

(Revelation - Part 10): The Four Horsemen of the Apocalypse

by A.W. Tozer

A.W. Tozer argues that the world will not get better, but will instead experience periods of lucid moments, and that the Antichrist will come to the world, promising peace and unity, but ultimately leading people away from God.

Duration: 45:12

Topics: "Book Of Revelation"

Description

In this sermon, the preacher discusses the four horsemen mentioned in the Bible's book of Revelation. He emphasizes that there is a hope for a peaceful world, but acknowledges that it is a vain hope given the current state of the world. The preacher also highlights the excitement and anticipation of the heavenly seer in the book of Revelation. He mentions that the book in the seer's vision represents the title deed to the world and the question of who owns it. The preacher concludes by noting that God is patient and waiting, while the four horsemen are eager to ride forth but have had to wait.

Transcript

Now, tonight, in the Book of Revelation, 6th chapter, I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. Incidentally, the word come and see, the word come and see, come is the word, not come and see, but come, if you will look at any version. And I saw and behold a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer.

And when he had opened the second seal, I heard the second beast say, Come. And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another. And there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast say, Come. And I beheld and lo, a black horse. He that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine. When he had opened the fourth seal, I heard the voice of the fourth beast say, Come. And I looked and behold a pale horse, and his

name that sat on him was Death, and Hell followed with him.

And power was given unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beasts of the earth. Now, there is what the Bible tells us about the four horsemen that have become so celebrated and so often mentioned throughout the world. Let me begin by saying to you that there is a hope.

We all have it. Hope springs eternal, said the poet. There is a hope, and it's a pitiful vain hope, and yet it's a hope that I do not blame anybody for having it all.

It is the hope that the earth will be yet a good place to live, a place of peace. Somehow we'll get everything untangled, and that we'll find the secret of how to bring peace to this poor distraught world of ours, to destroy that cold war and end the controversies between nations, stop the assassinations and the threats, and have peace throughout the world. Do you know what we have done, my brothers and sisters? We have elected to office good men, or at least men of ability, and then we have given them a commission that they can't fulfill.

Nobody can. If you were to raise from the dead Julius Caesar and Hannibal and George Washington and Gladstone, and you could just take your pick among the great men of all nations of the world and put them in office, they wouldn't do a very much better job than is being done now, because we are expecting of our elected officials the performance of duties and work which they simply cannot perform. The only thing I blame them for is lying about it to get elected.

If they were honest they would say, if you elect me I'll go to Ottawa or Washington or wherever it is, and I will do the best I can, but if the thing blows up in our face, don't look at me, because things are worse than you think they are. I'd vote for a man like that just on general principle, at least he would be honest. But they are always telling us that if we elect them, and they have a hope that it will be so, maybe I'm too harsh when I say they are lying about it.

I think maybe that they hypnotize themselves into thinking that it's true, that if they get elected that they will bring this world into a state of peace. They have certain phrases, one is lasting peace. There hasn't been a political speech made now since the close of the Second World War that hasn't ended with a promise, that if everybody would do what the Speaker said there would be lasting peace among men.

Then they also would like, we'd like to believe that this will be a place of universal health, that somehow we'll lick this thing of getting sick. And we'll just lick it, we'll do it somehow or other, if we just get enough money for the Heart Fund and the TB Fund and the Polio Fund and the Heart Artery Fund and all the different funds, we'll finally just lick this whole problem. And you know my sympathies are with them and I wish I believed it and I wish I could believe it.

And then they say the social and economic problems will be solved and this will be a social and economic paradise after a while, just after a while. And there will be religious unity and there won't be one church here and one across the street, but there will be one larger church and we'll use the other for a playground for healthy, bright children and save the overhead. Well now, all of that sounds good and I say this is the vain hope, this is the hope of the dying child who talks pitifully to its parents about what it'll do when it gets well and they look at each other and fight back the tears, they know it'll not get well and it doesn't know it and they're not going to tell it.

And anybody who stands up and says what I'm saying tonight and I'm going to say, can't be a popular man, he just cannot be. I'd like to be popular for 20 minutes sometime to see how it feels. But if you're on the side of the Lord you can't be popular, you just can't be for the simple reason that he wasn't and as he is so are we in this world.

And if I got popular I suppose I'd be repenting in sackcloth and ashes, for so did they do to the false prophets before us. But we might as well face up to some facts, ladies and gentlemen, and we might as well face them and build them into our thinking and begin to allow them to become a part of our total philosophy of life and religion, that this world will not get better. Now it may for a little while get better.

A great fellow by the name of Sam Rayburn was lying as you know at the point of death, and I said to my wife, well, Mr. Sam is in a coma and he's probably gone. But the next day I heard on the radio that he had rallied and was on his way back. Well, I suppose he knew people and could talk to people again.

Well, he's 80-some years old, or nearly 80, or maybe past 80, or about 80, and he has cancer throughout his entire body, and added to that he had pneumonia. And I naturally thought that would be the end, but it wasn't the end, and he's now rallied so he knows people. But who in his right mind would imagine an 80-year-old man with cancer throughout his entire body and pneumonia could last much longer? And yet he has periods when he knows people, feels better and can talk.

So it is with the world. We might as well face up to it that the old world has had its mortal wound and we're not going to get better. We may for a little while do better.

When I grew up as a lad I remember there hadn't been a war for a long time. There hadn't been a real war since the Spanish-American War, which wasn't too serious a war. And then not until 1914 was there any war.

There was about 16 years of peace there. And the patient woke up and knew people and talked again, and his temperature went down and his friends said, well, we think maybe the world is going to get better. But in 1914 it blew up.

And then after it was finished in 1918, all the writers and preachers, I regret to say, and everybody nearly began to say, well, now we've outlawed war, we can't have war anymore, there won't be any. And there wasn't any until 1939. And then it blew up in our face again.

And after we had fought our way through that in blood and tears, the poor old world, and come out of it, and there had been two surrenders over there, one in Europe and one in the Far East, we said, well, this should be it. And now you're hearing the same language and the same reports and the same threats and the same warnings and the same backings away and the same people saying, you can't bluff us, and then being bluffed. Same thing happening now.

And I recognize it, I can smell that thing, because I remember two wars, two world wars, not to mention that police trouble that Truman said we had in Korea. And one of my boys limps around on a cane and will for the rest of his life, an athletic boy that he was, but now limping around because of that police action. These things are, and the world is not going to get better, it's just going to have lucid moments.

It's going to have times when things aren't as bad as they are at other times. And that's about all that can be said about the world, and we might as well face up to it. And we might as well face up to it that regardless of what the teachers say, from the kindergarten to PhDs, that we're not going to have a true

world brotherhood.

Nobody loves dear old Bobby Burns better than I do, but when he talks about when will brothers be for all that and all that, he's just talking good Scots nonsense, or good Burns nonsense, because certainly the Scots people know better. But there will be no world brotherhood, it can't be, my brethren, because the scriptures teach otherwise, and war will not be abolished. We imagine that war is going to be abolished.

Now, all this is preliminary to the sermon, and it will come later, if I hold out. But in Jeremiah 26, here's what God says, verse 25, and I'm sure I have it here, verse 25 it must be, verse 26, And therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword that I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then thou shalt say, Thus saith the Lord, ye shall certainly drink.

For lo, I begin to bring evil on the city which is called by my name, and shall ye be utterly unpunished, he says to the nations of the world. Ye shall not be unpunished, for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Nor shall they come even to the ends of the earth, for the Lord hath a controversy with the nations.

He will plead with all flesh, he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. And they shall not be lamented neither gathered, saith the Lord.

Matthew 24, our Lord tells us that there shall be wars, and rumors of wars, and nations shall rise against nations, and kingdom against kingdom, till the end comes. I wish I could speak otherwise. I'd very much like to speak otherwise.

I'd like to join the company of people who have eyes and see not, and ears and hear not. It would be more comfortable. But I've chosen a long time ago to know the truth even if it doesn't make me comfortable.

And now in this sixth chapter of Revelation, here I notice the excitement of the heavenly in the fifth chapter, the excitement of the heavenly seers, the intense interest, the eager expectation, the fear and the hope, and the ecstatic worship. And the lion who became a lamb stepped forward and received the book. And I said last Sunday night that that book was the title deed to the world, and that the problem in that fifth chapter of Revelation is who owns the world? To whom does the world belong? And if you know anything about political history, or economic history, or the history of various social philosophies, you know that they've had various opinions.

They're saying now that the world belongs to the worker. That's how Russia is getting its great hold over the masses. They say the world belongs to the worker.

And Plato said the world belonged to the thinker, and some say the world belongs to the geniuses, and so it goes. The world belongs to this class or to that class. But God is revealing now in Revelation 6 who it is the world belongs to.

And it is found that it belongs to the one who is worthy and can prove by opening the seals. And they searched everywhere for somebody that could take the book and open the seals, which would be the proof that the world belonged to that man. They couldn't find anybody in heaven, earth, or hell.

They searched everywhere, and at last the Lamb rose. The Lamb of the tribe of Judah rose, and they burst into acclamation and ecstatic worship, and they said, The Lamb which is in the midst of the throne, he is worthy. Now he takes the book, and when he takes the book, one of the four creatures says, Come.

Not come and see, but come. Come and see was spoken to John, but it's been carried over to the sixth chapter, but it's come, as you will note if you know the original. But the mighty creature in the midst of the throne, full of eyes and with a voice like thunder, says, Come.

And to whom is this addressed? Who is he talking to now? Not talking to John anymore because John faded out of the picture. He's not talking to the Lamb because it's a come. I'll tell you the one to whom he is talking.

They are waiting for horses, and he says, Come, these four horsemen of the revelation. The hour had come to them to gallop forth, and long they had been waiting now, waiting, waiting. The scripture says that patience is one of the fruits of the Spirit, and I have learned not too long ago that patience means power to wait.

That's a good definition of patience, power to wait. That's something that I have as little of as any man that I know, power to wait. If either I don't want to do it or I want to do it right now, to have to wait around has always been to me a source of terrible embarrassment and irritation.

But the great God Almighty, who has all eternity to work in, is able to wait. You and I, with our creature impatience, we cry to God, O God, how long, how long? And God says, in effect, Why be in such a hurry? I've got eternity, and you have eternity in your heart, and you've got eternity, so why get all excited and overheated about this? God is waiting. These four horses are chomping the bit, and the four horsemen are waiting to ride forth, but they've had to wait, and they've had to wait a long time.

And because they've waited a long time, generation after generation of Christians has risen and has believed that the Lord was going to come right now. And then he didn't come, and they were discouraged, and some turned away from this faith and said, Well, he didn't come, and he won't come. Peter said they'd be like that.

He said there'd be those saying, Where's the promise? What's happened to the promise of his coming? Well, they don't have the power to wait. But God has the power to wait, and so he's waited a long time. Who are these horsemen? Let's just notice them briefly here.

The white horse rides out, and among the Bible teachers that I know, there are two opposing views, strangely enough, who this white horse is and who sits upon this white horse. Some say it's Christ, but I can't possibly see how that can be in this context. The white horse carries antichrist, not Christ, conquering by duplicity.

I tell you, I wish that there was somewhere where you could go and say, Now, here, everything is safe. If I take this position, there will be no trouble from here on. Nobody will bother me, I'll just wait around until the consummation of all things.

But let me tell you that whatever position you take about anything anywhere, the Devil isn't going to let you alone. We talk about unity and brotherhood and peace, and now you can do one of two things about it. You can turn away from it, or you can accept it, or you can do a third thing.

You can say, As much as I should like to see unity among all nations, and as much as I should like to see brotherhood among nations, and as much as I should like to see a lasting, just peace on the earth, as much as I should like to see one religion in which all men fall down to worship Jesus, as much as I should like to see mutual security and tolerance in one world, I cannot accept it and do not believe in it. So instead of being sour, you are to turn the other way and not be sour about it, but not accept. You see, the Antichrist and all of his forces, when they want to put something across, they say, Oh, but you've got to love everybody.

Mustn't you love everybody? And while you're busy loving everybody, they steal your back teeth. While you're busy loving everybody, they take over and run the world. That's one of the commonest, cheapest little tricks.

I can tell the sound of it no matter where I hear it. When they say, Coexistence, coexistence, look out brother, they're putting you to sleep so they can take over something. Coexistence, and when the liberals and the unbelievers and the what have you say, unity, brotherhood and love, the man of love came to the world at Christmas time amid jingled bells and jolliness.

And the man of love, they say, let's all love everybody. And while you're busy loving them, they're busy teaching your kids in college that Moses didn't write the Pentateuch, God didn't create the heaven and the earth, there was no Adam and there was no Eve, there was no fall of man, that Moses didn't lead Israel across the Red Sea, that the story of Jonah is the myth that the whale never swallowed him, that Christ did not rise from the dead, that he was not born of a Virgin Mary, but the son of a German soldier and a woman who wasn't any better than she should have been. You say this sounds blasphemous.

It's blasphemous, all right, but it's taught by men from the pulpit in the name of love everybody and greet each other with a holy kiss. Well, I don't want to hurt anybody, and I want to be nice, as nice as I can be, but I'm not going to be taken in. As soon as you start getting taken in, you're opening yourself for that vicious, evil one to be called Antichrist.

Strange, isn't it? Nobody talks about the Antichrist anymore except worldly men. Preachers don't talk about him because they talked about him a lot and knew so much about him, and then he kind of let them down. Men didn't come when they thought they would, and now we're ashamed to talk about him at all.

Well, I'm not. I believe the Antichrist is coming. I think he's coming to the world.

I don't know when he's coming or how he's coming, but when I hear Father John over there saying that he wants to open his arms and that all of us should return to the true church, I'm hearing the voice. I don't say he's Antichrist, but I say that he's a front-runner and that if we listen to him, it will be Antichrist before long. So let's thank God for every bit of unity there is and all the brotherhood there is, but the Antichrist will rule by duplicity, and he'll use every technique possible.

Did you ever stop to think that we are now in a position to make everybody think exactly like everybody else? And they do. A woman gets a certain haircut, and Dorothy Calgillan writes about it in her column, and every other woman on the continent has it, whether she'd become one or not. One woman gets a hat that looks like a flower pot on its way out, and every other woman gets one, too, because it's radio, newspapers, magazines, television and all the rest.

So we are in a position now to change everybody overnight into what we want them to be by psychological conditioning, by advertising and slick publicity buildup. That's the Antichrist's technique he's going to use. He's going to promise economic prosperity and perhaps get it for a while.

There never has been a dictator come to the world yet that didn't make the railroad run on time, if there were any railroads, and that didn't put a dollar or two in the pocket of the people that he's leading, and one finally going to put in change. I got a funny letter the other day. I answered it today, that is, I talked on to a little affair, and the letter will go out tomorrow, maybe.

But anyway, this fellow wrote me, he said, Dear Brother, now please remember that I want to be respectful and that this is no intention of opposing you in any way. I don't know who he thought I was, but he wanted to reassure me in a whole page that he loved the very sight of me and that I was nice and that he wasn't opposing me. But he said, How could you write what you wrote about Franklin D. Roosevelt when you said what you said about him? Don't you think that you ought to open your magazine for equal space for somebody else? Well, the answer is, of course, no.

All I said about Franklin D. Roosevelt was he was not a common man. I said he was an uncommon man. And of course he was an uncommon man.

Any Joe down the street here couldn't have done what he did. He was a common man, an uncommon man, and he knew how to lead the common man. And I said, wouldn't I, in my answer, wouldn't it be too bad if I, in my God-given message, got over on to the side of one political party or another? I wouldn't go over on to one political party or another.

But I would say, when I see a man that can elevate his cigarette a forty-five degrees angle and lean back and say, My friend, and conquer, so to speak, at least a part of the little part of the world and keep eating out of his hand for twelve years, he wasn't a common man. And I don't care whether he was a Democrat or a Republican or a Stradler, he wasn't a common man. So I suppose somebody will say that this is political.

There is nothing political about it, ladies and gentlemen. I'm just telling you there is one coming. God Almighty has told us he would come, and he has been prophesied all through the scriptures.

And he is going to head up the religious and political forces, and he is going to be diametrically opposed to the Lord Jesus Christ. You say, Is it Khrushchev? The answer is a positive, a resounding no, because Khrushchev is an atheist and this man is going to be religious. I don't know who it is.

Don't force me and hunt me up afterwards and say, Now tell me who is it? I don't know who it is. If I knew who it was, I would be wiser than I am now. But it could easily be that he has been born somewhere in the world and is now living and will come to prominence in that time.

And when he comes, he will come with duplicity, I say, and he will preach unity and brotherhood and peace and ecumenicity and one religion and mutual security, and he will preach alas and just in peace. And the Cold War will end and every man will be every other man's brother, but he will keep his gun on his hip anyhow. That's the Antichrist.

So he rides forth and he brings the world under his control. Wouldn't you like to have me stand here and tell you the day would soon be when the world would be a beautiful, safe place in which to live and we could look forward to our children and grandchildren and great-grandchildren occupying the beautiful

world without sickness, without war, without religious differences? If I told you that, I would be telling you a lie and I must face my judge sometime, and I am not going to lie about it. But there is going to be one who will come and tell them that, and he will be a very wonderful fellow and he will make them listen.

Then following him comes the Red Horse, and I heard another creature say, Come, and there went forth a Red Horse, and he carried war on his back. But you say, how could it be following hard on peace and prosperity and brotherhood and unity and one religion and security and tolerance and all the rest? How could there be war? Because Antichrist is not able to keep men from warring, he doesn't want to do it, so following hard on peace. When Mussolini came to power, you know what he did.

He brought poor old Italy out of her tailspin economically and everybody had money in his pocket, and then he started his war. Hitler came to power and the same thing happened, and so it goes and always has been, that you can only have prosperity by war and you can never have it any other way. This man who wrote me about Mr. F. D. R. said that it was he that got us out of the Depression.

Well, I wonder if this good man, God bless him, I was very nice to him in writing to him, because I don't want to have any controversy, particularly with any nice man like that who likes me. But I mentioned to him, I didn't mention to him, but could have, that the way we got out of the Depression was when war came, and always it will be so. And dear ladies and gentlemen, hear me say this now and make what you can out of it, that if tomorrow morning at nine o'clock there was an authentic and valid proclamation to go out from every capital city of the world, from Ottawa, from Washington, from Berlin, from Moscow, from every capital city of the world, an authentic and valid proclamation, that all wars were ended and all soldiers were being called home and all military power was over and we were going to disarm and not be able ever again to wage war, do you know what would follow it? One of the worst depressions in the history of the world would follow it.

The world is living on a war basis, and it is the billions we're spending around the world now for war and for to keep our soldiers and sailors and airmen going that gives us the economic prosperity that we have now. And the Antichrist will find that out. He'll find that you've got to fight in order to be prosperous.

Now, I don't believe in it, understand, but I'm just telling you what's here and telling you what history shows, and it's a simple fact, that if we were to call home suddenly all of the soldiers and sailors and marines and airmen and wax and waves and winds and everything, where would their jobs be falling? You know better. You know that prosperity that we're riding on now with all of this money we've got? War money and war prosperity. And if war ends and we disarm, what do we do with our men? I wish we might, and I'd take a chance on it by the grace of God, and I'd say somehow or other we could level her down, and I'd rather be hungry than to have a boy killed in battle.

I'd rather live in a humble house than have a big house than have it smashed with a bone. But it doesn't look as if you could take your choice. Following immediately upon the red horse, which is war, comes a black horse, which is famine.

And everybody knows how famine follows war. There's a dislocation of things, there are burnt-over areas, there are long seasons in which the men who would farm aren't farming, the men who would raise the cattle aren't raising them, and the people who would produce food can't produce it, and the factories are shut down or running at the poor lame pace. And pretty soon the great dislocated masses throughout the world begin to starve, and we have famine.

That's the black horse. And the fourth one is that pale horse which is called death. And the horrible part is that hell rides along behind pestilence, pestilence, and causes bacteriological warfare and natural warfare, along with pestilence and famine.

My dear friends, these things are out there, and you might as well face up to them. Now, some of you wish you'd stayed at home, because you wanted me to say something very encouraging, and I don't know how I'm going to say something encouraging when I don't see anything in the Bible to encourage us in our present godless way of living. I don't see any reason for why, or any valid reason for our saying, Cheer up, we're all going to be well, and all will be well for all that and all that.

All will not be well while I hear the chomping of the bits of those horses, and I see upon their backs those symbolic creatures riding out. You say they'll never ride over Canada. Yes, they will, and over the United States, and over England, and over Europe, and over Asia.

They will ride, all right. Today the world holds its breath, and the chance of the statesman is a just and lasting peace and prosperity and preservation of nations and all the rest. No sane man wants it otherwise.

No sane man wants war. God knows that men want the things that create war. Nobody wants to go to hell, but we want to live in a way that will send us to hell finally.

Nobody wants to go to jail, but men want to do things that finally put them in jail. And so there isn't a nation in the world, not a nation in the world, including Russia, that wants war. Not one.

No nation wants war, but they want things that lead to war. There is our problem. No Castro wants war.

No Khrushchev wants war. Certainly no Kennedy wants war. No Diesebaker wants war.

No Adenauer wants war. They don't want war, but certain evil men want things that lead to war. War there will be, and the four horsemen are waiting.

If you pray and read your Bible with reverence, you will hear the stamping of their hoofs as they wait to ride out in the history, and the world doesn't know it. And that's why I never can hear a political speech without cringing. Never.

Never can hear a political speech without cringing, because I know there are honest men making those speeches. I know there are good, well-intentioned men who are making those speeches, and I have no doubt, and I am naive enough to believe, that there are men today who would give their lives if they could. The Diesebakers and the Kennedys and the Adenauers and the rest of them, if they came to a flat showdown, would give their lives if they could save their children and their children's children from the horrors and hell that will be war.

But they can't, and they don't know how. The book of God has told us that there will ride out over the nations of the world these four creatures. And they wait, and men violate the holy laws of God.

I wish that somebody who is in a position to do it, I wish that somebody in a position to do it, would write a book or give a series of talks on this subject. I am not in a position to do it. I wish I could.

I've thought about it, and I've wondered if maybe I shouldn't write something about it and lean into the wind and take the abuse it would bring. But I wonder whether there's any justification, say, for air travel. I wonder if there's any justification for birth control.

I wonder if there's any justification for test tubes. I wonder if there's any justification for the atom or our use of the atom. I wonder if we can justify this thing that we're doing, these things that we're doing in the name of progress.

We've entered into the very holy place where life begins. And there, with our instruments and our stethoscopes and our microscopes, we have entered the holy place. And we pry into the secrets of God.

When over there under the grandstand where I've passed many times in the city of Chicago, Illinois, down in the midway where the great sprawling buildings of Chicago University lie, when certain brilliant men played with the secrets of God and discovered how you could release the energy that lay hidden in an atom, when they did it and rejoiced that they'd succeeded, they loosed the power in the world that could destroy the world. For the first time in the history of the world, they released the very central secret of matter. I wonder if there's any justification for it.

I doubt it. But what can you do about it now? It's out of the bottle and it's getting bigger all the time. Scientists don't know what they've done.

Politicians don't know what they're doing. And the common people don't know what the science and politicians have done. And so the common people settle it by seeking pleasure and living for themselves.

What somebody called pampered opulence, that's a good description of everybody except a small minority in Canada. Pampered opulence. We've got so much we don't know what to do with it.

And we throw out enough in our garbage every week to keep thousands of families in other parts of the world. Pampered opulence. Comfort and fun and entertainment.

While the world is falling apart, we're spending billions on fun. Back in the book of Amos, I'm nearly finished. Back in the book of Amos, there's a passage that always makes me, bothers me.

Woe to them that are these in Zion. Ye that put far away the evil day and cause the seed of violence to come nearer. That lie upon beds of ivory.

Stretch themselves upon their couches and eat the lambs out of the flock and the calves out of the stall. Chant to the sound of the vial and invent to themselves instruments of music. Drink wine in bowls and anoint themselves with the chief ointment.

But they are not grieved for the affliction of Joseph. There follows God's word, what he will do. I abhor the excellency of Jacob and hate his palaces.

Therefore will I deliver up the city with all that is therein. It shall come to pass if there remain ten men in one house, that they shall die. Dear brothers and sisters, this is no time for us who have our eyes open.

Whether you agree with every detail of this talk tonight doesn't mean that much. You have got to agree with the main point. Whether you agree with all of it doesn't matter, but that you do agree.

God Almighty has said nations should rise against nations, there should be wars everywhere throughout the world, and evil men should get worse and worse until the end, and love should wax cold, and the Church should backslide and become careless. That you can't deny, and there isn't any other interpretation for that. Here it is, nobody can deny it.

Details and symbols we may have different opinions on, but the main truth is here and you can't get around it. Into history, into the world soon, there will ride forth the white horse, the black horse, the red horse, the pale horse, and the seal will open, and they'll know in heaven and earth and hell that this world belongs not to men, but to Jesus Christ, the man who with his blood purchased the earth back to himself. In the meantime, men are doing the best they can, and we ought to pray every day, brothers.

We Christians ought to pray for those in authority. Whether you are of the same political party as your Prime Minister, I don't know nor care. You ought to pray for him every day.

I'm not of the same political persuasion as Jack Kennedy, but I must pray for him, I must pray for him. And I must pray for every man, every Premier, every Governor, every President, every man in authority throughout the whole world. We're sorry that things are in the mess they're in, and they're doing the best they can.

So it's not for us to criticize and condemn and hurl evil words against them. It's only for us to say that they're holding positions they're not big enough for, and nobody is, for the forces of history are piling up like a rock slide and sweeping down upon the human race. The race will not be exterminated, thank God, it will not be exterminated.

But if you imagine that you can continue to live at peace and pampered opulence, and without even remembering to pray for the poor dying world, then I can't see how you can be ready for the hour when our Lord shall call his people home. I think we ought to spend time in prayer, waiting before God, seeking him. I think we ought to drop off some things that we're doing that are perfectly normal and all right and not harmful, but they're keeping us from prayer.

We ought to drop them off in order that we might spend more time going down before our God and asking. Somebody says, should we pray for Russia? And the answer is, by all means, pray for Russia. Not for the success of their evil plans, but for the millions of poor, sinful people who are being led with a ring in their nose and don't know where they're being led.

Millions of them, I say. Millions of them still left to have in their hearts secretly belief in God, the Father Almighty, Maker of heaven and earth. They haven't succeeded in stamping belief in God out over there yet.

Pray for China. Not for the success of their evil plans, I repeat, but that they might turn to God and repent. And pray for Israel, that key nation of the world, that she might see her Messiah and be converted to God.

And if we're fooling and playing and stretching on beds of ivory and spending our time wasting money, it's too bad in that awful hour. I pray that God will help us, ladies and gentlemen and dear friends and brothers and sisters. I pray that God will help us that we don't get caught here.

I pray that you might be worthy to escape these things and to stand before the Son of Man. I, for myself, want to be a more serious-minded Christian man than I've ever been in my whole life. I, for my part, want to be more detached from this world than ever I've been in my life.

And I, for my part, want to be more ready for heaven than I've ever been in my life. And I want an ear that is sharp to know the voice of the Enemy, whether it comes from religion or politics or philosophy. I want to know when I'm hearing the soft, soothing voice of Antichrist, preparing me psychologically for a takeover.

I want to know it. And I would rather stand and have everybody my enemy than to go along with a crowd to destruction. Do you feel that way about it? Amen.

Now we're going to close, and I want to pray, or have the pastor pray before we do.

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