

**The Walking Dead
The Fourth Seal
Revelation 6:7 – 8**

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So far, three seals.

- One – white horse, cold war, diplomacy, false peace, sabre rattling
- Two – red horse, war, persecution, deployment of vast armies
- Three – black horse, famine, economic shifts, unequal treatment

Now comes the fourth seal, now we learn about the overall impact of unrestrained modern warfare taking place on a global basis. This is something many globalists have longed for...serious global depopulation.

Revelation 6:7–8

“When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, “Come.” 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.” (NASB95)

These are horses and riders that John sees in the presence of the Divine Council. It does not mean that those living on planet earth at the time will see horses and riders go by. The Lord is providing symbols and pictures to help explain the story.

2 Corinthians 5:6–8

“Therefore we are always full of courage, and we know that as long as we are alive here on earth we are absent from the Lord—for we live by faith, not by sight. Thus we are full of courage and would prefer to be away from the body and at home with the Lord.” (NET)

The usage of the terms death and hades points specifically to unbelievers, for the believing tribulation saint, who we will see shortly, they do not go to sheol but go to be at home with the Lord. The old testament saints are not in sheol either, when Christ rose from the dead, He emptied it.

Ephesians 4:8–10

“Therefore it says, “When he ascended on high he captured captives; he gave gifts to men.” Now what is the meaning of “he ascended,” except that he also descended to the lower regions, namely, the earth? He, the very one who descended, is also the one who ascended above all the heavens, in order to fill all things.” (NET)

Colossians 2:15

“Disarming the rulers and authorities, he has made a public disgrace of them, triumphing over them by the cross.” (NET)

Luke 16:19–31

“There was a rich man who dressed in purple and fine linen and who feasted sumptuously every day. But at his gate lay a poor man named Lazarus whose body was covered with sores, who longed to eat what fell from the rich man’s table. In addition, the dogs came and licked his sores. Now the poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried. And in hell, as he was in torment, he looked up and saw Abraham far off with Lazarus at his side. So he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this fire.’ But Abraham said, ‘Child, remember that in your lifetime you received your good things and Lazarus likewise bad things, but now he is comforted here and you are in anguish. Besides all this, a great chasm has been fixed between us, so that those who want to cross over from here to you cannot do so, and no one can cross from there to us.’ So the rich man said, ‘Then I beg you, father—send Lazarus to my father’s house (for I have five brothers) to warn them so that they don’t come into this place of torment.’ But Abraham said, ‘They have Moses and the prophets; they must respond to them.’ Then the rich man said, ‘No, father Abraham, but if someone from the dead goes to them, they will repent.’ He replied to him, ‘If they do not respond to Moses and the prophets, they will not be convinced even if someone rises from the dead.’ ” (NET)

Here is the major takeaway from this...the rich man is still there in sheol today.

Looking at Revelation 6:7&8, the first thing we see is the similarity to the first three seals. There is the command, this time from the fourth throne guardian, to “Come.” This is the creature who has the appearance of an eagle.

John’s is the gospel to which this flying eagle corresponds, —the gospel of love and life and light, each fathomless, each a mystery, each divine. Blot this out—reject, refuse it, what remains? (Grant 2005, 64)

The book of John clearly shows us the Messiah. The book is focused around seven “I Am” statements that Jesus makes. Reject the “I Am” and what do you have?

Recall that the first time we see YAHWEH referring to Himself this way was at the burning bush, and there He was announcing protection of His people, removal of His people, and judgement for Egypt.

Here in Revelation we have seen Jesus announce Himself as the eternal God, He has made it clear He is the “I Am.” He has talked to His people and encouraged them in the way that they would have protection from what is coming. And now He is announcing the judgement to come on those who would not respond

“I looked, and behold, an ashen horse...”

Other translations may have this as a pale horse. This loses the impact of the Greek.

Revelation 6:8

“So I looked and here came a pale green horse! The name of the one who rode it was Death, and Hades followed right behind. They were given authority over a fourth of the earth, to kill its population with the sword, famine, and disease, and by the wild animals of the earth.” (NET)

Χλωρός – chloros – we get our word chlorine from this word. It means “yellowish-green, (light) green of plants Of branches or sticks green, fresh, of vegetation; pale, greenish gray.” (Arndt, et al. 2000, 1085)

For a living creature, a horse, this is not a healthy color. It is the color of leprosy. It is the color of dead and decaying flesh.

A pale, death-green, and cadaverous horse appears. *Χλωρος*, translated pale, denotes a leprous color. (Lev. 13:49; 14:37.) It properly means green, and is several times so translated in the Apocalypse and elsewhere. (Seiss 1901, 336)

Think night of the living dead. This horse is the color of dead decaying flesh and John is doing his best to try and describe the color to us. John, not having seen any zombie movies, tries hard. It gets much worse than a horse that has rotting flesh all over it and in some cases visible bones, think gangrene or advanced leprosy.

There is a rider who goes by a name most of us do not want to consider. The rider of this horse is not anyone you would want to meet in casual conversation.

Revelation 6:8

“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.” (NASB95)

Reading this in the Greek linguistically it reads, The Death, we are not to be confused. The rider of this horse is death, and the picture says he is followed by another individual, hades This is not the first appearance of this tag team either.

Hosea 13:14

“I shall ransom them from the power of Sheol; I shall redeem them from Death. O Death, where are your plagues? O Sheol, where is your sting? Compassion is hidden from my eyes.” (ESV)

Recall that earlier in chapter 1 we discovered that Jesus Christ has the keys to death and to hades. To fully understand these terms, let's look at what the scripture teaches on this.

Death speaks of the body, the physical body we all have. When the body ceases to operate, we call it death. That being said, recall what Jesus said back in chapter 2.

Revelation 2:11

“He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.” (NASB95)

Jesus also referred to this again in Matthew 10

Matthew 10:28

“Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.” (NASB95)

What are we talking about with terms such as sheol, hell and other terms that are similar?

To fully get what it is this seal is talking about, let's look at the terms we see in the Bible that are used to explain spiritual reality to us.

Here are terms we see in our Bibles:

- Hell/Gehenna
- Sheol
- Hades
- Tartarus
- Outer darkness
- The bottomless pit

Hell/Gehenna

Jesus uses a term that shows up eleven times in the gospels. It is a term used only in one other place in the New Testament, in James. Jesus tells us why this place even exists in Matthew.

Matthew 25:41

“Then he will say to those on his left, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.’ (ESV)

The word Jesus uses when He is discussing this place is γέεννα (Gehenna.)

This word He uses in the Greek comes from a Hebrew word גֵּי בְנֵי-הַחַיִּים (gebnehinnom.) This a real-world location in the general Jerusalem area near the Temple with an ugly sordid past.

2 Kings 23:10

“And he defiled Topheth, which is in the Valley of the Son of Hinnom, that no one might burn his son or his daughter as an offering to Molech.” (ESV)

Jeremiah 7:31

“And they have built the high places of Topheth, which is in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into my mind.” (ESV)

Did you pick up on what was taking place in that valley? Babies were being sacrificed by Judah to false gods, demons, actual fallen divine beings who still exist today and still are driving for the same activity. Today we call it abortion, but I am sure the same crew of fallen divine beings is behind it as was they were back in the days of Judah.

To get a sense of where this was in relation to where the Temple was, we need to look at Jerusalem around the Temple Mount and see what valleys are where.

The Valley of Hinnom, also called Topheth and Gehenna was a place that, for the Jew, was a place for burning humans.



(Bolen 2012, Used with Permission)

When looking at photography of the site, there is something predominately missing that the other valleys have, structures. Why?

The Valley of Hinnom in the Old Testament was a place where some of the wicked kings of Israel practiced human sacrifice. The practice of human sacrifice meant that it was a place for the burning of humans (2 Kg. 23:10; 2 Chr. 28:3; 33:6; Is. 30:33; Jer. 7:31–32; 19:1–15). (Fruchtenbaum 2003, 744)

Because of the nature of what took place in that valley prior to the exile in Babylon, it was not someplace considered to be a great place to go. Prior to Jesus' incarnation, the Jews had already begun using the imagery of Gehenna.

The valley was also a boundary marker between Benjamin and Judah.

Gehenna as a place of final punishment was a clear rabbinic teaching before Christ was ever born. The Midrash, the Babylonian and Jerusalem Talmuds, and apocryphal literature refer to Gehenna hundreds of times. The Midrash alone refers to Gehenna over seventy-five times.

The vivid imagery and striking phraseology found in the intertestamental literature, which described Gehenna as the ultimate place of eternal torment for the wicked, was clearly carried over into the New Testament itself by the teaching of Christ and the apostles. (Morey 1984, 91)



(Bolen, Hinnom Valley from east 2012, Used with Permission)

Joel identified a valley near Jerusalem, again think location based on the time period, where a final battle would take place.

Joel 3:2

"Then I will gather all the nations, and bring them down to the valley of Jehoshaphat. I will enter into judgment against them there concerning my people Israel who are my inheritance, whom they scattered among the nations. They partitioned my land," (NET)

There have been some, in the past, who have related that in the time of Jesus, the valley had become a garbage dump and was always burning.

Identified as the Hinnom Valley, the Kidron Valley, and the King's Valley (2 Sam. 18:18), it is popularly thought to be on the eastern side of Jerusalem, between the city and the Mount of Olives. (Spencer 2000, 681)

Isaiah provides us a picture of this valley as well.

Isaiah 66:20–24

"They will bring back all your countrymen from all the nations as an offering to the LORD. They will bring them on horses, in chariots, in wagons, on mules, and on camels to my holy hill Jerusalem," says the LORD, "just as the Israelites bring offerings to the LORD's temple in ritually pure containers. And I will

choose some of them as priests and Levites,” says the LORD. “For just as the new heavens and the new earth I am about to make will remain standing before me,” says the LORD, “so your descendants and your name will remain. From one month to the next and from one Sabbath to the next, all people will come to worship me,” says the LORD. “They will go out and observe the corpses of those who rebelled against me, for the maggots that eat them will not die, and the fire that consumes them will not die out. All people will find the sight abhorrent.” (NET)

We must remember that when Jesus lands on the Mount of Olives, there is an earthquake and the Mount of Olives splits into two creating a new valley and a stream will run down that valley from the Temple per what Ezekiel tells us in chapter 47. Recalling that informs us that the pictures we saw of the current environment will change and it appears that a memorial will be retained as a deterrent to rebellion.

When we see the term “hell” as translated in the new testament, in the gospels and in James, the term in the Greek is Gehenna. It is a reference to the place prepared specifically by the Lord for Satan and his fallen followers.

One more thing to remember, no one is in it currently.

The devil will not rule hell, nor shall he be overseeing a large party as popular culture depicts. It is a place of eternal punishment and separation from the presence of God, something that the residents of that location spent their entire life on earth wanting.

Divine Department of Corrections

The terms:

- Hell/Gehenna – physical place for eternal punishment, currently vacant, also known as the lake of fire
- Sheol
- Hades
- Tartarus
- Outer darkness
- The bottomless pit

Sheol / Hades

The next term we are going to look at is Sheol (שְׁאוֹל) - a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10.) (Gesenius and Tregelles 2003, 798)

Just as Jesus clearly taught that Gehenna/Hell was an actual place, the old testament usage of Sheol also reflects that it is an actual place. This is all real reality that we cannot currently see. It is part of the Unseen Realm.

The term šē`ōl occurs 66 times in the OT counting Isa. 7:11, where šē`ālā is to be emended to šē`ōlā. (Wachter 2004, 241)

Sheol as a Place in the Depths. Like other peoples in antiquity, from the Greeks to the Babylonians, the OT Israelites conceived the world of the dead as a great space in the depths, as an underworld. The spirits of the dead (Job 26:5; Prov. 9:18; Isa. 14:9) enter into this realm of darkness (Job 10:21; Ps. 88:7, 13[6, 12]; etc.) and silence (Ps. 22:3[2]; 94:17) that is closed off with locks and gates (Job 38:17; Ps. 9:14[13]; Isa. 38:10) and from which there is no return (Job 7:9; 16:22; Jon. 2:7[6]; cf. in this regard the Sumerian name of the realm of the dead, kur-nu-gi-a, Akk. eršet lā tāri, “land without return”). Although there is neither activity nor consciousness there (Eccl. 9:10), the dead do retain in a shadowy way the same forms they had at death or burial. Rank and class continue to be valid. Kings reign with the signs of

their office (Isa. 14:9ff.), warriors still wear their equipment (Ezk. 32:27), and the prophet his cloak (1 S. 28:14). Those who were denied a proper burial must lie down on maggots and be covered with worms (Isa. 14:11). The spirits of the dead who were uncircumcised and slain with the word (murdered or executed) receive a place commensurate with the inferior place of the corpse (Isa. 14:19; Ezk. 31:17–18; 32:19ff.). Despite such distinctions, however, even the poetic portrayal of the excitement of the realm of the dead when the king of Babylon descends speaks about the equality of the spirits of the dead, all of whom are equally weak (Isa. 14:9–10). (Wachter 2004, 241-242)

Jesus corrected the misunderstanding of some interpretations of Ecclesiastes 9:10. He made it clear that there were indeed thought, speech and a full understanding of by the occupants of where they are and why they are there. (Luke 16)

It means really the unseen world, the state or abode of the dead, and is the equivalent of the Greek Hades, by which word it is translated in Septuagint. (Orr 1999)

Hades is the Greek term for the same location, the abode of the dead. We get another picture of it from 1 Samuel 28.

1 Samuel 28:13–17

“The king said to her, “Don’t be afraid! What have you seen?” The woman replied to Saul, “I have seen one like a god coming up from the ground!” He said to her, “What about his appearance?” She said, “An old man is coming up! He is wrapped in a robe!” Then Saul realized it was Samuel, and he bowed his face toward the ground and kneeled down. Samuel said to Saul, “Why have you disturbed me by bringing me up?” Saul replied, “I am terribly troubled! The Philistines are fighting against me and God has turned away from me. He does not answer me—not by the prophets nor by dreams. So I have called on you to tell me what I should do.” Samuel said, “Why are you asking me, now that the LORD has turned away from you and has become your enemy? The LORD has done exactly as I prophesied! The LORD has torn the kingdom from your hand and has given it to your neighbor David!” (NET)

Sheol then is a real location, a real place where the departed, prior to the resurrection of Jesus, all went to. At that time, there was a good side and a bad side. Jesus emptied out the good side and all that remains today in Sheol, are those who are awaiting judgement.

Hebrews 9:27

“And just as it is appointed for man to die once, and after that comes judgment,” (ESV)

2 Corinthians 5:6–10

“So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.” (ESV)

For believers, Sheol is no longer in the mix. For us, to be absent from the body is to be present with the Lord.

In the Greek New Testament, Hades refers to the abode of the unsaved dead prior to the Judgment, as described in Revelation 20. It’s a prison. It has gates. It has bars. It has chains. (Missler 2015, Kindle Location 116)

It is a place of torment. It is one of the reasons why we are all about the Great Commission and the Great Commandment. We love our neighbors as ourselves and since we would not want to go someplace like that. We do not want to go to Gehenna/Hell, so we tell others. This way they too will have the opportunity to make a decision as to where they will spend eternity.

The terms:

- Hell/Gehenna – physical place for eternal punishment, currently vacant, also known as the lake of fire
- Sheol – Holding cell pending indictment and final adjudication
- Hades – See Sheol
- Tartarus
- Outer darkness
- The bottomless pit

Tartarus

Now we come to a term that is used only once in the scriptures, Tartarus. Peter is the one who uses this term.

2 Peter 2:4–10

“For if God did not spare angels when they sinned, but cast them into **hell** and committed them to **chains of gloomy darkness** to be kept until the judgment; if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; and if he rescued righteous Lot, greatly distressed by the sensual conduct of the wicked (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard); then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones,” (ESV)

Ταρταρώσας – tartarosas - Tartarus, thought of by the Greeks as a subterranean place lower than Hades where divine punishment was meted out. (Arndt, et al. 2000, 991)

Enoch 21:1–10

“Then I visited an unprepared place. There I beheld an awesome work: I saw neither heaven above, nor did I behold the established earth, but an unprepared and fearful place. And there I beheld seven of the stars of heaven bound and thrown into it like great mountains burning with fire. Then I said, “For what reason were they bound, and on what account were they thrown here?” Then Uriel, who is one of the holy angels who was with me (and who went before the angels), said to me, “Enoch, for what reason do you ask, and why are you zealous for the truth? These are from the stars of heaven, those passing by the command of the Lord. And they were bound here until the fulfillment of countless years, the time served for their sins.” From there I visited another place that is more fearful, and I beheld awesome works. In that place a great fire was alighted and burning. And the place had a crevice into the deep, full of pillars of great fire going down. Neither measure nor breadth was I able to see or conjecture. Then I said, “How fearful is this place and how terrible in appearance!” Then one of the holy angels who was with me answered, saying to me, “Enoch, why are you terrified and trembling in this way?” And I answered, “Because of this fearful place and because of the appearance of this terror.” And he said, “This place is a prison of angels. They will be held together here until the eternity of eternity.”” (Lexham Press 2020, Enoch 21:1-10)

The only prisoners in Tartarus are those fallen divine beings, the fallen watchers of Genesis 6. They are the ones who precipitated the corruption of mankind beyond what had already taken place in Genesis 3 at the fall. Their actions resulted in a world so fallen, and with strange beings in it called Nephilim, that God had Noah build a barge just outside of town.

Genesis 6:1–6

“And Noah lived five hundred years, and Noah fathered three sons: Shem, Ham, and Japheth. And it happened when humans began to become numerous upon the earth, and they had daughters, the angels of God, having seen the daughters of humans, that they were beautiful, took for themselves women from

all whom they picked out. The Lord God said, “My breath will certainly not reside in these humans for very long because they are flesh, but their days will be one hundred and twenty years.” Now giants were upon the earth in those days, and after that, whenever the sons of God entered into the daughters of humans, they fathered children for themselves; those were the giants who were from long ago, the people of renown. Now the Lord God saw that the wicked actions of humans multiplied upon the earth, and everyone was focused in his heart on evil things all their days. And God reflected that he made humankind upon the earth and considered.” (Lexham Press 2020, Genesis 6:1-6)

The terms:

- Hell/Gehenna – physical place for eternal punishment, currently vacant, also known as the lake of fire
- Sheol – Holding cell pending indictment and final adjudication
- Hades – See Sheol
- Tartarus – Maximum Security Prison for the watchers of Genesis 6
- Outer darkness
- The bottomless pit

Outer Darkness

Outer darkness is a term that Jesus uses in Matthew 8, 22, and 25. The term is used, all three times, in the context of a parable. It is a term which has scholars producing different interpretations. Some say this is an allusion to Sheol and to Hell, others say it is a separation from the shekinah glory of God, essentially the same location.

The place of divine judgment is conceptualized as outer darkness. (Westbury, et al. 2016)

The terms:

- Hell/Gehenna – physical place for eternal punishment, currently vacant, also known as the lake of fire
- Sheol – Holding cell pending indictment and final adjudication
- Hades – See Sheol
- Tartarus – Prison for the watchers of Genesis 6
- Outer darkness – Place of Divine judgement
- The bottomless pit

The Bottomless Pit

The bottomless pit shows up several times in the book of Revelation as the abyss or ἄβυσσος (abusso)

It is “an immensely deep space, depth, abyss, contrasted with sky and earth hence unfathomable to the human eye and discernible only by God. A transcendent place associated with the dead and hostile powers, netherworld, abyss, especially the abode of the dead Ro 10:7 (Psalm 106:26) and of demons Luke 8:31; dungeon where the devil is kept Revelation 20:3; abode of the *θηρίον*, the Antichrist 11:7; 17:8; of *Ἀβαδδών*, the angel of the underworld 9:11” (Arndt, et al. 2000, 2)

Revelation 20:1–3

“Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.” (NASB95)

We will cover more of the abyss as we move through the book.

The terms:

- Hell/Gehenna – physical place for eternal punishment, currently vacant, also known as the lake of fire
- Sheol – Holding cell pending indictment and final adjudication
- Hades – See Sheol
- Tartarus – Prison for the watchers of Genesis 6
- Outer darkness – Place of Divine judgement
- The bottomless pit – A holding cell for special prisoners who will be released and chained at various points to include the tribulation

So back to our text.

Revelation 6:8

“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.” (NASB95)

Death is on the horse and either walking behind him, or on the same horse or another horse, we are not told, is Sheol/Hades. This duo is also provided authority from the Lord. The picture is clear, those who do not know the Lord are facing judgement.

The authority provided is ¼ of the world’s population at the time. That alone sounds horrid, but let’s look at real numbers. By the way, this is a conservative estimate.

At present, the world population is 7.55 billion and climbing, or 7.6 billion as of 1/1/2020.

A study done by Gordon Conwell Seminary in 2013, estimated that 33.3% of the world population, where Christians in the broadest sense of the term, coming from Christian countries. That would be 2.53 billion, but not all of them are believers, so looking at the four soils that Jesus talked about and taking into account last days apostasy, let’s say 600 million are raptured.

Of the remaining population there are about 675 million below the age of 4 and another 664 million between 4 and 9.

So, let’s conjecture that the remaining world population, post rapture on day one is around 5.6 billion people.

That means, the authority given to death and hades of ¼ of the world population, is 1.4 billion people. The outcome of the second and third seals plus the individual plagues referenced in the fourth seal will result in the death of 1.4 billion people. This far exceeds the estimated total number deaths caused by war in **all of recorded history**.

Authority is received from the Lord, who is fully in control, for 1.4 billion people to be killed “with sword and with famine and with pestilence and by wild beast of the earth.”

When we saw sword with the second seal, it was a machiara megale or large sword. The term for sword here is different.

ῥομφαία - rhomphaia - a large and broad sword’ used by non-Greek-speaking peoples. (Arndt, et al. 2000, 907)

By using the large broad sword as a term, John is talking about violent death for many. The broad sword is a larger more indiscriminate weapon. This could be compared to some of the WMDs that currently exist in arsenals around the world today. These weapons, nuclear, chemical and biological, can kill large numbers of people and they do so indiscriminately.

For example, a 2.3 megaton bomb, currently in the arsenal of multiple countries, if detonated over downtown West Palm Beach would kill over 150,000, injure 309,000, and cause damage in Delray Beach and Jupiter as well as set the Everglades on fire, a very broad sword indeed.

Famine is one of the normal outcomes of war and as we discussed in our prior study, a small thermonuclear exchange of only around 100 nuclear weapons involving only India and Pakistan, would impact food production all around the world and cause starvation due to the impacts of nuclear winter.

Add to that the term “wild beasts,” not all of them have four legs and can be seen without the assistance of a microscope. There was a threat in 2001 locally in South Florida of a mailed disease, that did kill, that brought areas of the county to a standstill. Anthrax has been weaponized, but it also still naturally occurs in the wild.

Anthrax at one time was called wool sorters disease. The spores were carried in the wool of sheep. It is a disease that normally affects sheep, cattle, deer. Vaccination is available but if weaponized, all bets are off. As a direct result of the weaponization of anthrax, I was vaccinated as were thousands of others who were involved with fighting Iraq. There is also the possibility that the disease may be enhanced with another disease as well or in other words, a laboratory manufactured disease.

These same judgements had been referenced by the Lord in Ezekiel when He reviewed the pending judgement of Jerusalem.

Ezekiel 14:21

“For this is what the sovereign LORD says: How much worse will it be when I send my four terrible judgments—sword, famine, wild animals, and plague—to Jerusalem to kill both people and animals!” (NET)

Remember too, at the same time, there will also be large numbers of people coming to Christ during the last days, and the penalty will be persecution and death. All of this combined results in a horrific death toll.

When these judgements were prophesied by Ezekiel, the intention was it would lead the people to repentance, the idea is the same here as well.

God’s judgments are directed at the unsaved, but the unsaved strike out at both the saved and other unsaved people. (Rosscup 2008, 2751)

What is the timing of these first four seals? During the tribulation or immediately before? We will talk more about that in our next study.

Works Cited

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