

While Joram was nursing himself to health in Jezreel after the battle of Ramoth Gilead, he received a visit from King Ahaziah. At this exact time, the prophet Elisha (not Elijah) sends a prophet disciple to anoint Jehu as king. The prophet's disciple is to act discreetly. He goes, anoints Jehu king and instructs Jehu to wipe out the entire house of Ahab. It includes his wife Jezebel and all their descendants. This in turn affects King Joram, but also King Ahaziah, the king of the southern kingdom, since his mother is the daughter of Ahab.

When Jehu was asked by the other officers after his anointing, which had taken place secretly in a chamber, what had happened, he did not at first reveal anything. Only upon their urging did he let them know everything. As a result, they blew the horn and proclaimed him king over Israel. He then initiated them into his plan, thus ensuring that no one would know about the crowning for the time being. Thereupon he drove, or better, he raced to Jezreel with a group of soldiers, where the reigning kings from the northern and southern kingdoms and Jezebel were staying.

His mission to destroy the house of Ahab was in line with his own goals. For all the people who were remotely related to Ahab also represented a potential threat to Jehu's new dynasty.

The last battle still being before his eyes, however, the first battle had stayed in his memory. Once again he saw Ahab, who due to fear of death had disguised himself in the first battle against Hazael in Ramoth Gilead. He despised Ahab for doing so. And now it would be shown what he himself was capable of. The other officers were only to take care that no information was carried out of Ramoth Gilead. Not with the officers, nor with the army keeping watch there, only with a very few of his group, he wanted to reach the goal. Thus he raced to Jezreel.

Jezreel's guard saw them coming, a horseman was sent to meet Jehu and his escort twice, to ask in the king's name if Jehu was coming in peace.

However, neither of them brought Jehu's answer to the king, but they simply fell in line behind Jehu.

. 2 Kings 9,18 ... What have you to do with peace? Turn behind me. ...

So he answered their question as if the messengers and not the king had asked it. "What do you care. Since when did you care about peace?" It seems as if he wants to say, for so long now injustice has been in the land and innocent people are being robbed of their belongings and their lives. Not another word, follow me now.

After that answer both messengers were no longer able to execute the king's order and placed themselves under Jehu. By his absolutistic style, his self-confidence and the truth in his words, words which one cannot escape, it already becomes clear at this point which power he radiates.

When neither of the messengers returned, and the guard suspected that it must be Jehu, for none would race like the one now coming, the two kings harnessed and rode to meet him. It becomes clear which status Jehu had in the army of the north kingdom of Israel. For the kings were not surprised at the disobedience of the two messengers. After all it was the king who had wanted an answer. Obviously it was not unusual for them to see Jehu "reinterpreting" orders. Maybe they expected important news from Ramoth Gilead and did not realize the oncoming danger.

Like the two messengers they had sent before, they asked Jehu if he came in peace, "Is peace?" The question, however, is not appropriate. After all one does not beg as a king for an answer to a question that has already been asked twice. "You are risking your life! Why do you stop my messengers?" would have been appropriate. But they obviously didn't dare to do that and so things become clearer: the weakness of Joram, the self-confidence of Jehu and his position in the army. He was indispensable. Without him, no victory will be won anymore.

Jehu did not have to race at all. Nothing was urging him. But this was obviously part of his plan. He took advantage of the fact that he was known for his racing. He purposefully used his self-confidence, his strong outer appearance and the humiliation of the kings as a means to overcome them. The result is that he appears like a winner.

His outer appearance alone must have made them repeat the question. They did not dare say anything at all other than to express their hope for peace. The submissive, almost embarrassing question, "Is there peace?" translated as "I hope you don't have bad news for us." But Jehu would not conform with that.

He answered not as a officer of the army would answer his king, but as a judge who pronounces judgment on both kings. And because a king is, as it were, the supreme judge³³, he deposed of them with his answer, as it were. He answered:

.. 2 Kings 9,22 ... What peace, so long as the harlotries of your mother Jezebel ...

or in other words, "Do you think that I have overlooked your mother's idolatry just because I have been silent about this until now?"

By the time Joram understood that his life was at risk, it was too late. While Joram was shouting "treason" to Ahaziah and trying to escape, Jehu took his bow and the arrow went through Joram's heart from behind, whereupon he collapsed and died shortly afterwards.

Ahaziah turned immediately when he heard and saw this. He had a small lead because Jehu was still giving instructions about what to do with the dead Joram. Then Jehu went after him and also passed judgment him with bow and arrow, so that he also collapsed dead.

Two kings had fallen. But Jezebel was still alive – in Jezreel. And that city was to be his next destination. But it took some time until he

³³ Bible, 1 Kings 3:16 f

arrived there, because Joram was still thrown onto the field of a certain Naboth, and Ahaziah still had to be pursued. Ahaziah was eventually murdered at Jibleam³⁴, about 10 km away from Jezreel.

Everything went in Jehu's favor. The fact that the two kings Joram and Ahaziah came to meet him from the city of Jezreel turned out even more to his favour. He could tell by their question that they were not aware of his crowning.

His inner conviction to be king in a short time was so intense, so self convincing, he was so sure of himself that it radiated from his whole being. And that was reflected and so that his state of mind inspired others. Those surrounding him adapted to his charisma. Even the two kings had not thought about fighting at all, rather about fleeing, as from a victor.

And so he rode into Jezreel. This time, however, he was not racing, but triumphant like a king on a decorated white horse - the white horse of a victor. Straight posture, high status, filled with testosterone, thus he rode calmly and confidently through the gate.

Jezebel, however, saw Jehu enter Jezreel. That it was a conspiracy was clear to her by now. Probably she suspected that it would be tight for her. Could she turn her fate around once again? With her head decorated and freshly made up, she looked down from the tower window at Jehu and tried the question:

.. 2 Kings 9,31 ... Is it well, Zimri, your master's murderer?"

In doing so, she referred to an event in the near past. A certain Simri had carried out a conspiracy against the sitting king.³⁵ He had proclaimed himself king and entered a fortified city, as Jehu did now. The city was taken, however, and he did not remain king, he died. She compared Jehu

³⁴ Bible, 2 Kings 9:27

³⁵ Bible, 1 Kings 16:8 – 19

with this Simri. With the conspiracy and his consecutive fate. Jezebel skillfully offered herself to Jehu through this reference, hoping to “help” him in his "hopeless" situation of conspiracy.

In doing so, however, she by far misjudged her own position. Hours after the first kings fell, she also fell. Instead of answering her, Jehu called for those willing to support him. Court officials appeared at the window. From them he demanded that they throw Jezebel down. And indeed, they did throw Jezebel out of the window and she shattered on the ground. A victor lets things happen.

Note that Jehu came with only a group of people, for the army was still at Ramoth Gilead. He came to a fortified city that was probably not completely unsecured. Security, bodyguards and the guards would have been able to resist. But his outer appearance, his self-assurance silenced everyone, they sat spellbound like the proverbial rabbit in front of the snake. They had to assume that he still had a few aces up his sleeve. So they submitted obedience in advance.

And after the two men had thrown Jezebel out of the window, what did Jehu do? Just what a victor does. He had a meal prepared for himself by those people who had just served breakfast to the two kings and lunch to Jezebel. This is how a victor takes over a city. And don't think that Jehu had guards posted. Nobody dared even to curl their lips. Why? Because everyone saw that he was already accepted as the victor. When the two court officials overthrew Jezebel, it was finally clear then that he would continue to win. And everyone wanted to join into the victory.

When Jehu came, he was recognized by the way he drove furiously. But he also knew the city, its inhabitants and how they function. He had probably been there several times to report to the king. The court officials, the bodyguards, he had seen them all and recognized what a cowardly lot they were. Opportunists who were constantly adjusting their opinions to suit Jezebel. That was why Jehu could take the city so

easily. On the character of this type of people he had calmly built his plan. The new king, the lord of Jezreel, was now called Jehu.

An insertion - A new king appears

Before comparing the apocalyptic horses with Jehu's story, however, the significance of the first seal must be illuminated in the overall context of Revelation.

As mentioned earlier, Revelation deals with the events before, during, and after the Second Coming of Jesus, which then culminates in the reign of Jesus.

When Jesus Christ appears as the new ruler and will then reign for an initial 1000 years³⁶, when such severe judgments will strike the earth, all this corresponds to an overwhelming transformation of gigantic proportions. It is like the transformation through every new king. In the beginning, he must secure his power and will destroy his enemies. This is also what Jehu did. When he began, he was king, but in order to rule, he had to eliminate his enemies. He had to transform. In the end, there was a land purified from the system of Ahab. In the same way, the opening of the first seal marks the beginning of a transformation.

There is something else that is best understood by considering the first coming of Jesus.

Although at first not much happened at his birth, it was the inauguration age. Of course, - something did happen. For everyone who believes in the Bible, there is no question that he left heaven and became man, that he emptied himself, humbled himself and took on the

³⁶ Bible, Revelation 20:6

form of a servant³⁷. But compared to his work on the cross, the beginning was small at first, because at that time nothing of his actual work can yet be seen. His main work was accomplished at the cross, where he, out of love for everyone who believes, he takes their guilt upon himself and thus relieves them of punishment. Where I should have died because of my guilt, he died. He took my place.

His birth is nevertheless important. It was the signal, the shining light that materialized the promise of his coming. This is also how the first seal is to be evaluated. An event that announces something new. It starts, the revelation of Jesus begins. The Messiah will appear shortly to pass judgment and this must not go unrecognized, because this is a matter of life or death.

In fact it is about the non-observance of his birth, with which the new age began. Because at his birth only a few had paid attention to the star of Bethlehem and interpreted it correctly, although the scribes knew the place and also the approximate time. Known? Yes, - and therefore I will briefly show the conditional prophecies.

Two prophecies of birth

The first one is known by many, it is written in the prophet Micah³⁸ and names Bethlehem as the place of birth.

Another prediction comes from Daniel, a young man kidnapped from Jerusalem, who had to serve as the king's advisory at the court of King Nebuchadnezzar. He quickly showed amazing abilities to solve riddles and unravel mysteries. He received the following prophecy from an

³⁷ Bible, Philippians 2:5 f

³⁸ Bible, Micah 5:1

angel in faraway Babylon. His hometown Jerusalem and the temple had been destroyed by Nebuchadnezzar, the king of the Babylonians, and its inhabitants, including himself had been kidnapped to Babylon.

. Daniel 9,24 “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy [place]. 25 So you are to know and discern [that] from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince [there will be] seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. 26 Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end [will come] with a flood; even to the end there will be war; desolations are determined. 27 And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations [will come] one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

With the help of this prediction, it was possible to calculate when the Messiah would be cut off. The 70 weeks³⁹ mentioned in the prophecy stand for a period of time that is determined for the people of God. That which is appointed for the people begins from the time when Jerusalem is restored. The decree for this goes back to the year 444 B.C.⁴⁰ In it, the Persian Artaxerxes, gave permission to the Jews⁴¹ to rebuild the walls of the city of Jerusalem.

³⁹ This is the addition of seven and sixty-two and one week

⁴⁰ Das alte Testament Volume 3 published by Walvoord and Zuck; p.432

⁴¹ Bible, Nehemiah 2:1-8

The time period of 70 weeks is divided into three sections. The first section lasts seven weeks, the second sixty-two, and the third one week. After the passage of seven and sixty-two, that is, sixty-nine weeks ...

.. **Daniel 9,26** ... *the Messiah will be cut off and have nothing, ...*

In fact, in history, after 69 weeks, that is, after 483 days, no Messiah has been cut off. If we take one year for each day instead⁴², we understand. Then to the day, after 483 years⁴³, starting from the decree, Jesus, the Messiah, was "cut off" on the cross in Jerusalem and found no help.

He was crucified at the age of about 33 years. Consequently, when his star became visible, only 450 years had passed. The wise men from the East (who became famous under the name:"the three wise men" or also "the three magi"), who came from the direction of Babylon and saw the star⁴⁴, wandered towards Jerusalem only because they had studied the texts of Daniel. For Daniel, during his time at the court of the king of Babylon, made predictions and solved riddles so successfully that the wise men trusted them absolutely. They therefore did something unprecedented. They heeded the prophecy, considered and went without waiting until the 483 years were reached. They suspected that something extraordinary would have to happen at the birth of this anointed one, that is the Messiah,.

They paid attention, spotted the star and marched off.

⁴² The offense of the spies who had spied out the land for forty days led to the punishment of forty years of wandering in the desert. Thus likewise one year for one day. Bible, Deuteronomy 14:34 Because Israel did not keep the Shabbats, 70 Shabbats were also imposed on the land. Thus, 490 Shabbat years were needed to fulfill the 70 Shabbat years, when every seven years should be a Shabbat year. See Das alte Testament Volume 3 edited by Walvoord and Zuck; at p. 430;

⁴³ The calculation is not trivial, because there is a Jewish calendar with 360 and a Gregorian calendar with 365 days. See also the calculation in „Das alte Testament“ Volume 3 edited by Walvoord and Zuck; at p. 433.

⁴⁴ Bible, Matthew Gospel 2:2

Then, when they arrived in Jerusalem and asked for the newborn king, the Messiah, all Jerusalem was terrified.⁴⁵ We now understand that when the new age began, those who should have been prepared were not.

And we will see shortly that exactly the same thing happened when the first seal was opened.

And when it happened, it was like 2000 years ago. Hardly anyone was aware that something had to come, hardly anyone had waited like the wise men from the East for something that was to signal this new period of time. Including myself.

That something has to come?

Yes! Because we look back on almost 6000 years of human history. Two passages say that for God 1000 years are like one day⁴⁶. So the 6000 years stand for six days. The week has seven and the last one is a Shabbat, a day of rest. And on this day the Messiah will prove that peace or rest is possible under his reign. This time is the predicted 1000 year kingdom of peace⁴⁷. A time of rest like the Shabbat at the end of the seven-day week.

2000 years ago the scribes were frightened because they were busy with other things. When Jesus came, no one was prepared. It should also have been foreseen that before the expiration of 6000 years of human history, something must happen that would make it clear that the end times were beginning.

⁴⁵ Bible, Matthew Gospel 2,3

⁴⁶ Bible, Psalm 90:4 and 2 Peter 3:8

⁴⁷ Bible, Revelation 20:4-6

The first seal is opened

Now that the meaning of the first seal and the accompanying transformations to a new reign have been clarified, we will now compare the text of the first seal with the story of Jehu.

Revelation 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.

- The Lamb opens the seal
- The creature calls "COME", with a voice of thunder
- John sees a white horse and the rider on it
- The rider has a bow in his hand
- He receives a victory wreath
- He went out conquering and to conquer

Although it is the lamb that opens the seal, the trigger is not the white horse with the rider. It is the living creature that calls "Come" following the opening. And so it will be likewise with the next three seals.

Each time the "Come" is more than just the call. The "Come" stands for an order. Begin now and carry out. And just as Jehu heard his order and began, so did the rider.

Only at the first horse we hear the creature call with a thunderous voice. COME! The creature calls it so intensively that it is to be heard clearly. The COME simply provides the necessary attention to a certain event. It

initiates the second coming and the reign of the Messiah. The revolution begins! A new epoch breaks.

When God announced judgment to Ahab through Elijah,⁴⁸ the house of Israel should not have been unmindful that God was serious. Nevertheless, they apparently did not expect it. After Ahab died, nothing happened for fourteen years⁴⁹ and the people remained in their routine and nothing changed.

But then, only a few knew about the crowning of Jehu, suddenly and as if out of the blue Jehu rushes up and the death of the two kings is like a drumbeat. The judgment begins. The overturning begins and Ahab's system begins to totter. Just as suddenly, after the drumbeat of the voice of thunder, the white horse with the rider stands there and, being the first, it announces the epoch of the end times. And at the end of this transitional period, both systems, the one of Ahab and the one that precedes the end times, will be completely wiped out. In both cases it has been announced by God. On the one hand by Elijah and on the other hand by John in the Revelation, which clearly speaks of a new reign and in which it is seen that the enemies of the new ruler will be destroyed.

It should be noted that the triumphal procession of Jehu did not begin with the announcement that he would become king, nor with his anointing, but with the surprise attack on the two kings, on Joram and Ahaziah. To the king of the northern kingdom and to the king of the southern kingdom. In a way, these two kings resemble towers visible from far away that were toppled by Jehu. These two kings symbolized power and success. They are the pillars of Baal's ministry, which he later destroyed as well. So his triumphal procession began with the destruction of them. And in the same way, the victorious march of the horseman does not begin at the moment he mounts the horse, but with the surprise attack. And the question naturally arises to what extent the

⁴⁸ Bible, 1 Kings 21:17f

⁴⁹ Two years of Ahaziah and twelve years of Joram. See the Bible, 2 Kings 1:17 3:1

destruction of these two kings is found again in the text of Revelation. And still more, whether this is to be seen also as an event in the here and now, since it was claimed that the first seal already lies opened behind us. Before we go into that, however, still two details must be dealt with, which John pointed out to us.

The horseman moved out

The first detail is small at first, but later gains in size. It is so tiny that it can be recognized at the earliest during the second reading. And even that is hardly enough. In fact, one must add the second seal to grasp it in its magnitude.

It is the sphere of action of the horse and rider. It is simply not mentioned. But contrary to it, that of the second horse. Its effectiveness extends over the whole earth. Consequently, the range of the first horse must be smaller. And exactly this becomes visible shortly afterwards and it can be seen how precise these few lines of John are.

Where have the arrows gone?

The second detail is also one that is not mentioned. After John heard the voice of thunder, he saw the white horse and the one sitting on it had a bow. However, no arrows are mentioned. What use is the bow to him without arrows? This question has been asked by many Bible commentators. The rider appears without the arrows in a certain way without power! This also harmonizes with Jehu's story, for it must be

remembered that all the attributes that were attached to him, for example his self-confidence, do not represent actual power. But back to the question. The answer will puzzle one or the other reader. The horseman had no more arrows because they were shot. A moment ago he had some. Just holding the bow in his hand meant nothing more than that he had just used it. It was proverbially the smoking gun⁵⁰ and he says nothing else than that they have just been used for murder. Now it is only used for presentation. What does that mean?

When Jehu rode into Jezreel and turned to face Jezebel, the two arrows were shot and the two kings, Joram and Ahaziah, were then dead. Jehu rode into the city having been victorious over them, and carried the bow with him. Everyone should know what he had done and how he did it. In fact, Jehu did not use the bow after that. He only carried it with him, as a symbol of his victory over the two kings, so to speak. Saying that his actual powerlessness becomes clear. But nobody perceives this, because in his self-confidence he shows nothing else than his already won victory over Jezreel, when he enters the city on the white horse. His inner attitude transmitted to all those who saw him.

In the light of this simple explanation, the two fallen kings are not to be seen, but the rider is holding the murder weapon after the deed. In the text of the revelation the focus is not on the murder, but on the powerlessness of the rider. And although he was so powerless, having no arrows left, still no one stopped him. The white horse of the victor and the victory wreath speak of this very thing. This is what John came to see, and this is what the reader of Revelation should know. His powerlessness should open the eyes of the reader!

⁵⁰ The handgun from which the plume of smoke still rises, indicating that it has just been fired.

Is there any reality to this?

The story of Jehu has so far been compared to the horseman from the Revelation. Likewise, details of Jesus' birth have been illuminated to understand the significance of the first seal. In what follows, smaller inserts from the life of Jesus will continue to be reviewed. But the three major images to be compared are those of Jehu, the rider of the Revelation, and the reality - the present days. Of course the present is the decoded picture, in which it is necessary to reproduce the events exactly.

In the following, we therefore consider,

- where the death of Joram, Ahaziah and Jezebel is embodied in modern times.
- what their names of Joram and Ahazia are all about.
- why the event of the opening of the first seal has remained hidden until now.
- why time must now be divided into before and after.
- what the impressive symbolism of the white horse is and in how many points this becomes clear.
- the rider, his character, his powerlessness and his responsibility.
- whether Jezebel also plays a role in reality.

The fall of the towers

The main scene in the first act is about the murder of Joram, Ahaziah and Jezebel. Where is the embodiment of this in modern times?

To the best of my knowledge, this event took place almost two decades ago.

The day I am talking about is a day that everyone knows and it must not be otherwise. Because it is the day when the end times began and it had to be made known.

It was a day when many people were shaken up and mourned, some were also in joy. The majority understood that something serious had happened with far-reaching consequences. Something that left the after world a different place than it was before. They say that every adult person knows where they were on that day and what they were doing during that hour. I was working on the PC in the afternoon of that day and received a phone call.

America is under attack!!!

It was September 11, 2001, when two planes came out of nowhere and crashed into the twin towers of New York. No one had that on their radar. It was a peaceful sunny morning and no danger had been detected far and wide when first the North Tower and then the South Tower were hit. This attack has gone down in history with the name 9/11⁵¹ and still has an effect today. After that day, everything was changed.

Just as Jehu and his crowd raced toward Jezreel and attacked it, so did Mohammed Atta and other men rush toward New York. Swift as arrows, the planes drilled into the towers of the World Trade Center⁵² in New

⁵¹ 9/11 stands for "September the 11th 2001".

⁵² Also WTC

York. The north tower was hit first at 8:46 clock. The south tower of the World Trade Center after that at 9:03 clock. And in the same order, the kings fell. First Jehu hit the king of the Northern Kingdom and then the king of the Southern Kingdom. Like the North Tower and South Tower, what a symbolism!

Just as Jehu first shot through the heart of Joram from behind⁵³, so too the USA was shot through the heart from behind. And just as the Titanic was thought to be unsinkable, so the two towers were thought to be indestructible. And thus what happened was just as unthinkable as the murder of Joram and Ahaziah.

Something else is also interesting in that context. Let us recall again the names of Joram and Ahaziah. In the Northern Kingdom, Ahab was followed by Ahaziah and then Joram. And in the Southern Kingdom, Jehoshaphat was followed by Joram and then Ahaziah. A remarkable mirror image naming. This mirror-image naming also points to the two twin towers, for that is what they were called because of their nearly identical appearance. And just as these two mirror-image named kings fell on the same day, so too did the twin towers in New York.

The voice of thunder was unheard

But what does it actually mean? If the first seal was opened with 9/11, why has nobody so far brought it into connection? Doesn't that seem absurd?

Not necessarily. If it is compared with the situation of 2000 years ago, it becomes clearer. When the wise men came to Jerusalem because of the star and asked where the new king was born, there was great fright in

⁵³ Bible, 2 Kings 9:24

Jerusalem. Because contrary to the knowledge of the scribes, which was greater than that of the wise men, nevertheless none of the scribes could see and “count” on the coming of a new king.. And that in the truest sense of the word. Only the wise men from the East counted on a Messiah, because only they waited for a newborn king before the 483 years expired. Only the wise men were credible believers!

The scribes were simply busy with other things. Moreover, there was another reason why none of the scribes themselves went with the wise men to Bethlehem. There was already a king in Jerusalem! And they didn't want to mess with him. They had made themselves comfortable with Herod. And from their point of view, that was quite wise, because they feared the king who was always making cruel headlines. Even when it became clear that the wise men had chosen another way back to the East and did not inform Herod further, he summarily murdered⁵⁴ all the boys in Bethlehem, because that was where the king was to be born. Seen from his view this new king represented a danger for him and his dynasty.

Because he then assumed that the newborn king was also dead, the problem was solved for him. And apparently also for the scribes. The fact that it was by no means solved and that the promise of the Bible could not be simply removed out of the way, can be seen in the further course of the story of Jesus.

A star announces the coming of a king who will bring a new kingdom. And the destruction of the two towers announce the judgment that will come upon the world before the millennial kingdom of peace begins. The wise men from the East were able to interpret the star and Daniel's prediction and set out on the long journey. The scholars in Jerusalem, on the other hand, did not care.

In a way, that seems like today.

⁵⁴ Bible, Matthew Gospel 2:16

Just as in Jerusalem the rule of King Herod was established and he seems to sit irrevocably on the throne, likewise there is today a firmly fixed opinion about the opening of the first seal. 9/11 disturbs in the same way as this suddenly new born baby. The "truth" about the events of the end times, which has been firmly believed and thus cherished for some time, prevents the throne from being vacated for the actual and true course of events. The almost unchallenged "truth" that the rapture⁵⁵ will take place before judgment⁵⁶ is very comfortable and demands nothing from us. It's just like Jerusalem! Let's face it, we have settled with the dominant and very comfortable interpretation, just like the scribes before Herod.

However, the truth will not be stopped by Herod or by us. Jesus was thought to be dead, and yet he appeared at the age of twelve for his bar mitzvah in Jerusalem. We, like the scribes, can close our eyes to 9/11, but that will not prevent the return of the King at the end of this transitional period.

We cannot avoid facing the situation and moving back in time to 9/11 and remembering what happened.

Many commentators said at that time that from now on nothing would ever be the same again and that history would now have to be reclassified. Into a before and after. With it they have finally shown that this event was a turning point of time with a similar meaning as the birth of Jesus, because also then time had to be reclassified. Into a before and after.

The impact of the two airplanes into the World Trade Center in New York, in one of the largest cities of this world with about three thousand people dead, was like a the sound of thunder that could be heard all over

⁵⁵ The Rapture is a future event described in the Bible in 1 Thessalonians 4:17.

⁵⁶ This refers to the judgments of the Last Days, which are described in the Bible in the Book of Revelation.

the world. It didn't escape anyone's notice. And yet hardly anyone really understood it. This 9/11 was the thunderclap "Come".

The white horse

In the traditional view, the first of the four horsemen was recognized by some as Jesus, others saw in him the Antichrist. They have regarded with it in each case only a certain aspect of the white horse. Because they chose the one which they considered most likely, they failed to recognize the fact that the white horse actually has two contrary aspects. If we allow them both to exist, the captivating symbolism of the white horse will quickly become clear to us and the curtain will widen.

White stands for purity⁵⁷ and thus also for innocence, meaning blamelessness. This makes the horse – like the dove – into a symbol of peace.

But in fact, the exact opposite is also true, because it is a war horse. The victory crown of the rider shows from where it comes and where it goes. It is, as it were, the white war horse of a Roman emperor after his successful battle.

With these two aspects in mind, it gradually becomes clear that John was understood quite correctly.

⁵⁷ Bible, Psalms 51,9

White like a dove

The innocence or purity becomes clear when you look at the way the media' wrote after the attack on the towers.

When after the first plane a second plane flew into the second tower, the message was passed on that it was a terrorist attack, because it could no longer be an accident. From that moment onwards, they were searching for terrorists.

It did not take long to name the perpetrators. At the beginning not immediately all. Names were also changed. But hearing the sound of the names, everyone knew immediately what was going on. And because everyone knew, the appeasing instruction was given out immediately afterwards. One should not express a general suspicion now. Not all Muslims were dangerous terrorists.

That goes without saying; we live in a civilized world. Why are such statements made? Why does one assume that a civilized society behaves like an uncivilized one? In fact, such maneuvers with language turn the true background upside down.

It becomes even clearer when the behavior of the perpetrators is explained. Because without even having a reason to suspect criminal actions (a letter of confession was not available for a long time), the crime was disconnected from the religion of Islam. It was explained that such a thing could have nothing to do with Islam, since Islam means peace⁵⁸. The perpetrators were whitewashed even before anything was known about their motive. And shortly after, the first people appeared and made the claim that the USA itself was to blame and that the attack was only the consequence of its colonial or imperial policy. The truth that a victim is not guilty of his own murder is turned upside down. This

⁵⁸ www.welt.de/print-welt/article354109/Islam-heisst-auf-deutsch-Unterwerfung.html

has not changed up to this day. The perpetrator is detached from Islam and washed clean. Either the case is declared to be one of those countless individual acts or it is the case of a mentally deranged perpetrator. The victim, however, is found guilty.

Did they absolutely have to print a caricature of Mohamed and thus insult his followers? It's their own fault!

And it was like Jehu after the double murder, when he rode toward Jezreel. When he arrived, he did not see closed gates, but opened ones. He was welcomed in spite of his murderous deed. One involuntarily wonders what was being discussed in Jezreel after they witnessed the murder? For he was seen. Even from afar Jehu was recognized by the way he raced, then two messengers were sent, and only then did the kings come out to him. During the whole time he approached the city he could be observed better and better. If the first one was perhaps still declared as an accident, it became absolutely clear when Ahazia fled and Jehu dashed after him. Actually only one possibility remains: It was suspected that the kings said something that drove the furious Jehu to anger. Therefore the kings were probably to blame themselves. This is exactly what was communicated to Jehu and everyone else in Jezreel with the open gate of the city. Jehu was white washed before he even had to explain himself. And so all this seems like a ghostly foreshadowing of what is happening today. Yet the central method of presentation is that Islam is basically a peaceful religion. Islam, they say means peace.

But can a religious community be called peaceful if it acts peacefully only when it is outnumbered, but begins to dominate when its numbers are large enough? At first it behaves peacefully, but then in the course of time it changes into agitation and ultimately also its actions.

Let us see in the following how Jehu operated. It is the same method that political Islam uses.

He was crowned, raced to Jezreel, and then killed Joram.

In the beginning Jehu served, in the end he ruled. As a soldier he carried out the orders of the king, whom he murdered at the end. In the beginning, he still endured him. He was kind and aware of his position, knowing that his hour was yet to come. He viewed Ahab, Joram's father, as cowardly and Joram himself as decadent. He covered up his true goals until the end.

And so it is today. In the free Western world, political Islam⁵⁹ first acts peaceably until he then clearly and visibly changes his course. In a way, he acts like Jehu, who was asked "is peace?" four times. On the basis of his answers, we can uncover his intentions.

At first, he answers in a dodging manner three times.

The first time he was asked by his companions was after he was anointed king in Ramoth Gilead. To them he answered the question, "is peace":

..2 Kings 9,11 ... You know [very well] the man and his talk."

However, they did not accept this tactic and continued to push, and he said:

..2 Kings 9,12... "Thus and thus he said to me, 'Thus says the LORD, "I have anointed you king over Israel."'"

Actually, he weakens his anointing as king with the phrase "Thus and thus he said to me." Translated, this could read: You know the gossip, this time he has spoken so and so. But nobody can rely on that. He has anointed me king, but what does that mean? That's just talk. I am one of

⁵⁹ Political Islam. It is the striving in the name of Allah to establish a religious order. By force if necessary. In doing so, it has a claim to rule that permeates all areas of life. The disappointment that Islam has lost territories such as the Ottoman Empire plays no small role in this.

you, and I will remain one of you. We belong together. Formally, he did not deny his anointing, but specifically toned it down, as something not really significant. To this uttering they reacted in an interesting way.

.. **2 Kings 9,13** ... *Then they hurried and each man took his garment and placed it under him on the bare steps, and blew the trumpet, saying, "Jehu is king!"*

It is amazing that homage was paid to Jehu in the same manner as to Jesus when he rode into Jerusalem.

.. **Matthew 21,8** *Most of the crowd spread their coats in the road, ...*

But it is known that the work of Jehu amounts to double murder and consequently he cannot be a forerunner of the Messiah. However, he spoke very cleverly, namely as if he was. This is the only way to explain the reaction of his officers under him. Moreover, it is interesting that different Bible teachers of the traditional view want to have recognized the Messiah symbolically as the rider on the white horse but also also as the Antichrist.

Back to Jehu, he actually deceived not only his chieftains through his speech, but also us, because when we read the text, we do not notice the missing answer. It was quite all right with Jehu, for he knew that there would be no more peace - not before ascending the throne and not afterwards, neither under himself, nor under his dynasty.

The second and third time the question was put to him at the time when he raced toward Jezreel. Twice messengers were sent to meet him there. Each was to ask him in the king's name "is there peace?" And to both he gave the same answer.

.. **2 Kings 9,18** ... *"What have you to do with peace? Turn behind me."...*

And like the first time, he again did not answer the question. Instead, he answers clearly and firmly with a counter-question, which is then linked to a demand. Isn't this how political Islam performs?

Proud and self-confident, Jehu responds with a counter-question that no longer shows any trace of reservation, but is rather an accusation, accompanied by the demand that one should please follow him. This is, as it were, the clarification that he will by no means integrate himself into this system, but on the contrary demands that society subordinate itself to him from now onwards.

It is he who will set the direction from now on. Likewise, it is becoming more and more clear that political Islam is leading the way. Smoking, drinking, pork and commercials with female stimuli, all this and more must go now.

One cannot close one's eyes to the fact that in all social circles more and more of those are found who accept his demands and uncritically fall in line behind this agenda. Like the two messengers who were asked by Jehu: "follow me". They did not demand restraint from Jehu, but restrained themselves and thus integrated themselves behind him. In the same way, today more and more line up behind this white horse of political Islam and follow him. They have changed sides and are now standing in the service of the new coming ruler, which was foreshadowed by Jehu and the white horse. Let us note that they were the messengers or servants of the incumbent king Joram.

At last Jehu is asked again if "peace be". And now, for the first time, he speaks clearly. When he is now asked by Joram, the king himself, he speaks it bluntly:

.. **2 Kings 9,22** ...*“What peace, so long as the harlotries of your mother Jezebel ...*

Jehu thus shows with great clarity how we can imagine the final stages of the agenda of the rider or political Islam. He confronts his former master as being his master and will shortly assassinate him to take power. Thus we find the whole agenda of political Islam in these few scenes as can continually be realized in all areas of the free Western world.

The war horse

The second aspect deals with the exact opposite to the symbol of peaceful and white. Just as war is the reverse of peace, the war horse is the other side of the coin.

It is a war horse, but one that appears in white clothes. This means that only at certain moments and even in a flash, it tears off its mask and reveals its terror. The seemingly white innocence all of a sudden turns out to be a war horse. After Jehu was confronted with the question of peace for the fourth time, this becomes very clear. He reacts with violence and kills the two kings.

The one who seeks peace seeks solutions to help others. The warrior, on the other hand, seeks to expose his opponent and weaken him. Jehu's final response can thus be revealed as a part of his strategy. He publicly humiliates his opponents and thus exposes them.

.. **2 Kings 9,22** ... *“What peace, so long as the harlotries of your mother Jezebel ...*

He uses the faithlessness (or adultery) of Jezebel, Joram's mother, to arouse the feelings of guilt in the two kings. He accuses them, on the one hand, of not being the legitimate representatives of the kingdom and, on the other hand, of the fact that judgment has long since been

announced⁶⁰ for Jezebel's idolatry and, consequently, for the entire house of Ahab, including Joram.

And isn't the accusation that Joram gets to hear the same accusation that political Islam accuses the free Western world of? Is it really the legitimate representative of a just and good cause? Must it not be admitted, at least in part, that the accusation is true? The "many" harlotries stand for worldly and for spiritual adultery. In this context, spiritual prostitution must, of course, be understood as unfaithfulness to God.

Even if defenders of the liberal order immediately stand aside and reflexively interpret the situation as an achievement, this does not change the fact that much evil is silently accepted and can be interpreted from the outside as a declaration of approval. And that is precisely where the problem lies. The believing part of society withdraws more and more, and refuses to stand up publicly for the values of the Bible, that is, for God, out of fear. And Jehu saw the same fear in Jezreel, he knew that the two messengers would change fronts without hesitation out of cowardice.

The reproach of Jehu has also hit this society. The rider instinctively senses the weakness of the free Western world. He knows that no self-defense will take place. For, as in Jezreel, many men have moved away from the Word of God in their families and in politics and are no longer aware of their religious identity.

And he will exploit this mercilessly like Jehu. This is easily seen in the following situation. What did Jehu do after he murdered the two kings, entered Jezreel and had Jezebel thrown out of the tower by the two court officials?

.. **2 Kings 9,34** *When he came in, he ate and drank; ...*

⁶⁰ Bible, 1 Kings 21.23

He had food served to him. He took advantage of it. And in exactly the same way, political Islam allows itself to be fed and feasted here.

It lets itself be served by its enemies and humiliates them at the same time. But that is only one example of the way it draws society's weakness onto the stage. For neither newspaper nor television, and meanwhile no public figure, still dares to describe political Islam for what it is, as a danger. It should be noted that in this case, too, the propaganda campaign is paid for out of the pockets of the humiliated.

And the refusal to publicly name this danger leads to another tragedy. Since the war horse is widely portrayed as a white dove, a large part of the population does not recognize who is coming to meet them. It is like the time of the two kings who rode to meet Jehu. They rode as they would today to political Islam without suspecting that this means one's own death.

And likewise, there are representatives in the large churches who think they have to make themselves up like Jezebel and ask the rider who rides in:

. 2 Kings 9,31 ... "Is it well, ...

But just as Jehu was not interested in this lewd woman, Islam is not interested in the values of these great churches. Rather, it despises them. It will not connect with her, but kill her, nothing else was ever planned.

The two aspects that have been derived from the white horse are war and peace. But because most teachers of the traditional view have seen a peaceful horseman, they too have been deceived. And the rider will try by all means until the end to hide the true goals of his mission. The death of the two kings was declared as a terrible single case and also the case of Jezebel would have nothing to do with Jehu's mission. He would only want to have a meal in peace.

The fact that the white horse is not a dove of peace but a war horse can only be recognized in certain moments. Only at the end of the mission will it stand up for what it is, a whitewashed war horse.

The two houses

The two aspects of the horse can also be seen in the following detail.

Political Islam⁶¹ views the world as a field that must be plowed or subjugated with the sword. And so it divides it into two areas. Into the house of peace and into the house of war. The house of peace is the area in which Islam rules, and the house of war is the area in which it does not yet rule but should. Consequently, political Islam does not have to become active in the house of peace, because this area is already controlled.

Therefore, the horse that has been assigned to political Islam does not have to spread all over the earth, but only where it does not yet have an influence. So the rider rides the horse only into the important areas and thus not everywhere on the whole earth. This is exactly how John described the sphere of influence of horses and riders. With the second horse he speaks of whole earth. With the first horse he doesn't. How precise John's text is.

⁶¹ Political Islam. It is the striving in the name of Allah to establish a religious order. By force if necessary. In doing so, it has a claim to rule that permeates all areas of life. The disappointment that Islam has lost territories such as the Ottoman Empire plays no small role in this.

The horseman

The character of the horseman

Jehu was an able officer under both Ahab and later Joram. He was loyal. But he also saw, and he did not like it, how Ahab had disguised himself in the battle against Ramoth Gilead in order not to die. He died anyway, just as the prophet had announced. He did not like how much he was under the yoke of his wife Jezebel. He also saw his son, the weak Joram, who was injured but could still ride and then had his wounds licked in Jezreel. All this disgusted him deeply. These were not real men in his eyes, but degenerate, decadent weaklings. He did not want to be like them and he wasn't. He was a man, one you could rely on and whose word was good.

Now everyone could clearly see what kind of guy he was. A single man with a few people racing towards a fortified city, killing only the rulers of the city, the two kings of the Northern Kingdom and the Southern Kingdom with only a single arrow each. And he, he was the one who had shot them. This deed is unparalleled.

From that point onward, nobody stood in his way, everybody was subservient.

And so we must imagine the rider on the white horse. A man who is sure of his future victory, who went out as a victor to conquer, who rode into Jezreel with his bow, but without arrows, more or less weaponless. One who is bursting with manhood.

In the further course of the history of Jehu one sees how his triumphal procession develops. He no longer laid hands on Jezebel himself. He lets others do it for him. At a call of Jehu they threw Jezebel out of the tower window. And they were the ones who were supposed to protect Jezebel from Jehu. People without honor and without backbone. This is

what opportunists look like. Completely disloyal they change sides from Jezebel to Jehu. Thus, it is also the story of a domino effect, in which all stones fall in the direction of the victor.

So it becomes clear that the war campaign would have been different if there had been men, in Jezreel. Men who are characterized by conviction in their actions and loyalty. None of them would have thrown Jezebel out of the window. And so the victor's victory was won even with these emasculated servants in the court of Ahab.

This is, unfortunately, a description of the free Western world today. At many points on the levers of power, where there is still the possibility of stopping the enemy, action is taken at the enemy's beck and call.

Powerlessness and responsibility of the horsemen

Although it should be clear to everyone that the rider is without real power, nothing stops him. The bow he holds in his hand is the instrument of the crime with which the murder was carried out, but also, because the arrows are missing, it reveals the rider's powerlessness.

For what would he have done if he had simply not been allowed into Jezreel? Would he then have shot against the city walls? And what would political Islam do today if they simply didn't let them in? What does it have but the bow? The real power is within the walls of the Western world. That is where the systems that move the world are conceived and built.

Nevertheless, political Islam is symbolized by the horse and not by the rider. But it is the rider who controls the horse and leads the war against the free Western world. It is he who holds the reins, who sets the direction and thus bears the responsibility. This does not make the

hijackers or any of the other perpetrators innocent. But it helps to understand against whom the real battle must be waged.

The third tower

After the detailed discussion of the white horse, another connection is illuminated. Surely it has not escaped the attentive reader that the mystery of the triangular relationship between the story of Jehu, the rider on the white horse and the events of 9/11 has not yet been fully uncovered.

Just as the murder of the kings of the Northern and Southern Empires symbolized by the two towers, shouldn't the fall of Jezebel, which happened on the same day, have been echoed on the day of 9/11? Shouldn't her death have also been represented on 9/11/2001?

For in Jezreel Jezebel was also a great authority, only slightly behind Joram and Ahaziah, if at all. After the death of Ahab, she was no longer queen, but the king's mother and thus sovereign mistress:

.. 2 Kings 10,13 Jehu met the relatives of Ahaziah king of Judah and said, "Who are you?" And they answered, "We are the relatives of Ahaziah; and we have come down to greet the sons of the king and the sons of the queen mother."

After Ahab's death, it was she who continued to supply the Baal servants and the Baal service. So at the time of Joram and Ahaziah, she was the third force in the land. Where does her death find an equivalent designation in New York?

Because just as Jehu brought down the two kings, he also brought down Jezebel. And therefore also the rider on the white horse after the two

towers would have to make still another tower symbolically fall for Jezebel. As if by a call.

Or was the North Tower, king of the North Kingdom, and the South Tower, king of the South Kingdom, just a huge coincidence?

No it was not. Because on the day of 9/11 not two but three towers fell. Correct, three.

Although we see only two towers with the enormous smoke plumes appear in the media, there were nevertheless three towers. The first two towers were hit media-effectively in the morning around 8:46 and 9:03. The third, however, did not imprint on our minds. This is simply because it was not shown in a continuous loop like the first two towers.

And yet it fell. The third tower also fell, at 17:20 clock, in the afternoon, like Jezebel. He fell on the same day, on 11.09.2001, about 100m next to the two large towers. It can be found with any search engine on the Internet under the term 9/11 and WTC 7⁶²

And there is something that makes it even more remarkable. The third tower was not hit from the outside by an airplane, but like Jezebel, it collapsed on the same day, almost as if on command. The official explanation is that a fire broke out that was started by the first two towers, so that it collapsed. However, anyone who looks into the inconsistencies of just this building will very likely come to the same conclusion as a very large group of engineers, architects, and scientists who have looked into the case of this building and came to the conclusion that the building had been blown up.

This third tower symbolizes Jezebel.

⁶² www.infosperber.ch/politik/welt/9-11-fragen-zum-einsturz-des-dritten-hochhauses/
Or search engine: 9/11 and the WTC 7. Or WTC7 Inconsistencies. Where WTC 7 stands for the seventh building of the World Trade Center.

Summary

Obviously, a kind of triangular relationship is revealed here. It is the relationship of Jehu in the first act as opposed to the rider seen opening the first seal and the event 9/11, the terrorist attack on the World Trade Center in New York.

And so the first act of Jehu in almost all details of its story seems like the blueprint of the events of September 11, 2001. And thus the thunderous COME to the collapse of the two towers and with its worldwide resonance has become the opening act for the events of the end times. The white horse, on the other hand, became the abused creature that wanted to bring peace, but in the end delivers death. The rider remains at first a nameless criminal with a bow that convicts him as the perpetrator. But, even if he gets away at first, his name will still be revealed.

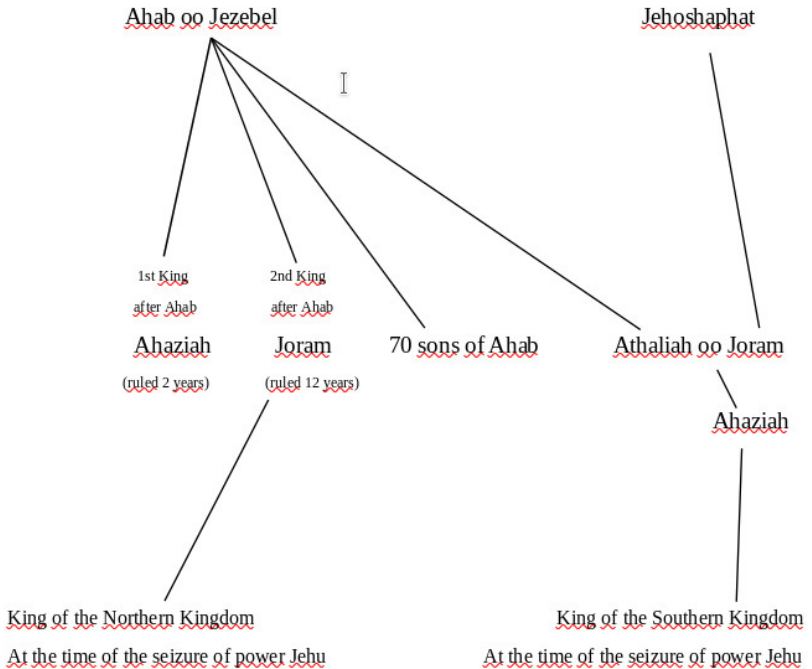
Appendix 5

The house of Ahab; family relationships of King Ahab; kings of the northern and southern kingdoms;

|

Kings of the Northern Kingdom

Kings of the Southern Kingdom



Reading sample

Concluding remarks

You have read the introduction and the first of four acts. The complete edition is about 290 pages.

If you need more information about the Jehu code after reading this article, click here:

[The Jehu Code Learn more](#)

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