

BBC UPDATE

Second Annual VBS

Dr. Thomas M. Strouse, Pastor

During the days of July 11-13, BBC hosted her second annual Vacation Bible School for ages 5-12. The Lord gave three beautiful days as the leader, Mr. Ryan Strouse, and the workers, Mr. and Mrs. Gagnon, Mrs. Hagglund, Mr. and Mrs. Rossignol, Mrs. Schabert, Mrs. Sherwood, Mrs. Molly Strouse, Mr. Tyler Strouse, and Mr. and Mrs. Tarrats, ministered to the children of BBC and three visitors. The theme was the "Ten Plagues Of Egypt," and how that the Lord God gave deliverance to His children (Ex. 5-14), and that He still gives redemptive deliverance to those who seek him through faith with repentance (Rom 3:23-24). Wednesday

night concluded with the VBS finale, with children receiving awards, Mrs. Gagnon leading the children in her new song "The Ten Plagues of Egypt," and Mr. Ryan Strouse preaching on Ex. 12 and spiritual redemption from sin. We are thankful for everyone's involvement and trust that there will be eternal fruit from this VBS. On Sunday, July 17, 2011, there will be a seven minute DVD played, reviewing the activities of VBS.



2011 VBS attendees and workers

BBC/BBTS Coming Events

BBTS Modules

- Book of Hebrews (Plymouth, NH) July 18-22
- Book of Hebrews (Chesterton, IN) July 25-29

Baptismal Service at Galilean Baptist Church, Stafford Springs, CT on Aug. 28, 2011 PM service.

BBTS begins Aug. 29, 2011

BBTS Labor Day Picnic Sept. 5, 2011 (past and present seminarians and all BBC membership) 3-7 PM.



Above: VBS Children sing "The Ten Plagues of Egypt" during the VBS finale on Wednesday night.



Left: The Children made several theme related crafts including this "Locust Bug collecting Jar"!

VACATION BIBLE SCHOOL

VBS

2

VBS - Bible Time



Bible Lessons



Above/Right: Mrs. Gagnon teaching exciting portions of Pharaoh the Ten Plagues!



Above: Mr. Gagnon shared his salvation testimony with the children.



Above: Ryan Strouse gave the closing message of VBS.

Right: Ryan & Mrs. Gagnon giving instructions to the children.



Vacation Bible School



Bible Baptist Church

Let My People Go!!



Please come to our VBS,
Where we'll learn from the book of Exodus.
God said "Let my people go,"
But Pharaoh, He said "Nor"
And the ten plagues will be taught to us.



Frogs and blood and flies and lice,
And other plagues not so nice,
You'll learn from Exodus,
If you come to VBS,
You'll sing, play games, and make crafts for no price!





Crafts

From a frog and fly game, to a fly noisemaker, to an insect collection jar, the children loved the plague related crafts!

2011 VBS

Photos

3

VBS - Crafts



2011 VBS

Photos

4

VBS Games



Game Time!



Hail Storm!



Dodgeball!



Shark!

PRAYER PROMISES

1) "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Ps. 139:14).

2) "Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way" (I Sam. 12:23).

3) "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant" (Neh. 1:6).

4) "Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows" (Job 22:27).

5) "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Ps. 141:2).

6) "He...continued all night in prayer to God" (Lk. 6:12).

7) "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12).

8) "I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies" (II Sam. 22:4).

9) "Give thanks unto the LORD, call upon his name, make known his deeds among the people" (I Chr. 16:8).

10) "As for me, I will call upon God; and the LORD shall save me" (Ps. 55:16).

11) "In the day of my trouble I will call upon thee: for thou wilt answer me" (Ps. 86:7).

12) "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Ps. 116:2).

Quotes From the Past:

Calvin Coolidge, 1872-1933

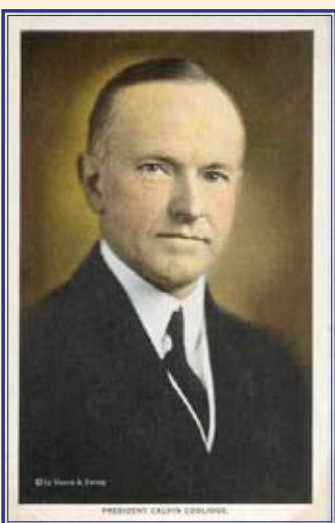
30th President of the USA

"The right thing to do never requires any subterfuge, it is always simple and direct."

"There is no dignity quite so impressive, and no one independence quite so important, as living within your means."

"Ultimately property rights and personal rights are the same thing."

"We cannot do everything at once, but we can do something at once."



Calvin Coolidge

DEVOTIONAL CORNER

Multiply and Add

by Pastor Cas Reeves

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

(2 Peter 1:2)

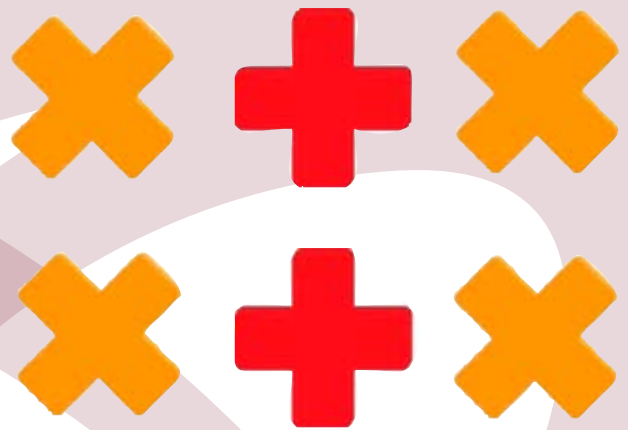


Pastor Cas Reeves

Our text suggests, in Peter's greeting, that grace and peace be multiplied in our lives, now that we "have obtained like precious faith" (2 Peter 1:1). This grace and peace is to be obtained "through the knowledge of God, and of Jesus our Lord" (vs.2). This knowledge is found in God's Word. Therefore, as we read and study our Bible, we multiply a gracious kind of behavior in our life. This happens as a result of God's influence upon our heart through His word.

Likewise, peace or rest is multiplied in our life through God's Word. The word "peace" implies prosperity. And as we grow in God's Word, our prosperity in peace is multiplied. Christ has promised us an unusual peace. He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). It is a peace, which is unlike the peace of the world. It is a peace that truly gives rest to our hearts. Jesus taught us this peace comes through His Word. He said, "These things I have spoken unto you, that in me ye might have peace" (John 16:33).

Not only are we to multiply grace and peace, but we are to be giving all diligence [being earnest] to add to them faith, and to faith, "virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter



"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid"

1:5-7). The reward for doing this, we "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:8). Fruitfulness is the result of multiplying and adding biblical virtues. The warning to us for not being diligent to multiply and add these virtues in our life is 1) a lack of discernment, 2) a lack of guidance, and 3) a lack of gratitude. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9). Therefore, we should be diligent to multiply and add biblical virtues. -CAR

"...virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity"

"The Things Which Shall Be Hereafter"

The Four Horsemen (Rev. 6:1-8)

Dr. Thomas M. Strouse

Introduction

Chapters four and five focused on the Throne Room in heaven, and allowed for a transition between the local church age on earth, and the Tribulation on earth known as "Jacob's trouble" (cf. Jer. 30:7).¹ With chapter six, and going to nineteen, Daniel's seventieth week (a unit of seven years) begins, as God uses seal, trumpet, and vial judgments to deal with both Israel and the nations (cf. Dan. 9:24-27)² concerning "the things which shall be hereafter" (Rev. 1:19). According to the OT prophet Daniel, the Roman prince (i.e., Antichrist) "shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease..." (vv. 26-27). The Lord Jesus Christ expounded on the Tribulation period in response to His disciples' queries, giving details of the sequence of events of this "one week" (cf. Mt. 24:3-28; vide also Mk. 13:1-37; and Lk. 21:536).³ In Matthew 24:4-14, Christ listed characteristics of the first half of the Tribulation, and in verses 15-28 he listed descriptions of the second half. He built His eschatology upon Daniel's prophecy⁴ concerning the mid-point of the Tribulation and "the abomination of desolation"⁵ (v. 15; cf. Dan. 9:27).⁶ To the Saviour, recognizing the mid-point of the Tribulation was the pivotal hermeneutical principle for those in the Tribulation to understand the "when" and "what" of the Lord's coming (cf. Mt. 24:3).

With Daniel's prophecy as a foundation, the Lord Jesus Christ gave His complementary explanation of events of the Tribulation (Mt. 24:3 ff.) which John received (Rev. 6-19). For instance, both passages give in the same order the following: war (Mt. 24:6-7; Rev. 6:3-4), famine (Mt. 24:7; Rev. 6:5-6), death (Mt. 24:7-9; Rev. 6:7-8), martyrdom (Mt. 24:9-10; Rev. 6:9-11), cosmic activity (Mt. 24:29; Rev.

6:12-14), and judgment (Mt. 24:30-44; 25:31-46; Rev. 6:15-17). Further, Christ divided the Tribulation period into the two halves to which Daniel (cf. Dan. 9:27; 12:11-13) and John (Rev. 11:2 *et al*)⁷ alluded, 1) "the beginning of sorrows"⁸ (Mt. 24:8), the intervening mid-point with "the abomination of desolation" (Mt. 24:15), and 2) the "great tribulation" (Mt. 24:21). The Lord's Olivet Discourse (Mt. 24-25) harmonized with the Ἀποκάλυψις that the Apostle John received from the Saviour (Rev. 1:1 ff.).

The Four Horsemen (Rev. 6:1-8)

Verse 1

Chapter six divides into three sections revealing the opening of the first six seal judgments. The first deals with the grim picture of the coming four horsemen treated as a unit (vv. 1-8), the second with the souls under the altar (vv. 9-11), and the third with the cosmic judgment of the wrath of the Lamb (vv. 12-17). The seven-sealed book encompasses all of the Lord's wrath upon the world, as the Seventh Seal judgment includes the Seven Trumpet judgments (8:1 ff.) and the Seven Vial judgments (16: ff.). In John's vision he saw (εἶδον)⁹ the worthy Lamb as the One Who opened (ἤνοιξε)¹⁰ the seal judgments at the appropriate

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¹Luther called it *der Angst in Jakob* and the *Vulgate* rendered the Hebrew as *tribulationis est Iacob*.

²Cf. Strouse, *But Daniel Purposed in His Heart: An Exegetical Commentary on Daniel*, pp. 137-143.

³The Saviour constantly employed the temporal adverb τότε ("then," vv. 9, 10, 14, 16, 21, 23, 30[2], and 40), the temporal conjunction ὅταν ("when," vv. 15, 32, 33), and the temporal adverb εὐθέως ("immediately," v. 29) to emphasize the chronological development of events.

⁴The Lord did not believe Daniel's prophecy was fulfilled in Antiochus Epiphanes (175-164 BC).

⁵The Greek τὸ βδέλυγμα τῆς ἐρημώσεως also occurs in Mk. 13:14. Christ borrowed the term "abomination[s]" from Dan. 9:27; 11:31; and 12:11.

⁶Apparently, the Saviour knew that during the Tribulation "many shall run to and fro" attempting to find a copy of the Book of Daniel, and that "knowledge [eschatological] shall be increased" (Dan. 12:4).

⁷Scripture employed various ways to express either half of the Tribulation. For instance, the expression "forty and two months" (Rev. 11:2; 13:5) is the same as "a thousand two hundred and threescore days" (Rev. 11:3; 12:6), or "a time and times and the dividing of time" (Dan. 7:25), or "a time, times, and an half" (Dan. 12:7), or "a time, and times, and half a time" (Rev. 12:14). Apparently, the Tribulation calendar will be based on the thirty day month, albeit Antichrist will attempt to change the times (cf. Dan. 7:25), perhaps based on a sexagesimal six-day week (cf. Dan. 3:1; Rev. 13:18).

⁸The Tribulation is "as a woman that travaileth" (Isa. 13:8), and Matthew's Greek expression ὠδίνων is the equivalent to Isaiah's Hebrew בְּיָהוּהָהּ. Since the warning of wars, famines, pestilences, and earthquakes (Mt. 24:6-7) is included in the first half of the Tribulation, these are not "signs" for church age saints prior to the Rapture!

⁹Cf. Rev. 5:11.

¹⁰This punctiliar (*aorist*) action occurred once in John's vision (cf. 5:2).

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time (“when”).¹¹ The “one” (μία) ¹² “seal” (σφραγίς)¹³ that the Lamb opened was the first seal (cf. v. 3), which apparently was accompanied with a sound “as it were the noise of thunder” (ὡς φωνῆς βροντῆς).¹⁴ The Seer not only saw but “heard” (ἤκουσα) the events about to unfold, as one of the four beasts (cf. Rev. 4:6-8) said, “Come and see” (“Ἐρχου¹⁵ καὶ βλέπε”).¹⁶ This angelic creature invited John to come near, and emphasized his need to see, as the text (vv. 1-2) expressed two “seeing” verbs thrice—“I saw...see...I saw” (εἶδον...βλέπε...εἶδον).¹⁷ The CT omits βλέπε and resultant translations such as *NIV*, *ESV*, and *NET* follow with this significant omission.¹⁸ John affirmed, that as the Seer of the Ἀποκάλυψις, he was invited by the beast to do exactly what the Lord wanted for him—“to see” (cf. Rev. 1:19).

Verse 2

Continuing to emphasize this striking scene that John saw, the Scripture recorded him stating, “behold” (ἰδοὺ).¹⁹ The object of his vision was the first of four horses, “a white horse” (ἵππος²⁰ λευκός²¹).²²

¹¹The temporal adverb ὅτε occurs 106x in the NT.

¹²This form for “one” occurs 6x in *Revelation* out of 36x in the NT.

¹³ Cf. Rev. 5:1.

¹⁴ See note on Rev. 4:5.

¹⁵This present imperative is the middle or passive dependent form of ἔρχομαι, denoting the invitation to John to come ever closer to the vision.

¹⁶This Greek expression occurs four times exclusively in Rev. 6 (vv. 1, 3, 5, and 7).

¹⁷The nuances of ὁράω and βλέπω seem to overlap.

¹⁸The omission obfuscates the audience of the command, suggesting that the beasts will command the respective horsemen to come forth. Is the focus on the coming of the horsemen or on John the Seer seeing the vision of the four horsemen? TR based translations retain βλέπε, such as the Spanish *Reina-Valera* (1960) with its “ven y mira” reading, giving the contextual emphasis.

¹⁹*Vide* note on Rev. 1:7. The *aorist* imperative occurs 4x in Rev. 6 (2, 5, 8, and 12).

²⁰The noun ἵππος occurs 16x in the NT, and with the exception of Jam. 3:3, it appears exclusively in *Revelation*, referring to the horses of the four horsemen (6:2, 4, 5, 8), the demonic horse-like creatures (9:7, 9, 17[2x]), a horse’s bridle the height of spilt Tribulation blood (14:20), horses as merchandise (18:13), and the horses of the Lord’s army (19:11, 14, 18, 19, and 21).

²¹See note on Rev. 2:17.

²²The expression occurs only elsewhere in Rev. 19:11, referring to Christ’s ἵππος λευκός.

The four colored horses²³ and their respective riders, the famous “four horsemen of the Apocalypse,” are a visual unit and must be interpreted as such. Treated as a literary and theological unit, the four horsemen (“the dragoons of disaster”), led by the horseman on the white horse, will bring destruction to the earth at the outset of the Tribulation so that the fourth part of the world’s population will be killed (cf. Rev. 6:8). In contrast, Christ’s coming and reign at the end of the Tribulation will bring peace and prosperity in its retinue (Rev. 19:11).²⁴ Using the Lord Jesus Christ’s hermeneutical guide to understanding the Tribulation (i.e., Dan. 9:27), the rider on the white horse must be the Roman prince (i.e., the Antichrist [I Jn. 2:18]) who shall confirm some sort of peace²⁵ covenant with the Jews, deceiving them by saying “I am Christ” (cf. Mt. 24:4-5). This false peace will be shattered by the next three horsemen—wars, famines, Death and Hell (cf. Mt. 24:6-9).

The rider of the white horse had a “bow” (τόξον),²⁶ but no arrows.²⁷ He received²⁸ a crown (στέφανος),²⁹ and he went forth conquering (νικῶν),³⁰ and to conquer (ἵνα νικήσῃ).³¹ As “the” conqueror, with the emphasized purpose of conquering, the Antichrist will establish a covenant with Israel (cf. Dan. 9:27) and immediately begin to conquer nations. His “peace program” will continue with great deception (cf. II Thes. 2:10-12) until the second seal is broken (Rev. 6:3-4).

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²³Although Zechariah referred to four colored horses (Zech. 6:1-8; cf. 1:8), their number, circumstance and purpose were different. There were several horses of each color connected to chariots to bring Jehovah’s judgment exclusively on the Gentile nations. This contrasts widely with Rev. 6:2 ff.

²⁴Christ’s crown is different from the rider (διδόμα [royal crown] versus στέφανος [victor’s crown]), His weapon is different (ρομφαία ὀξεῖα [“a sharp sword”] versus τόξον [“bow”]), and His purpose is different (retribution versus conquest). Since the Lamb is Christ, and He opens the seal, it would be incongruous for the Lord to be both the One opening the seal and the Personage within the first Seal Judgment. The Antichrist’s offer of false peace on a white horse contrasts the Ultimate Victor Who will offer true peace as the “Faithful and True” (cf. Rev. 19:11).

²⁵The pseudo-peace that the Antichrist will establish will be soon taken away by the wars waged through the second horseman (cf. v. 4).

²⁶This is one of John’s *hapax legomena*.

²⁷Scripture refers to “bow and arrows” seven times (cf. II Ki. 13:15[2x], I Chr. 12:2; Ps. 58:7; 76:3; Jer. 50:14; and Ezk. 39:3).

²⁸The *aorist* passive verb ἐδόθη denotes that the Beast will receive this power ultimately from the Lord God through the instrumentality of the kings of the revived Roman Empire.

²⁹Cf. Rev. 2:10.

³⁰The masculine present participle νικῶν (articular or not) used substantively, refers to the believer who overcomes the world in all other passages (cf. I Jn. 5:5; Rev. 2:11, 26; 3:5, 12, 21; 21:7).

³¹The ἵνα plus the subjunctive *aorist* νικήσῃ explains the purpose of the verb ἐξῆλθε (“he went forth”).

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Known also as the "little horn," the Antichrist will subdue three of the nations of the revived Roman Empire (cf. Dan. 7:8, 20, 24-25) with great military power and prowess (i.e., "the God of forces" [Dan. 11:38]). He will become increasingly impervious militarily so that by the mid-point of the Tribulation many will say, "Who is like unto the beast? who is able to make war with him?" (Rev. 13:4).³² Amazingly, the Roman prince will allow the Jews to build "the temple of God" (τὸν ναὸν τοῦ Θεοῦ) in "the holy city" (τὴν πόλιν τὴν ἁγίαν) according to II Thes. 2:4 and Rev. 11:2, respectively. This "peace program" under which the Jews will build and "dwell safely" (Ezk. 38:11) will be interrupted by the Gog/Magog battle (cf. Ezk. 38:2-16). At the present time, on the temple mount in old Jerusalem, the Islamic "Dome of the Rock" occupies "the place" Jehovah gave for His temple (cf. Dt. 12:3, 5, 11, 13, 14, 18, 21, 26; I Ki. 8:13, 21, 29). However, the Beast (Antichrist) will not be allowed to enter and desecrate it until the two witnesses are destroyed (cf. Rev. 11:2-11). Their deaths will coincide with other activities at the midpoint of the Tribulation, including the catastrophic expulsion of Satan from heaven (cf. Rev. 12:9-12) and the supposed "reincarnation" of Antichrist (cf. Rev. 13:1-3), who will destroy the two witnesses.³³

Verse 3

Using temporal language, the Apostle revealed the sequence of the Lamb's Seal openings with ὅτε³⁴ ("when") and τὴν δευτέραν³⁵ ("the second"). The Lamb "opened" (ἤνοιξε) the second Seal and used His created beast to announce to John the Seer to "come and see" ("Ἐρχου καὶ βλέπε). The enumeration of the first four seals suggests chronological order, since false peace will be followed by wars, and then famine, and then death. In fact, the Greek expression ὅτε ἤνοιξε ("when he opened") occurs seven times in the NT, six in this passage (Rev. 6:1, 3, 5, 7, 9, 12; and 8:1). The Bible interpreter should consider the various judgments of the Seals, Trumpet, and Vials as sequential and consecutive based on ὅτε ἤνοιξε coupled with the conjunction Καὶ ("and").

Verse 4

The horses and riders symbolize divinely permitted forces

³²Albeit, many nations such as Edom, Moab, Egypt, Libya and Ethiopia, will be defeated or thwarted as they will succumb to him (cf. Dan. 11:41-43).

³³After all, from the world's perspective, the two witnesses will be the ones responsible for all the plagues (Seal and Trumpet Judgments) hurting the earth (cf. Rev. 11:6 with 9:20).

³⁴Cf. Rev. 1:17 *et al.*

³⁵The adjective comes from δεύτερος (47x) and is the ordinal number for two.

on the earth. Only the fourth horse rider received a name—"death" (v. 8). These forces will be destructive, and have precedent in Jeremiah who spoke of "the sword," "the famine," and "the pestilence" (cf. Jer. 14:12; 21:7, 9; 24:10; 27:8, 13; 29:17-18; 32:24, 36; 34:17, 22; and 44:13). John described the second horse as that which "went out" (ἐξῆλθεν),³⁶ was "another" (ἄλλος),³⁷ and was "red" (πυρρός).³⁸ From whence the red horse came is not stated. It was like the first horse and its color was glowing fiery red, like that of the "red dragon" (Rev. 12:3).³⁹ That red is symbolic of blood is evident from II Ki. 3:22-23, which states, saying, "And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil."

The rider that sat (τῷ καθημένῳ) on the second horse received the ability ("power")⁴⁰ "to take" (λαβεῖν)⁴¹ that which the first horseman gave, "peace" (τὴν εἰρήνην),⁴² from the earth (*pacem de terra* [Vulgate]). Apparently God gave the horseman divine authority to instigate the slaughter of mankind, since the *aorist* verb is passive—"was given" (ἐδόθη). To complement the peace-taking, John stated that the earth inhabitants "should kill one another" (ἵνα ἀλλήλους σφάζωσι).⁴³ Through

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³⁶This is the *aorist* of ἐξέρχομαι.

³⁷The adjective means "different" of the same kind (cf. Mt. 13:24)—i.e., a different horse.

³⁸Although πυρρός only occurs twice, its cognate verb πυρράζω refers to the glowing red sky (cf. Mt. 16:2-3).

³⁹This is the only other reference to this *dis legomena*.

⁴⁰Since there is no Greek word, translators have supplied "power" (Tyndale, Geneva, KJV, and NIV) or "permission" (NET).

⁴¹This is an *aorist* infinitive from λαμβάνω.

⁴²The noun εἰρήνη occurs only twice in *Revelation* (*vide* also 1:4), and the present verse (6:4) does not refer to the peace that the Prince of Peace shall bring, as Isaiah prophesied, saying, "Of the increase of his government and *peace* there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (Isa. 9:7).

⁴³The verb σφάζω suggests cutting the throat ("slaughter," NAB); presumably the μάχαιρα was effective for beheading (cf. Acts 12:2).

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the use of the “great sword”⁴⁴ (μάχαιρα μεγάλη)⁴⁵ given to the second horseman, the Lord effectively symbolized the wide-spread blood-letting of the “wars and rumours of wars” (Mt. 24:6) and “nation shall rise against nation, and kingdom against kingdom” (Mt. 24:7) that will occur, about which He spoke.

Verse 5

When the worthy Lamb opened the third seal (τὴν τρίτην σφραγίδα), the Seer heard the invitation of the third beast say, “come and see” (cf. v. 1). As he was summoned, so he saw (βλέπεεῖδον). With the interjection “lo” (ἰδοὺ),⁴⁶ the Apostle John saw “a black horse”⁴⁷ (ἵππος μέλας).⁴⁸ The rider had in his “hand” (χειρὶ) “a pair of balances” (ζυγόν). The ζυγόν is normally translated “yoke” (cf. Mt. 11:29-30; Acts 15:10; Gal. 5:1; and I Tim. 6:1), but because of the context, the KJV translators followed the Tyndale translation (“a payre of balances”) rendering it thusly.⁴⁹ “Black” symbolizes mourning and sorrow in the Bible (vide Isa. 50:3; Jer. 4:28; Lam. 5:10), and “a pair of balances” symbolizes the careful measuring of food, especially in the time of famine (cf. Lev. 26:26). This horseman corresponds to Christ’s prediction of famines (λιμοὶ)⁵⁰ that will follow the wars during the early part of the Tribulation (Mt. 24:7).

Verse 6

In his apocalyptic experience, John heard a “voice” (φωνήν)⁵¹ from the midst of the four beasts,

⁴⁴The use of swords and horses during the Tribulation strengthens the perspective that life will become very primitive as the Tribulation progresses because of the calamities that will destroy the infrastructure of society. It is hard to imagine that civilization will continue to enjoy electricity (to run the internet and machinery) or gas fueled vehicles (because of the terrestrial and celestial catastrophes).

⁴⁵The μάχαιρα was the short dagger for infighting (Eph. 6:17); in this case it was great (cf. Rev. 13:10, 14).

⁴⁶Cf. v. 2.

⁴⁷The Vulgate reads “*equus niger*.” Cf. Zech. 6:6, 6.

⁴⁸The adjective μέλας occurs 6x in the NT, referring to the color black in contrast to white (cf. Mt. 5:36; II Cor. 3:3; Rev. 6:5, 12) or to dark ink (cf. II Jn. 1:12; III Jn. 1:13). The Greek is the source for medical terms such as “melanoma.”

⁴⁹Other translations give the reading “a pair of scales” (NAS and NIV) or “a balance” (RSV) or “a scale” (NAB).

⁵⁰The plural suggests that there will multiple famines as the Tribulation progresses.

⁵¹The CT incorrectly reads ὡς φωνήν (“what sounded like a voice” [NIV]).

but apparently not one of theirs, since the beasts were encircled around the throne. This divine voice gave the interpretation of the pair of balances, arbitrarily limiting the economic parameters. The first measurement was “a measure of wheat for a penny” (Χοῖνιξ σίτου δηναρίου). The Χοῖνιξ⁵² was a dry measure of about one liter and the δηνάριον (“penny”) was the equivalent one man’s wage for a day (cf. Mt. 20:2). The inferior “barley” (κριθῆς) over “wheat” (σίτου)⁵³ was preferred by the very poor for their staple (three measures to one). Apparently it will take a day’s wage to buy the basic staples for survival during the apocalyptic famine.⁵⁴

The same voice however, prohibited the “hurt” (ἀδικήσης)⁵⁵ of “the oil and the wine” (τὸ ἔλαιον καὶ τὸν οἶνον). “Oil” was used in the Bible for fuel (Mt. 25:3), anointing (Lk. 7:46) and healing (Jam. 5:14). During the Tribulation, the few wealthy merchants will sell their oil until commercial Babylon is destroyed (Rev. 18:11). “Wine” as well was a commodity that the wealthy will continue to enjoy during the Tribulation (see Rev. 18:13). The “pestilences” (λοιμοὶ) about which the Savior prophesied will not completely devastate the oil and wine production and/or surplus during the Tribulation (Lk. 21:11). The black horse pictures the successive famines and pestilences that will destroy one fourth of the world’s population early in the seven year Tribulation (Rev. 6:8).

Verse 7

The Lord Jesus Christ further predicted that death would follow behind wars and famines,⁵⁶ saying, “Then shall they deliver you up to be afflicted, and shall kill you” (Mt. 24:9). Sequentially, the fourth horse followed because the worthy Lamb opened “the fourth seal” (τὴν σφραγίδα τὴν τετάρτην). Upon its opening, John heard not only the fourth beast, but its “voice” (φωνήν), presumably like “the noise of thunder” (v. 1). As with the first three seals, the beast invited the Seer to “come and see” (vv. 1, 3, 5).

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⁵²A *dis legomena*.

⁵³The noun σῖτος occurs 14x in the NT. Insects attached to wheat are “parasites” (*para-sitos*)

⁵⁴The theme of famine permeates the OT Scriptures, revealing God’s judgment on or testing of mankind from time to time (cf. Gen. 12:10; Job 5:20; Jer. 11:22).

⁵⁵The root ἀδικέω of this *aorist* subjunctive verb occurs 11x in Revelation of a NT total of 27x. It means to harm or spoil.

⁵⁶Several OT Scriptures teach that death follows wars, famines, and pestilences as Jeremiah predicted, saying, “but I will consume them by the sword, and by the famine, and by the pestilence” (Jer. 14:12; cf. Ezk. 5:17).

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Verse 8

John's call to see allowed him to declare, *"I looked and behold"* (εἶδον, καὶ ἰδοὺ)—*"a pale horse"* (ἵππος χλωρός). The KJV translators rendered χλωρός⁵⁷ as *"pale,"* following the Geneva Bible, and not the Tyndale rendering of *"grene."* The adjective χλωρός occurs three other times in the NT referring to *"green"* grass (Mk. 6:39; Rev. 8:7; and 9:4). The light green color of spring grass is that of the pallor of a sick or dead person. The shade of cadaverous green seems to fit the symbolism of the fourth rider who is named *"Death"* (ὁ Θάνατος).⁵⁸ Accompanying the first three riders were the bow (Rev. 6:2), the sword (v. 4), or the balances (v. 5), respectively. That which will accompany the fourth horseman is named—*"Hell"* (ὁ ἄδης).⁵⁹ Scripture personified *"Hell"* and affirmed that ὁ ἄδης *"followed with"* (ἀκολουθεῖ μετ') the rider named *"Death."* There is no indication whether or not ὁ ἄδης was on a trailing horse (i.e., the fifth horseman[?]). It is significant that *"Heaven"* was not following *"Death"* because these calamities will be directed toward the world of wicked mankind that missed the Rapture and are subsequently left on earth.

These two, *"Death"* and *"Hell"* received *"power"* (ἐδόθη)⁶⁰ from God to accomplish their purposes *"to kill"* (ἀποκτεῖναι)⁶¹ the inhabitants of the earth up to *"the fourth part"* (τὸ τέταρτον).⁶² If the world population were six billion at this time, 1.5 billion would be killed early into the Tribulation by *"with sword"* (ἐν⁶³ ῥομφαίᾳ),⁶⁴ *"with hunger"* (ἐν λιμῷ),⁶⁵ *"with death"* (ἐν θανάτῳ),⁶⁶ and *"with the beasts"* (ὑπὸ⁶⁷ τῶν

θηρίων⁶⁸).⁶⁹ This grim foursome of judgments through the instrumentality of man, nature, death, and wild animals has precedent in the OT Scriptures. For instance, Ezekiel warned, saying, *"For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?"* (Ezk. 14:21). With the destruction of the infrastructure of society, wild carnivorous animals will be on the prey to consume human flesh (perhaps with whetted appetite through the taste of rotting corpses to satisfy their hunger). The Lord predicted this judgment through His prophet Moses, saying, *"I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate"* (Lev. 26:22).

In summary, the four horsemen symbolize the Lord Jesus Christ's predictions of false Christs (with false peace), wars, famines, pestilences, and death (Mt. 24:4-9). These judgments fall in the early part of the Tribulation since the seventh Seal judgment encapsulates the Seven Trumpet judgments, with the fifth Trumpet judgment occurring at the mid-point of the Tribulation (cf. Rev. 8:1; 9:1 with 12:9). Paul encouraged the church members at Thessalonica that the Lord would *"recompense tribulation"* on unbelievers who trouble His assemblies (II Thes. 1:6-9). This tribulation will annihilate one fourth of the world's population within a very short time after the Rapture occurs.

⁵⁷ The NAB gives the rendering of *"pale green."* Χλωρός is the root behind *"chlorophyll"* and *"chlorine."*

⁵⁸ The noun Θάνατος occurs 19x in the Ἀποκάλυψις out of a NT total of 119x.

⁵⁹ Cf. note on Rev. 1:18.

⁶⁰ Of the 30x this *aorist* passive verb form from δίδωμι occurs in the NT, *Revelation* has 20 of its occurrences, indicating the sovereign but permissive will of the Lord in allowing eschatology to play out through the wickedness of His fallen creation.

⁶¹ This is an *aorist* infinitive with the usage of purpose.

⁶² This is the cardinal number four from τέταρτος. Seven of its ten occurrences are in the Ἀποκάλυψις.

⁶³ This is an example of one of the few instrumental uses of ἐν.

⁶⁴ Cf. note on Rev. 1:16. The large ῥομφαία is contrasted with the small μάχαιρα (Rev. 6:4).

⁶⁵ The KJV translates λιμός as *"famine"* (7x), *"hunger"* (3x), and *"dearth"* (2x).

⁶⁶ The concept *"to be killed with death"* focuses on the fourth horseman and suggests intensity in mortal destruction.

⁶⁷ The preposition ὑπο. literally means under, and mankind may be under the influence of animal attacks, or literally under the larger creatures which will be seeking to devour man for food.

⁶⁸ Other than the present use of θηρίων referring to wild animals, the other thirty-seven times θηρίον occurs in *Revelation* (of a NT total of 46x) it designates either the Antichrist or the False Prophet (e.g., Rev. 13:4, 11).

⁶⁹ The impact of the staggering size of this death toll in such a short period would devastate life on earth as previously known. The logistics of burial would be enormous, not to mention the economic, social, and political ramifications. Mankind would be quickly reduced to a very primitive way of life (hence the need for swords and horses).

BBC PHOTOS

BBC

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Photos



A Group of BBC members move the Davidson's belongings into their new apartment!



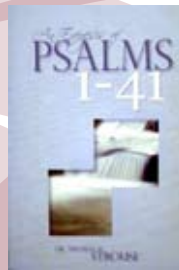
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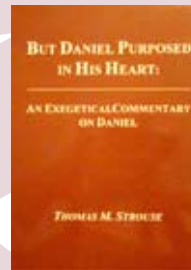
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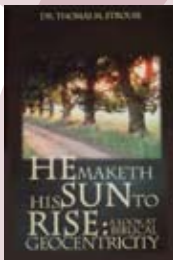
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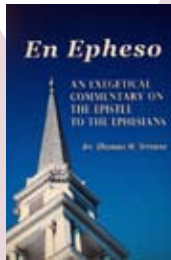
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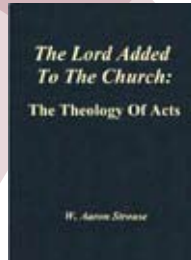
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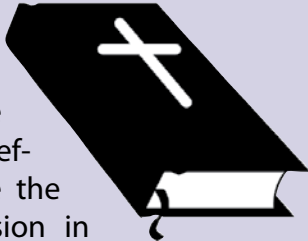
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BBC Bible Study

Manchester Bible Study

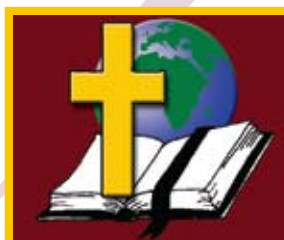
Continue to pray for the Manchester Bible Study as Mark Schabert teaches the *Gospel of John* to several families who live in the area. This is an effort to practice the Great Commission in Manchester, CT, evangelizing and edifying folks who come to the study. The Bible study is every Friday night at 7 PM. Please contact the pastor for directions.



Two BBC Children enjoy Blue lollipops at VBS!!

If you have any news for the next issue of the BBC Update, please send to the Editor, Cas Reeves, at either

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