

The Marvel of a Martyr's Prayer

Four Horsemen and the Coming World Madness – Part V

Revelation 6:9-11

Introduction

It has been estimated that more Christians have been martyred for Christ in the last 50 years than in the church's first 300 years.¹

Today, according to news reports from around the world, much of the persecution against Christianity is in countries governed by Islamic rule. In fact, anyone who makes the statement that Islam is a peaceful religion is making one of the most naive statements of the twenty-first century. Islam believes that all who do not follow Allah are infidels, in collaboration with demons, and unworthy of life.

An email of a non-published prayer list from a mission organization was copied to me. It was asking for prayer for a young believer in Iran who was arrested three weeks ago just south of Tehran. A committed evangelist in his thirties, this man was arrested, taken to prison, accused of conspiracy against the Iranian government and conspiracy against Islam. After weeks of trying to get in touch, a few friends were able to talk to him and had their worst fears confirmed. His torture to deny Christ has been horrific – one leg and one arm has been broken, fingernails have been ripped off, and his head has been so badly beaten that he is having trouble seeing. The believers are not sure he will ever be released.

Another young man in this same region, on the same prayer list, was also arrested and put into prison. His wife was told he would be in prison for a long time. This committed believer happens to be the son of a martyred pastor.

Add to these testimonies the suffering and martyrdom in places like Sudan, China, North Korea, Vietnam, Kazakhstan, and Iraq, and we have a host of countries that are putting believers to death. They are literally multiplying martyrs.

This is not a foreign concept to the New Testament believer is it? Jesus Christ said to His followers,

... "If you want to follow Me, you have to be willing to take up your cross . . ."
(Matthew 16:24 paraphrased)

His original audience knew what He meant. They knew that the cross symbolized a humiliating, brutal, painful death.

Jesus was not talking about taking up a gold cross to wear on our bracelets or around our necks or to hang from our rearview mirrors. And He certainly was not talking about the aches and pains and difficulties of life. He was talking about the ultimate sacrifice of life itself.

Perhaps it would make more sense to us in this century if Christ had said, "Pick up your electric chair and follow Me," or "Take up your hangman's noose."

This is what He meant when He said, "If you want to follow Me, take up that which symbolizes your own execution and carry around with you an open, willing resignation to die."

In fact, Jesus Christ further predicted to His followers that,

... there is coming an hour when people who kill you will believe they are doing God a favor. (John 16:2 paraphrased)

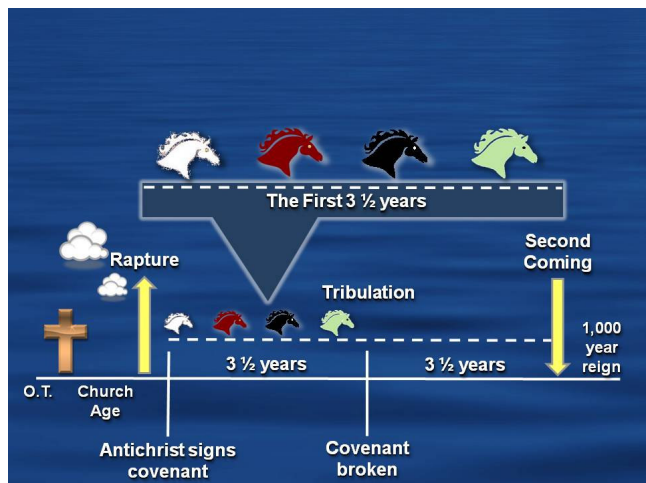
These people will believe they are rendering service unto God. The word for "service" can be translated as "worship". They will believe they are worshiping God by killing Christians.

We can understand how this might work like never before. Certainly, persecution like this has existed since the inception of the church, but there is coming an hour, Jesus Christ said, when it will be unleashed in a way that has never been seen before.

This is the hour of wrath unleashed not only by God upon the earth, but by unbelievers upon those who accept Christ during the Tribulation. Persecution against Jews and Christians alike during the Tribulation will be unimaginable. In fact, so rampant is this coming holocaust that Revelation will record for us that the number of martyrs who die during the Tribulation will be impossible for man to count (Revelation 7:9).

Review

The coming world madness will include bloodlust and killing to an extent never seen before on planet earth.



As the Tribulation period opens, as we have discussed in recent studies, four horsemen appear one after another. Perfectly paralleled with Jesus Christ's warnings in Matthew 24, these horsemen thunder across the planet triggering global horrors.

- The white horse and its rider bring a counterfeit peace which will ultimately set the stage for global deception.
- The rider of the red horse comes next, bringing global unrest and bloodshed.
- Then comes the black horse and its rider who carries in his hand a set of scales, representing global famine.

As bad as it gets; as horrific and devastating as all of this is, it only gets worse.

- The fourth rider appears on a pale green horse and lets loose such pestilence that one-fourth of the world's population dies. If you can imagine, in the space of three years, several billion people die.

If someone wants to make a fortune during the Tribulation, they should build coffins.

All of this happens in the opening three and a half years of the Tribulation – paralleled with the warning of Christ in His Mount Olivet Discourse of Matthew chapters 24 and 25. In fact, all of this happens in the same sequence as He predicted:

- first, global deception;
- next, global unrest;
- then, global famine;
- followed by, global pestilence and death.

There has never been a time when the results of all four horsemen have occurred in overlapping sequences of time; there has never been a time in world history when world madness like this has been experienced in this sequence, to this extent.

This is just the beginning. The four horsemen represent the first four periods of the Tribulation as the first four seals are peeled off the scroll.

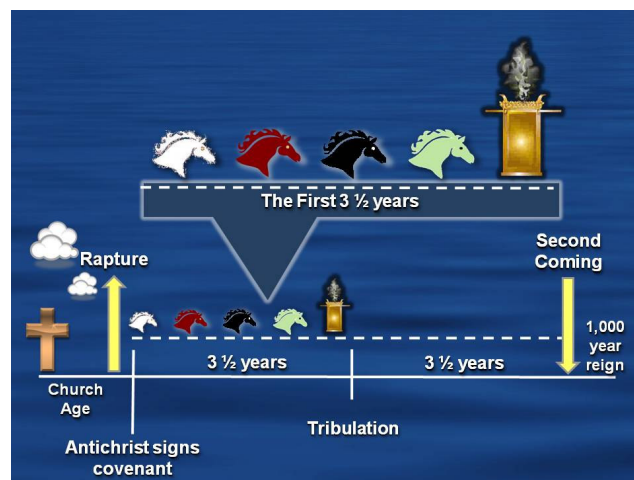
The scroll unrolls a little further with the removal of each seal. And the record of human history and judgment ordered by God the Father and administrated by God the Son – the Lamb, who is, as you may remember, the only one worthy to open the scroll.

So as the scroll unrolls, we catch brief glimpses of the future unveiled. The future is revealed – this is the revelation of Christ and His future plan. From this comes the name of this book – The Book of Revelation.

There are still three more seals to be opened as the coming world madness deepens and intensifies.

The Fifth Seal

Let us pick up our study at Revelation chapter 6, where the fifth seal is about to be opened. Let us read what happens next in verse 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 maintained;

Let me briefly ask and answer six questions.

1. First, who are these people?

These are martyrs who have already died during the onset of persecution in the Tribulation.

One author put it this way,

*The Lord [in our day], by the power of the Holy Spirit on earth, bridles the passions of men; but let the presence and power of the Spirit be withdrawn, and the world's enmity to Christ and those who are His shall burst out in fierce and bitter persecution even unto death. In other words, hell will break loose as it were on the earth after the rapture of the church and the unregenerate nations of the world will unleash a bloodbath on anyone claiming the name of Christ.*ⁱⁱ

There are some who would say these are the martyred from the entire church age – not simply those martyred during the Tribulation. The primary problem with this view is simply the fact that, as we will see in a moment, they are praying for justice against their tormentors who are still alive on the earth. They are praying in heaven while their persecutors are alive on earth.

These martyred ones parallel Christ's words in His Mount Olivet prediction that there will be martyrs during the beginning days of the time of trouble – a reference to the Tribulation (Matthew 24:8-10).

In other words, the persecution Jesus spoke of in Matthew 24 corresponds in sequential order with this fifth seal in Revelation 6. This is intensified persecution which begins in the first half of the Tribulation and escalates into the second half, after the antichrist is fully revealed in all his satanic power.ⁱⁱⁱ

These in verse 9, are the souls of the first group of believers executed for their faith.

2. Secondly, what exactly are these people?

“Souls” comes from the Greek word “psuche (ψυχη)”. This sounds like misty spirits floating around heaven.

The word translated “souls” can be translated “lives”. These are the lives of those who were slain.

The same Greek word appears again in Revelation 12:11 in reference to the martyrs who,

... did not love their life (ψυχην) even when faced with death.

The fact that they are given white robes (Revelation 6:11) certainly implies some sort of intermediate, temporary bodies while they, and all those who have died in Christ, await the resurrection and glorification of their former bodies.

When Lazarus and the rich man died and Christ revealed what happened, the rich man in torment asked that Lazarus dip his finger in water and give him a drop of water on his tongue (Luke 16). Lazarus had to have a body in order to have a finger. And even this deceased, now tormented unbeliever had to have a body in order to have a mouth and tongue to taste the water.

These martyrs will be given a special robe – and we cannot hang a robe on a floating mist. A robe signifies the fact that they have been given an intermediate body until they receive their final resurrection body.^{iv}

3. Thirdly, where are these martyred believers?

The text tells us in verse 9 that they are, . . . *beneath the altar* . . .

Are these martyrs hiding? Are they crouched down there scrunched together in some sort of huddle?

It is helpful to understand that this word translated “underneath” does not refer to space but to relationship. They are related to the altar (perhaps close by).^v

Let us ask the next question then.

4. Fourthly, which altar were these people beneath?

The Greek noun used in verse 9 for the altar is always used to refer to the golden altar of incense – patterned after the altar of incense in the Old Testament tabernacle and temple days.

This is a perfect fit. Why? Because the prayers of God's people are seen as ascending before God. The prayers of God's people are often in scripture symbolized by incense.

John the apostle sees the personification of prayer later when he writes in Revelation chapter 8,

... and much incense was given to [the angel], so that he might add it to the prayers of all the saints on the golden altar which was before the throne.

And the smoke of the incense, with the prayers of the saints, went up before God . . .

(Revelation 8:3-4)

5. Fifthly, why exactly were these people killed?

John's record leaves absolutely no doubt – in the latter part of verse 9, he records,

. . . because of the word of God, and because of the testimony which they had maintained;

These people died because they would not recant their new found faith in Christ alone.

Simply put, their loyalty and love for Jesus Christ cost them their lives.^{vi}

What we are seeing around the world today is only the prelude for persecution which will be unleashed in the Tribulation. This is only the sign of things to come.

I have recently finished reading D. A. Carson's brief biography of his father Tom Carson, entitled, *The Memoirs of an Ordinary Pastor*. Tom Carson pastored in French-speaking Canada for years, faithfully serving as a missionary pastor to a small church that averaged around 20-30 people. Tom made a surprising comment in his journal that in the 1930s, 40s and 50s, the pastors in Canada who preached the gospel averaged eight years in jail. This was only 60-70 years ago.^{vii}

As Americans, we may not see such hatred for the gospel that open persecution and jail sentences for those who preach it would occur – at least not yet.

Why the dislike of the gospel? Why the hatred? Why, even now, the prejudice bound up in the heart of man?

I personally do not understand the built-in dislike of people from other ethnic backgrounds or nations. I am fascinated by the nations around us. Cultures have intrigued me as I have traveled throughout the world. These cultures are now moving into our community and our church.

I learned recently that our neighbor city of Raleigh is now the fastest growing Hispanic region in America. In fact, MSNBC (which I rarely watch) reported last month that Raleigh is now the number one place to live in America. Imagine that – the best place to live in America! That is just not true – it is Cary!

I have living in my neighborhood, a family from India. I was driving home last week and as soon as I turned into the neighborhood, I smelled curry. A block before I got to their house, I could smell it and it just cleared my sinuses right up! It is a fascinating difference in diet.

I said to a friend from Taiwan some time ago, "You know, the thing that's tough about you guys is that I can never tell you apart – you all look exactly alike."

He laughed and said, "We say the same thing about you."

I said, "Really?"

He said, "Yes, all you Americans look alike."

I guess I do look a little like Robert Redford – use your imagination! People listening to this on the Internet or radio are going to imagine me with a thick head of blonde hair – it's true!

All prejudice and hatred of ethnic groups is traced to the fallen sinful nature of man. And the cure for it is not education – the cure for it is salvation.

Try to explain why people hate the Jews. This hatred especially can only be explained by satanic influence on the heart of the unredeemed to stamp out ethnic Israel and thus make God's promise of their return and redemption null and void. The only way we can explain the hatred of Jews is inborn hatred for the Jewish Messiah.

At the end of World War II, after the atrocities of the holocaust were fully revealed and Hitler's men brought to trial for their crimes against humanity – primarily their murder of millions of Jews – Adolf Eichmann, the Nazi leader under Hitler said, "I shall leap in my grave, for the thought that I have five million lives on my conscience is to me a source of inordinate satisfaction."^{viii}

The only way we can explain the hatred and persecution of Christians, especially during the Tribulation, is that the unredeemed world will unleash demonically-inspired hatred for Jesus Christ and those who will follow Him will die by the millions!

So this seal opens and we are shown this company of martyrs. We know who they are, what they are, where they are, and why they are there. Now let us notice the answer to the next question.

6. Lastly, what are these people saying?

Look at verse 10 of Revelation 6.

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?"

This does not sound like a very spiritual prayer request, does it? "How long, Lord, until You wreak vengeance on our persecutors?"

This is what is known as an imprecatory prayer. The verb, imprecate, means to call down judgment and calamity upon someone.^{ix}

David turned several imprecatory prayers into songs.

In Psalm 79:10, he wrote,

. . . Let there be known among the nations in our sight, vengeance for the blood of Your servants which has been shed.

Later, in Psalm 94, David prayed,

O Lord, God of vengeance, God of avenging acts, shine forth!

Rise up, O Judge of the earth, render recompense to the proud.

How long shall the wicked, O Lord, how long shall the wicked exult? . . .

They crush Your people, O Lord, and afflict Your heritage. . . .

. . . [God] will destroy them in their evil; the Lord our God will destroy them.

Psalm 94:1-5, 23b

These martyrs are asking this same question, “When will You act, O Lord?”

Upon what do these people expect God to act? They say it in verse 10 (paraphrased),

. . . You are a God of holiness and truth . . .

In other words, “When will You bring Your holy justice to bear, O Lord, and fulfill the truth, promised in Your word?”

Evidently they have read Paul’s letter to the Thessalonians when he speaks of this future day as he writes,

For after all it is only just for God to repay with affliction those who afflict you,

and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire,

dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

These will pay the penalty of eternal destruction . . .

(II Thessalonians 1:6-9a)

In persecuting Christians, the world ultimately scorns Christ. And the believer is wise to warn people that they will be judged one day by Christ.^x

Listen to a church leader who was born just 65 years after Revelation was recorded by John. This is Tertullian’s warning to the unbelievers of his day.

You are fond of spectacles (referring to the arena where Christians were publicly killed); expect the greatest of all spectacles, the last

and eternal judgment of the universe. How shall I admire, how shall I rejoice when I behold so many proud monarchs and fancied gods, groaning in the lowest abyss of darkness; so many magistrates who persecuted the name of the Lord, liquefying in fiercer flames than they ever kindled against the Christians; so many philosophers blushing in red hot flames with their deluded scholars; so many celebrated poets trembling before the tribunal of Christ.^{xi}

How far we have come today – preachers boast about the fact that they never use the word “judgment” and certainly not “the flames of hell”.

How unlike the gospel this is, which both warns and wins. How unlike the perspective of these redeemed who have but one prayer request and that is the holy and just wrath of God upon those who hate and persecute and kill His children.

However, it is more than this. These martyrs desire to see God, who is holy and true, eternally vindicated – and this is a true believer’s great desire.

This is the reason David sang about it and Paul promised it and these martyrs pray for it.

The aorist tense of the verb “krazo (κράζω),” or “they cried out,” indicates that this was not a repeated prayer but a one time, concerted offering of prayer that John is able to eyewitness.^{xii}

God responds to these martyrs in verse 11.

And there was given to each of them a white robe [stole (στολη)] . . .

This word for robe refers to the stately robe that was sweeping and long – like a graduation gown, indicating great respect and honor and stateliness.^{xiii}

The very thing these people lost on earth in their humiliation and ill treatment is now returned above and beyond with this special, stately robe.

God further tells them, in verse 11,

. . . 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 . . .

In other words, God answers these martyrs by telling them to enjoy heaven and leave the timing of His judgment of the world to Him.

Observations

Let me give a couple of observations from this scene in heaven. In fact, be ready to rewrite not only

some perceptions of God, but some perceptions of heaven.

1. First, God not only knows about those who have suffered and died, He plans for even more to die through suffering.

God said to these martyrs, in Revelation 6:11b, “There are still more brethren to be killed in the same way you were.”

2. The second observation that follows is that it is evidently God’s will for many to die peacefully in their faith and also for millions of others to die violently for their faith.

The belief that God wills everyone to die while prosperous and healthy is not biblical. In fact, this was the question of the hymn writer who penned, “Must I be carried to the skies on flowery beds of ease, while others fought to win their prize and sailed through bloody seas?”

The will of God for some is relative peace, but for many – today and in the future – there will be real persecution and pain.

Last week Benny Hinn was in town holding a crusade, promising people healing and prosperity. The *News & Observer* called me and asked if I would like to give them a quote of what I thought. I said, “Sure.” Frankly, I consider these divine appointments to not only speak the truth, but to help the reporter understand the gospel. So we talked for about ten minutes as I explained the truth about God’s grace in suffering and the coming day of incredible wealth and health for those in heaven. Somewhere in the conversation I said that Benny Hinn was a con man. What do you think ended up in the newspaper? That was the only sentence – which is fine since it is the truth too.

Take a look at John’s eyewitness account of people who did not die because they lacked faith, but because of their faith! I find this observation incredibly encouraging to all who suffer for Christ around the world, even now. God not only knows how many have suffered but the exact number of martyrs who will. In other words, no one dies by accident.

The text reveals that,

. . . the number of martyrs will be completed as planned (Revelation 6:11b paraphrased)

This then testifies to the ultimate triumph of God’s children and the future vindication of God’s wrath.

Misconceptions

Now, the opening of this fifth seal, which reveals the marvel of the martyr’s prayer, also challenges the normal perspective about those who have gone to heaven. Let me put these in the form of misconceptions.

1. The first misconception is that being in heaven means we will never ask questions – we will know everything.

This is not true. Only God knows everything without having to learn anything – we will still have to learn. The good news is that we will have eternity to do so.

These martyrs are asking God,

. . . “How long are You going to wait – when are You going to bring Your holy vengeance.”...

(Revelation 6:10b paraphrased)

They did not know the answer. Being immortal does not mean we are omniscient, or all-knowing. If we were all-knowing, we would be God.

However, just because we do not know everything, even when we are in heaven, does not mean we will not remember anything.

2. This leads to another misconception about heaven that being in heaven means we will have forgotten what happened to us on earth.

Oh? These martyrs remembered. Even though in the presence of God, granted an audience with God, told to enjoy the respite of heaven, they remembered how they died!

You might ask, “Wouldn’t that ruin heaven?”

One author said, “This text argues against the prevalent belief that to remember any unpleasant things would automatically strip us of happiness in heaven. But heaven’s joy is not dependent upon an erased [memory], but a renewed mind.”^{xiv}

All of us will one day stand before Christ at the Bema seat and do what? Give an account (II Corinthians 5:10).

It sounds like we will remember what happened in and through our lives on earth – certainly with the help of Christ.

John writes later in Revelation 19:7-8 that in the new heaven and earth, the clothes we wear will be a testimony of our deeds on earth that brought glory to God.

In heaven then, we are not going to forget what we did for the glory of God – we will be robed in the testimony of every act and deed and word administered for His glory.

It is no wonder that Paul said, “I’m giving everything I’ve got to run the race to win the prize.” (I Corinthians 9:24)

The joy of heaven is not ruined by remembering. The joy of heaven is in a reformed, perfected, sinless perspective – it is in discovering the depths of God’s grace.

Heaven does not require some form of eternal amnesia. Jesus Christ Himself has chosen to retain in His glorified body the prominent scars of His crucifixion (John 20:27).

Will this ruin heaven for Him? Will it ruin heaven for us who realize fully it was our sin that scarred Him?

No, it will make heaven that much sweeter as we understand more fully the depth and glory of the forgiveness and grace of God. In His plan for heaven, God intends to remind us of His grace forever!

By the way, this makes hell all the more horrible. Those in hell will live with their memories. The unrepentant man who died and went into torment had not forgotten his own family – he cried out for someone to go and warn his five brothers to not follow after him.

Adolf Eichmann will have his memories too – and he will not be leaping in his grave for joy.

However, for the redeemed, though we remember much of our lives on earth, we will be granted the perspective of heaven and choose not to dwell on sins and sorrows that diminish the joy of heaven.

Frankly, it just will not matter anyway, for our perspective will be like Joseph who suffered for years only to be promoted and blessed beyond words. Then, with a clarified perspective, Joseph could rejoice and say to his brothers, “You meant all the things you did to me for evil, but God meant it all for good.” (Genesis 50:20)

3. The third misconception is that being in heaven means if we do have questions, we will get immediate answers.

I find it fascinating that these martyrs are praying for God to act. They literally have a prayer request – and the answer from God is, “Wait!”

Then, God does not really give these people an answer. In fact, He simply redirects their attention

away from His coming judgment to their rest and joy in heavenly activity.

They ask, however! And these martyrs are told to wait!

4. God’s response explodes another misconception that in heaven there is no more time.

God’s answer to the martyrs in verse 11 is, “for a little while longer”. This could be translated, “for a little time yet”.^{xv}

We cannot wait for a little more time to elapse unless there is time.

You might ask, “But doesn’t the Bible say, ‘And time shall be no more?’”

No, a hymn writer wrote this – and he ruined a perfectly good hymn.

Actually, the King James Version translates Revelation 10:6,

. . . there should be time no longer

This seems to be the background of this misconception.

It is a perfectly fine translation of the text as long as the context is understood. With context in mind, verse 6 could be amplified to read,

. . . there will be time no longer standing in the way of God’s next act of judgment

God’s next act of judgment is referenced in the next verse.

In fact, with this context in mind, your translation of this verse may read,

. . . there will be delay no longer

Buddhism believes that eternity is the absence of time and it is sort of nothingness.

Heaven, however, is vastly different.

The tree of life will yield its fruit every month. How is there a month without the passing of time?

You might ask, “How will there be months when there will be no moon or sun?”

The Bible does not say this either. In the new heaven and earth, earth will be remade with all its qualities brand new – as in the Garden of Eden.

The Bible does say, in Revelation 21:23, that the eternally new city of Jerusalem will have,

. . . no need of the sun or of the moon . . .

The sun is shining outside above the clouds right now, but we have no need of it in this auditorium because we have another source of light.

In the same way, in the New Jerusalem, suspended perhaps above the old city of Jerusalem, there will be no need of the sun because of the resident divine glory.^{xvi}

However, on the remade earth, there will be seasons and months, harvest and events. These are all elements of time!

In fact, one of the things we see over and over again occurring in heaven is music – and music requires what? Time!

Meter, tempo, rests, ritard – all of these are essential components of music and each are related to time.^{xvii}

I remember taking piano lessons and because I struggled with math, I struggled with time. How many beats per measure, how fast or slow to play quarter notes, half notes and whole notes, and how to balance the musical equation. As a result, my piano teacher of eight years would often reach over during my piano lesson and turn on the metronome – an instrument of great torture. I would then have to play with it ticking. I know from experience that there can be no music without a progression of time.

Now, time is an enemy. It will hardly move when we are having a root canal, but then it runs away when we are talking to a friend long distance. We get behind it or ahead of it or we even miss it.

In heaven, time will never work against us. We will never, ever run out of it.^{xviii}

Conclusion

What of these martyrs who have been told to go and spend their time enjoying the rest of heaven? We will find them in the next chapter singing great praise to God.

If we could interview them today, what would they have to say to us?

They would certainly commend to us our God who is holy and true and gracious and creative and generous . . . the One who has prepared heaven for us who believe in His Son, the Lord Jesus Christ.

By the way, if you have not placed your belief in Christ, there is still time. My friend, in your lifetime, time will eventually come to an end. What you do with Christ now will determine how you spend your time throughout all of eternity. I believe these martyrs would urge you to place your faith in the timeless Savior and believe the gospel of Jesus Christ.

These martyrs would most assuredly tell us who do believe to live on earth with the coming new heaven in mind.

ⁱ “Persecution in the Early Church,” Christian History, no. 27.

ⁱⁱ Edward Hindson, Revelation: Unlocking the Future (Tyndale, 2002), p. 84.

ⁱⁱⁱ Robert L. Thomas, Revelation: Volume 1 (Moody Press, 1995), p. 192.

^{iv} Sam Gordon, Revelation: Worthy is the Lamb (Ambassador, 2000), p. 163.

^v R. C. H. Lenski, The Interpretation of St. John’s Revelation (Augsburg, 1943), p. 234.

^{vi} Gordon, p. 161.

^{vii} D. A. Carson, The Memoirs of an Ordinary Pastor (Crossway Books, 2008).

^{viii} Jacob Presser, The Destruction of Dutch Jews, quoted by David Jeremiah in Escape the Coming Night (W Publishing, 1990), p. 125.

^{ix} John MacArthur, Revelation: Volume 1 (Moody Press, 1999), p. 188.

^x William Hendriksen, More than Conquerors: An Interpretation of the Book of Revelation (Baker, 1940), p. 106.

^{xi} William Barclay, Revelation: Volume 2 (Westminster Press, 1976), p. 12.

^{xii} Cleon Rogers Jr. and Cleon Rogers III, The New Linguistic and Exegetical Key to the Greek New Testament (Zondervan, 1998), p. 627.

^{xiii} Ibid.

^{xiv} Randy Alcorn, In Light of Eternity (Waterbrook, 1999), p. 87.

^{xv} Robert L. Thomas, Revelation: Volume 2 (Moody Press, 1995), p. 447.

^{xvi} Ibid., p. 479.

^{xvii} Randy Alcorn, Heaven (Tyndale, 2004), p. 260.

^{xviii} Ibid., p. 261.