

As we move to the tribulation portion of Revelation, we will inevitably disagree on interpretation. That is because it is written as apocalyptic literature. Numbers mentioned can be symbolic, literal, or both. Certain words are symbolic and may refer to other Scripture. Predictions may have multiple fulfillments and an ultimate fulfillment. Disagreeing on the details is not a problem as long as we agree on the overall theme of Christ in control, judging the wicked, and reigning forever. John Stott wrote, *“Underlying every prophecy is the reality of God’s hand in history. Predictions are not designed to satisfy human curiosity about the future but to remind us of who is in control.”*

My own interpretation of Revelation has changed over time. I am glad I did not meet someone who was like myself years ago, because I was so dogmatic about being right and everyone else wrong. That was me, until my mentor asked me what difference it made in how I live today. Then I realized I was majoring on the minor issues. Whatever our understanding of the passage is, it should add to the zeal with which we serve our Lord and our confidence in His goodness and plan for us.

The first five chapters were an introduction to bring us to the subject of the rest of the book, the opening of the seals. We have seen that Jesus is worthy to open the seals because He has made a way for the grace and love of God to be satisfied which then opened the way for justice and wrath to be satisfied as well. The attributes of God must balance like the four living creatures around the throne, a gyroscope perfectly balanced in holiness.

*<sup>1</sup> Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, “Come!”* Revelation 6:1 Four is a number that represents universality. Those four living creatures around the throne represent the praise of all redeemed. That is the direction Revelation is headed. We are now looking at the first four seals which release the four horsemen of judgment that represent the universality of suffering that humanity experiences.

When the Lamb opened the first seal the thundering voice of one of those four living creatures said, "Come!" One manuscript has the command as a double imperative, "Come and see!" That would incline us to think he was calling to John. But the more reliable manuscripts have it as a single imperative, "Come" which would imply a call to the horseman as is evidenced when each comes forth. Since John does not seem to go anywhere, the call is to the horsemen.

This chapter seems to closely follow the flow of Matthew 24. It is very likely that John would have had a copy of the Gospel of Matthew by that time in history. When I come to Scripture, I attempt to set aside all of man’s doctrines and simply ask myself what the context is and what is the author saying to his audience. So let us start by looking at the flow of the book to this point. First, we see that God the Father, the Son, and the Holy Spirit are giving to John a revelation of the glorified Christ (1:4,5<sup>i</sup>). He instructs John to write a letter to each of the seven churches in Asia which are to be read and kept by all (1:11<sup>ii</sup>). After those letters John is called to the throne room of heaven (4:1<sup>iii</sup>). We are given a glimpse of the throne and the four living creatures. The dilemma of who will open the sealed scroll is presented. The Lamb that looks like it was slain comes forth and is pronounced worthy (5:6<sup>iv</sup>). Heaven erupts in a crescendo of praise at the coronation of the Lamb. And now in this chapter the seals are being opened one by

one. A scroll would need all the seals to be opened for it to be unrolled and read, but as each seal is opened something takes place. I cannot tell if this happens right after the ascension or at a future time. The text does not tell us, but Matthew 24 gives us a clue.

The first chapter tells us John is to write the things that he has seen, and that are and those that are to take place after this (1:19). After chapters 4 and 5 that seem to be the throne room coronation of Jesus, He begins opening the seals. While some see this event taking place at the beginning of the last seven years referred to as the tribulation, there is nothing yet introducing the period of tribulation and the scroll remains closed until the seventh seal is opened. If we follow the pattern of Matthew 24, the four horses and their riders that are about to be introduced may be a parallel to Matthew 24:5-14. <sup>5</sup> *For many will come in my name, saying, 'I am the Christ,' and they will lead many astray.* <sup>6</sup> *And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet.* <sup>7</sup> *For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.* <sup>8</sup> *All these are but the beginning of the birth pains.* <sup>9</sup> *"Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake.* <sup>10</sup> *And then many will fall away and betray one another and hate one another.* <sup>11</sup> *And many false prophets will arise and lead many astray.* <sup>12</sup> *And because lawlessness will be increased, the love of many will grow cold.* <sup>13</sup> *But the one who endures to the end will be saved.* <sup>14</sup> *And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.* As we go over the four horses, I will point out the parallels. I do not believe John is using Matthew for his own apocalyptic version. He is writing what he saw as the first chapter told us several times (1:11,19<sup>v</sup>). It parallels Matthew 24 because it has the same author, King Jesus! It also has parallels to Zechariah and Ezekiel because Jesus inspired those prophets as well.

<sup>2</sup> *And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.* Revelation 6:2 Who is this on the white horse? Some say it is Jesus, the church, or the gospel because He is on a white horse and goes out to make war. This is the description of Jesus in chapter 19 verse 11<sup>vi</sup>. The white represents purity, the bow the conquering power of the gospel, the crown His authority given after the ascension (Psalm 45:3-5<sup>vii</sup>). Jesus is said to conquer three other times in the book, and white is mentioned 14 times, always in relationship to something holy.

However, other commentators believe this is the antichrist spirit that tries to stop the spread of the gospel. They would say the white is pretending to be a counterfeit Christ which parallels Matthew 24:11<sup>viii</sup> warning about false prophets. Revelation 12-13 also declare the antichrist to be an imitation of Christ. They would argue that a seraph would not order Jesus to "Come!" But in 14:14,15<sup>ix</sup> Jesus is commanded by an angel to act. They point to the antichrist conquest of the saints in 11:7<sup>x</sup> and 13:7<sup>xi</sup>. The parallel horses in Zechariah are all evil horses and riders according to Jewish interpretation. The four trumpets and bowls that follow are a group of like kind, so they interpret these four as a like kind. You can see how each side has a reason in Scripture for their conviction. My opinion is that the antichrist spirit fits the context and Matthew 24 pattern better. The three horses that follow are all destructive and causing death. We also see throughout Revelation Satan counterfeiting what Jesus does, such as marking his followers.

Certainly, both forces have been at work since Pentecost. The gates of hell cannot prevent the invasion of the gospel, but the forces of hell can certainly sow chaos and destruction resulting in a judgment on unbelievers along with persecution of believers. This serves to purify the lives of true believers.

Another interpretation is that it had a historical basis. White would represent victory. The triumphal marches had the leader on a white stallion. Could this symbolize the forces that brought down the Roman empire which was persecuting the believers? Parthians favorite weapon was the bow, and unlike Romans, their rulers wore crowns. Parthian coins pictured a rider with a bow and a crown on his head. The four horses in Zechariah are sent throughout the world and bring back a message that all is at rest (Zechariah 1:11<sup>xiii</sup>). The Persians had dealt harshly with Babylon as Babylon had dealt harshly with Jerusalem. It was time for the restoration of the temple and the city of Jerusalem. The parallel is that it was time for the completion of the bride. The living stones were being gathered and sanctified by trials.

Which of these was the intended message to the readers? Perhaps any of them would have spoken to the church at the end of the first century and encouraged them to endure. The message should encourage us to do the same. The next horses that are sent out speak to the results of this spiritual battle.

*<sup>3</sup> When he opened the second seal, I heard the second living creature say, "Come!" <sup>4</sup> And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.*

Revelation 6:3,4) Most interpreters agree that this red horse and rider with a sword represent war. It is made clear by him being permitted to take peace from the earth. War fills man's history. The peace of Rome had lasted for some time, but challenges to Rome would increase as Rome declined. If the white horse represents Parthian warriors going out to conquer it would be natural to have them followed by war. Perhaps the sword implies other forces will follow once Rome is weakened.

In the parallel with Matthew 24:6-8<sup>xiii</sup>, Jesus said there would be wars and rumors of wars, but the end is not yet. World War One and Two had death totals like the world had never seen (20 and 75 million). We see the red horse even now as so many thousands have died in the Russian Ukraine war. And thousands have died in the Israel conflict with Hamas which is threatening to escalate into a war with Iran.

War is often fought because of greed. But God uses the sin of man to bring His judgment on nations that are deserving of it. He also works through the fear brought on by war to turn hearts to consider their relationship with God. In the World Wars it was often said that there are no atheists in a foxhole. When the bombs are exploding and the bullets are flying and we may meet our Maker at any moment, our prayers get serious (Matthew 10:34<sup>xiv</sup>).

We should note that the command for these evil forces to go forth are coming from the throne of God through a cherub. That means the judgments they bring are decreed by God. The word "slain" or more correctly "slaughter" is used six more times in Revelation to refer to the death of the saints, as is the case in most New Testament uses (5:6<sup>xv</sup>, 9<sup>xvi</sup>, 12<sup>xvii</sup>; 6:9<sup>xviii</sup>; 13:8<sup>xix</sup>; 18:24<sup>xx</sup>). When the righteous perish with the wicked, it is their graduation to glory. We should not see it as evil prevailing, but rather that God is bringing them home from the suffering in this life or in some cases before they might be drawn into sin. Just as we see in the book of Job, evil is on a leash (Job 1:12<sup>xxi</sup>). Evil

forces can only do what God will ultimately use for His glory whether in judgment or leading to salvation. We see temporary pain and tragedy through the lens of this short life. We must remember that for the believer, every tear will be wiped away by Jesus' own hand (7:17<sup>xxii</sup>). We would like to understand why God allows what He does, but in many cases, we must simply trust (Lamentation 3:12<sup>xxiii</sup>).

*<sup>5</sup> When he opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand. <sup>6</sup> And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!"* Revelation 6:5,6 The black horse appears to be scarcity of food. It usually follows war. In verse six the voice is from the midst of the throne, indicating Christ. Again, we see that all these things are not only allowed but directed by God. During times of famine, grain would be rationed according to weight. Prices of grain would soar while luxuries like oil and wine were devalued as people sold them to buy enough to stave off starvation. Daily wages would drop even as more money was needed to buy the same amount of food, compounding the problem. These prices are about 8 to 16 times what was normal for Rome at the time. I think of people today buying gold in case of calamity, but you cannot eat gold and it means nothing to people who are desperate for food. It may help to fight inflation but that is only if you survive.

While this is severe, it is limited. The poverty Christians would experience may be one implication of the passage. The promise in the next chapter is that in the kingdom of heaven they will no longer hunger or thirst (7:16<sup>xxiv</sup>).

*<sup>7</sup> When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" <sup>8</sup> And I looked, and behold, a pale horse! And its rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth.* Revelation 6:7,8 The pale horse carries the rider named Death. The grave followed him. One fourth of the world would experience war and the resulting famine and pestilence. Beasts of war and famine are outdone by the beasts of pestilence that followed. God will be just. Asia Minor would experience this over and over. *Jewish tradition more explicitly identifies the "beasts" with cosmic evil and especially with the wicked empires of the earth, which oppress God's people.*<sup>xxv</sup> Jewish extrabiblical writing often refers to kingdoms as evil beasts. This is probably drawn from Daniel's vision of kingdoms as beasts (Daniel 7:23<sup>xxvi</sup>).

Those who oppress God's people will face God's wrath. I have witnessed it many times. Often it is the consequence of surrendering to the flesh which is never satisfied until it destroys itself on its lusts. I have witnessed swift physical affliction when people try to stand in the way of God's direction. And I have watched with great sadness the slow and sad decline of those who compromise with the world and refuse to return to their first love. God's love is sometimes expressed in discipline to turn us back (Hebrews 12:5,6<sup>xxvii</sup>). But this passage includes divine justice on those who persecute the messengers of God. This message of the fourth seal gives the persecuted church assurance that God would not leave evil unanswered. We can see a parallel in Hosea 13:8<sup>xxviii</sup>, 14<sup>xxix</sup> as death and Hades and beasts of the field are used to judge wayward Israel before He redeems them.

Pestilence is only mentioned in Luke's version of the Olivet discourse (Luke 21:11<sup>xxx</sup>). Having recently dealt with Covid, we now know how easily a pestilence could kill a fourth of the earth. The WHO is already planning on a global response to the next pandemic, and it is the same failed tactics used during Covid. It will be an example of the pale horse going forth at God's command. It has been riding through history since the time of Christ, from the bubonic plague to the Spanish influenza. Who knows what will be next (pun intended). But we need not fear. If we are in Christ, whether we live or die is in His hands, and we do know that He knows the best time to take us home.

These four judgments are seen in Ezekiel 5:12<sup>xxxix</sup>, 16,17<sup>xxxix</sup>, weighed out on a scale, and each fall on a fourth part of Israel. The Ezekiel passage even describes their judgment as a sword and arrows. Again, we see the same author, Jesus, using the same language.

I look at our world and especially our own nation and wonder how things could have gotten so crazy so fast. So much of what is happening and decisions that have been made to the detriment of the people who voted the decision makers into office baffles me. Then they re-elect them and I am dumbstruck. I finally concluded that it is all spiritual. The energy put into destroying the family unit, the lies and coordinated deceptions around elections, the defunding of police along with releasing criminals without bail, and the open border all just makes no sense, unless you see it from a spiritual perspective. What this revelation is showing us is that God not only permits this, but He allows the powers of darkness to do what they already desire to do. **Jesus holds the keys to death and hell, and he sends them out with the fourth horseman!**

What we must understand is this life is so short and suffering is so brief. God sends calamity to judge the wicked and to purify the believers' lives. Our greatest times of spiritual growth often come through hardship. The greatest victory the world has ever seen came through the torture and death of our Savior. While the disciples looked on and were crushed by the sight of their Savior on the cross, they did not realize He was doing what He came to do. He was saving their souls and the souls of all who would come to Christ by faith. Do we now think that everything should be a walk in the park?

The Lord used the imagery of the Parthian warrior because it was the Parthians who defeated Babylon. So much of this book is about the judgment upon Babylon the great that represents this fallen world's system directed by Satan. So, when God sends forth the evil horsemen, He is sending evil to fight evil. Satan would like nothing more than for everyone to happily serve sin like a slave while thinking they are satisfied. But in comes the horsemen sowing dissatisfaction and the judgments of God.

It reminds me of the days before the crucifixion. Everyone was praising Jesus. It looked like He would usher in His kingdom. But in come the horsemen and He is brutally beaten and nailed to a cross. In what the forces of evil thought was their victory was their judgment and ultimate defeat. And what happened to the disciples. They were empowered to witness until they were martyred (Acts 1:8<sup>xxxiii</sup>). And by all accounts, martyrdom advances the kingdom of God as others witness their faith (Acts 14:22<sup>xxxiv</sup>).

We would like to think that Jesus died for us so that we do not have to suffer and deal with the sins of fallen man and God's judgment upon nations. That was not the experience of the prophets (Matthew 5:11,12<sup>xxxv</sup>). Do we fear him who can kill the body or the One who can cast body and soul into hell (Luke 12:4,5<sup>xxxvi</sup>)? Is our heart fixed on comfort and pleasure, or on the One who suffered and died for our eternal security? It

comes down to a line from the Sermon on the Mount. Where is your treasure? That is where your heart is (Matthew 6:21<sup>xxxvii</sup>). If it is in this world and what it offers, you are going to continually be disappointed. The only lasting peace and satisfaction is found when your treasure is Jesus. I am not saying Jesus cannot protect and keep us safe as He did for the Philadelphian church. We will see that too later in Revelation.

Our takeaway should be that God is in control. What looks like disaster is God giving evil a little more leash to hang itself. No matter how disastrous things appear, we can be at peace knowing we have nothing to fear. We may not be comfortable and may have to suffer for a time, but we are in Almighty God's hands. That is the safest place!

#### Questions:

- 1 Who will appreciate the message or the horsemen?
- 2 Who orders "Come!"? Significance?
- 3 What is the parallel passage in the Gospels?
- 4 What indicates the horses are presently active?
- 5 Who rides the white horse? Defend it from Scripture.
- 6 What should the church take from his activity?
- 7 What is the role of the second horse?
- 8 What is the role of the third horse?
- 9 How does the fourth horse sum up the previous three?
- 10 How do these horses shape our attitude toward this life?

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**i Revelation 1:4-5 (ESV)**

<sup>4</sup> John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, <sup>5</sup> and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood

**ii Revelation 1:11 (ESV)**

<sup>11</sup> saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

**iii Revelation 4:1 (ESV)**

<sup>1</sup> After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up here, and I will show you what must take place after this."

**iv Revelation 5:6 (ESV)**

<sup>6</sup> And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

**v Revelation 1:19 (ESV)**

<sup>19</sup> Write therefore the things that you have seen, those that are and those that are to take place after this.

**vi Revelation 19:11 (ESV)**

<sup>11</sup> Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.

**vii Psalm 45:3-5 (ESV)**

<sup>3</sup> Gird your sword on your thigh, O mighty one, in your splendor and majesty! <sup>4</sup> In your majesty ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds!

<sup>5</sup> Your arrows are sharp in the heart of the king's enemies; the peoples fall under you.

**viii Matthew 24:11 (ESV)**

<sup>11</sup> And many false prophets will arise and lead many astray.

**ix Revelation 14:14-15 (ESV)**

<sup>14</sup> Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand. <sup>15</sup> And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe."

**x Revelation 11:7 (ESV)**

<sup>7</sup> And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,

**xi Revelation 13:7 (ESV)**

<sup>7</sup> Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation,

**xii Zechariah 1:11 (ESV)**

<sup>11</sup> And they answered the angel of the LORD who was standing among the myrtle trees, and said, 'We have patrolled the earth, and behold, all the earth remains at rest.'

**xiii Matthew 24:6-8 (ESV)**

<sup>6</sup> And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. <sup>8</sup> All these are but the beginning of the birth pains.

**xiv Matthew 10:34 (ESV)**

<sup>34</sup> "Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword.

**xv Revelation 5:6 (ESV)**

<sup>6</sup> And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

**xvi Revelation 5:9 (ESV)**

<sup>9</sup> And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,

**xvii Revelation 5:12 (ESV)**

<sup>12</sup> saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"

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<sup>xviii</sup> **Revelation 6:9 (ESV)**

<sup>9</sup> When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne.

<sup>xix</sup> **Revelation 13:8 (ESV)**

<sup>8</sup> and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.

<sup>xx</sup> **Revelation 18:24 (ESV)**

<sup>24</sup> And in her was found the blood of prophets and of saints, and of all who have been slain on earth.”

<sup>xxi</sup> **Job 1:12 (ESV)**

<sup>12</sup> And the LORD said to Satan, “Behold, all that he has is in your hand. Only against him do not stretch out your hand.” So Satan went out from the presence of the LORD.

<sup>xxii</sup> **Revelation 7:17 (ESV)**

<sup>17</sup> For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes.”

<sup>xxiii</sup> **Lamentations 3:12 (ESV)**

<sup>12</sup> he bent his bow and set me as a target for his arrow.

<sup>xxiv</sup> **Revelation 7:16 (ESV)**

<sup>16</sup> They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat.

<sup>xxv</sup> G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Carlisle, Cumbria: W.B. Eerdmans; Paternoster Press, 1999), 386.

<sup>xxvi</sup> **Daniel 7:23 (ESV)**

<sup>23</sup> “Thus he said: ‘As for the fourth beast, there shall be a fourth kingdom on earth, which shall be different from all the kingdoms, and it shall devour the whole earth, and trample it down, and break it to pieces.

<sup>xxvii</sup> **Hebrews 12:5-6 (ESV)**

<sup>5</sup> And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. <sup>6</sup> For the Lord disciplines the one he loves, and chastises every son whom he receives.”

<sup>xxviii</sup> **Hosea 13:8 (ESV)**

<sup>8</sup> I will fall upon them like a bear robbed of her cubs; I will tear open their breast, and there I will devour them like a lion, as a wild beast would rip them open.

<sup>xxix</sup> **Hosea 13:14 (ESV)**

<sup>14</sup> Shall I ransom them from the power of Sheol? Shall I redeem them from Death? O Death, where are your plagues? O Sheol, where is your sting? Compassion is hidden from my eyes.

<sup>xxx</sup> **Luke 21:11 (ESV)**

<sup>11</sup> There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven.

<sup>xxxi</sup> **Ezekiel 5:12 (ESV)**

<sup>12</sup> A third part of you shall die of pestilence and be consumed with famine in your midst; a third part shall fall by the sword all around you; and a third part I will scatter to all the winds and will unsheathe the sword after them.

<sup>xxxii</sup> **Ezekiel 5:16-17 (ESV)**

<sup>16</sup> when I send against you the deadly arrows of famine, arrows for destruction, which I will send to destroy you, and when I bring more and more famine upon you and break your supply of bread. <sup>17</sup> I will send famine and wild beasts against you, and they will rob you of your children. Pestilence and blood shall pass through you, and I will bring the sword upon you. I am the LORD; I have spoken.”

<sup>xxxiii</sup> **Acts 1:8 (ESV)**

<sup>8</sup> But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

<sup>xxxiv</sup> **Acts 14:22 (ESV)**

<sup>22</sup> strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.

<sup>xxxv</sup> **Matthew 5:11-12 (ESV)**

<sup>11</sup> “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

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<sup>xxxvi</sup> **Luke 12:4-5 (ESV)**

<sup>4</sup> "I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do.

<sup>5</sup> But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him!

<sup>xxxvii</sup> **Matthew 6:21 (ESV)**

<sup>21</sup> For where your treasure is, there your heart will be also.