

# (Revelation - Part 8): Book With Seven Seals

by A.W. Tozer

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*A.W. Tozer explores the profound significance of the Book with Seven Seals in Revelation, emphasizing the authority of the Lamb to reclaim ownership of the universe.*

**Duration:** 40:32

**Scripture:** Revelation 5:1-10

**Topics:** "Book Of Revelation"

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## Description

In this sermon, the preacher emphasizes the significance of the fourth and fifth chapters of the Bible, which are considered as one continuous passage. The preacher describes the scene in heaven, where a throne is seen with one seated on it, surrounded by a rainbow. The twenty-four elders and the four living creatures are also present, along with lightning and thunder. The preacher highlights the worship of all creation in this heavenly scene. The sermon also mentions the importance of understanding the context of the Bible, including the division into chapters and verses. The preacher explains that God is cutting off the tentacles that hold onto and control the world, symbolized by the opening of the seven seals. The sermon concludes by emphasizing that true ownership and authority do not come from physical strength or force, but from God.

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## Transcript

Revelation 5, verses of the 5th chapter already read, but I'll read them again, where John said, I saw in the right hand of him that sat on the throne a book written within and on the back side sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof? No man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not. Behold, the Lamb of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof. Next week, next Sunday night, I want to speak on the Lamb turned Lamb.

But I'll stop with that tonight, and I want to point out that we are still in the 4th chapter, really, because the 4th and the 5th chapters are all one. What is not generally understood by the average person, even though he's told, he forgets about it, that when the Bible was written, it had no chapters in it. The chaptering was done by those, and I think properly done by those who felt that it would be better if the

scriptures were divided into chapters and verses, so that we would remember where things are.

You will notice that in the book of Hebrews, Paul, or whoever wrote it, says, the scripture says, and again it says, and again it is written, and the word scripture says somewhere, thus and thus, no chapters and verses, so he didn't tell you where, he just said it was here, it was there somewhere. But we think we've improved on that, anyhow, by making chapters and verses so we can tell you exactly where a thing is. So they divided this book of Revelation into 22 chapters, and they began, and after this I looked, and that made a chapter.

And I saw in the right hand of him that sat on the throne, and that began a chapter. And I saw when the Lamb opened one of the seals, and that began a chapter. I think the chaptering is usually right, but sometimes it needs to be remembered that the chapters were not put in by the Holy Ghost, but by men, in order to make it convenient.

And so we're really here where it says, I saw in the right hand of him that sat on the throne. We're back where we started here in the 4th chapter, where it said, I was in the Spirit, and behold, a throne was set in heaven, and one sat on the throne. And I saw in the right hand of him that sat on the throne, a book written.

So we're where we were, it's the 4th and 5th chapters are really one. And the door is opened in heaven, and there is seen a throne, and there is seen one seated on the throne, and there is seen a rainbow encircling the throne. Then round about the throne there are seen the 24 elders, and before the throne there are the four living creatures, the beasts of the King James Version.

And there is lightning, and there is thunder, and there is the worship of all creation, as the living creatures who are representative of all the unfallen creation, and the elders representative of all the redeemed. They join to worship the Lord. And the scene doesn't change, but mighty deeds are done here.

John is still looking through that open door at the throne and all this wonder. And mighty deeds are done here before the throne, all embracing and breathtaking and cosmic and mighty in their extent and power. And says the man, John, I saw in the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals.

It was as though the book, and as you know, they didn't have this paging that they have now in those days either. Their books were rolled like wallpaper. And you've seen the Jewish scrolls, for that's what they were, and they were written only on one side, that would be the inner side.

But this book was so full that it was written on the inside and then written on the back side of it to the outside of it, so that it was twice as big a book as it would have been otherwise. And the, or I don't know whether my figures are quite right there or not, but anyhow, the book was large and it was on the inside and on the outside. And this was the day of universal jubilation when this book was in the hand of God.

The world has had her celebrations. I remember back, some of you weren't born yet, but then some of your parents even hadn't even been married yet. And some of your parents hadn't even been born yet, maybe.

But I remember when they had the, what do they call it, Armistice Day. You remember when we had the mistaken, some of you old-timers remember when we had the mistaken day. They said the war's over and everybody went wild.

Then they found the war wasn't over at all. And then later on they said the war's over and then they really went wild. Those were celebrations, I tell you.

There have been coronations of kings and queens and births of princes and the surrenders of warring nations. They, they've all been great and they have touched every part of the world. But here is a triumphant ovation rousing all three worlds, because it's written here that under the earth and above the earth and in heaven on top of the earth, wherever there was any living thing that was sensitive to thought, wherever there was a moral creature, there that, that affected that moral creature.

This, the, this fourth chapter and fifth chapter and what follows, for they all spring out of this, this affects the very world itself. I said above that it's cosmic, meaning that it belongs to the whole world and it does. Now God who sat on the throne, the eternal God, the Father Almighty, had a book in his hand and he sat there on the throne.

Now I ask the question, what is this book? Now if I, if you've been taught only one view of this, I suppose that you will, that I will sound to you untaught and ignorant and astray, but the book was written in tears, somebody said, and it only can be understood in tears. And there are opinions about this book. What is the book that God had in his hand? Now there, you wouldn't believe this unless you've been a student and read the commentators.

I often think about the Iowa farmer that heard these young preacher fresh out of seminary talking about commentators all the time. And one day he appeared with a wagon load of Iowa's best. He said, I don't think our pastor should be feeding his family commentators.

He said, we'll give you the, the very best Iowa taters. I don't know whether you know what the word tater is, but we do down in the States there. It's another word for potato.

And a commentator was, was one who commentates. And the commentators have disagreed about this. Some say that what God held in his hand there was the old Testament.

And others say that what God held in his hand was the new Testament. You say, how could people be so dumb? Well, you see the fellow that knows what you believe may say, how could you be so dumb? We have to keep our minds open on some of these things. And other commentators believe that the book God had in his hand was the book of judgment.

Others believe that it was the apocalypse itself. And then there are those who have been imaginative enough to say that they believe this book is the book of God's hidden purposes. And then there are those who believe that this book that God had in his hand is the title deed to the universe.

And I believe that that's what I believe. I believe that this book is the title deed to the world and that God has said now here, the church is taken up and it's with the Lord, and the elders are representing all redeemed, and the creatures are representing all the unfallen. And now we're going to settle forever a big question.

It's a question that's asked right now, being asked all over the world. Who owns the world? That's the big question. Who owns the world anyhow? That was the question that we must answer, because there was a day, a dark and a dreadful day, when God's right to the world was challenged.

And the ownership of the world was questioned. Satan and his hosts claimed the world. You remember back in the book of Luke where it's written the devil taking Jesus up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, all this power will I give thee and the glory of them, for that is delivered unto me and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And our Lord never challenged him on that at all.

He never said and positively did not say, you're mistaken about this, the glory of the kingdoms of the world are not thine. He simply said, get behind me, Satan, I won't worship you, I'll worship God. So that Satan's claim is made, and it sticks to a certain degree.

And nations and kings and races fight for ownership over the earth. And there are different schools of thought about who owns the earth. Some say that the earth is owned by the thinkers.

If you're a great thinker, you will own the earth. That may be true to a certain degree, but it's also not true. Who was that mathematician back in ancient Greek that was walking along, figuring out a mathematical problem, and somebody came along and slew him? If he had been awake and hadn't been in dreamland, he'd escape.

And the thinker sometimes only makes himself miserable. The book of Ecclesiastes is a book of a thinker who only got unhappier as he went along. He said, I searched into everything there was to search into in heaven and earth, and when I was finished, I said, oh, more knowledge only means more misery.

I sometimes like to look at a comic strip, some fellow who's just dumb and happy, and I kind of wish that I might be just dumb enough to be happy. And yet I'm dumb enough, God knows, but I don't want to be that dumb. I'd rather be miserable about something than to just take the world good-naturedly.

There are lots of happy people running around. They are just not sensitive enough to be anything but happy. Just not sensitive enough.

But the thinker isn't a happy man, and the thinker doesn't own too many things either. Usually the fast talker owns most. And then somebody else says the man who toils, he's the man who owns the world.

Workers of the world arise, you've nothing to lose but your chains, they said at the turn of the century and a little later. And so they said the proletariat, that's a long name for the fellow with the shovel, and the working man, they say he owns the world. And then there are those who believe the world belongs to those who can take it.

Hitler believed that. He believed the world belonged to the fellow who can take it, and he was only one in a long train of men who had the same mistaken idea that the world belongs to the fellow that can take it. Then there are those that say the world belongs to the white man.

There are those again that say the white man's had it long enough. It's time the colored man took it over. And then there are those that say the world belongs to the Jew, and others say no to the Gentiles, and so it goes.

Now the secret is out. To whom does the world belong? Who is it, says God, I have in my hand a title deed to the world. This is whoever can establish ownership here has a right now to claim it.

And as soon as ownership is established, the man who establishes the ownership takes the book and begins to open it seal after seal. And as he opens it, the clutch of the octopus begins to shake loose. God cuts one, what are octopuses' hands? What are those things? I don't know.

I got in myself into it there. What are they? I don't know. But tentacles, that's what they are, tentacles.

The world is owned and held on to by these tentacles. And God begins to cut them, seven of them instead of eight, and he cuts them off one at a time as the seven seals are open. And now God says here, we're going to find out now who it is that owns this world.

No tricks now, no arguing, no bullying, no lying, no force. It always seemed to me to have been and to be one of the silliest things in all the world, that the man with the biggest fist, he has a right to anything. There stands a car, and two men walk up, a little one and a big one.

And they say, who owns the car? And the little man says, I own it. And the big man says, well, no, I own it. And so they decide to find out who owns it by fighting.

And the fellow with the biggest fist says, well, it's mine. They haven't proved who owns the car, they've proved who has the biggest fist. And that's the way with nations, when they start a war, they don't prove anything.

All they prove is who can fight the most and the best. But when the world is finally, the pinnacles of hell are to be shaken loose from the world, and the world is going to be given back to the one that owns it, there will be no tricks. Nobody will pull any tricks.

Nobody will do any arguing, there won't need to be any arguing. And nobody will do any bullying, and nobody will do any lying, because they're in the face of a God who knows a lie when he hears it, and there'll be no force used. Somebody's going to have to determine who owns this world anyhow.

When you walk up and down, you say in a vague way, well, God owns it. He owns the world. There was a day when the robber barons owned it, and there was a day when men thought that they were appointed by God to own the half of the neighborhood, and everybody had to work for them, and so on.

Different philosophies, different views. They all go back to the one who said, This has been delivered to me, and to whomsoever I give it, to him it belongs. And they searched everywhere.

Everywhere they searched, there wasn't any man found. No man in heaven, no man in the earth, and no man in hell. And I ask you to look at the list.

I ask you to look at the list of statesmen who might have made some claim to the world. Every nation has had its great statesman, because there couldn't be a nation without a statesman to found it. And where there had to be the largest or the smallest nation, had to have somebody who's known as the father of his country.

Look at the statesmen. Not a one of them could claim it. And there are those who are philosophers.

They're the deep thinkers, the brain, the eggheads, the men who inhabit habitually altitudes of philosophic thought that most people never get into, and some only get in just a few minutes, and they get sunburned and deserted for the rest of their lives. They get into college or later in high school, and they get a little taste of the highlands, and they say, I'll never, never read that book again. I remember a sister of mine,

Mildred, after she'd gone through high school and they had exposed her to Shakespeare, exposed Shakespeare to her, I don't know which.

She said, I don't believe that Shakespeare is a great writer at all. I simply think there has been a conspiracy among the teachers to say that he's a great writer, and that everybody, in order to seem to be learned, has to say he thinks that Shakespeare is a great writer. And I said, I personally don't think that he is.

Well, I didn't agree. I personally think that he is. But you try a diet of Shakespeare for a while, and you'll find that it's a wee bit harder than Little Abner or quite a little bit harder.

But the philosophers, do they own the world? Do the men that think own the world? Not necessarily. But there have been some great thinkers, and there have been some great inventors. Do you ever stop to think how little you've done, ever? Ever stop to think how little you've ever done? Look, you rode to church in a car tonight, and you haven't added one thing.

All you know is what to push and what to pull, and when to turn it. That's all. That's all.

You don't know a thing. Somebody else did that inventing. Everybody, I'm in debt to everybody.

I'm in debt to the man that laid the sidewalk when I walked down the sidewalk. I'm in debt to the person who invented the car. I'm in debt to the man who invented airplanes.

I'm in debt to the fellow who invented bifocals, if you want to know the whole truth. I couldn't have done it. I wouldn't have thought of it.

I'm in debt. I'm just in debt to everybody. So the inventors, do they own the world? No, they don't own the world.

The scientists, the cynical and ominous thing, that the scientists who have become the high priests of a great God science in these last days, are taking us to the brink. The Prime Minister this day before yesterday, or yesterday in Ottawa, said that if atomic war came to the world, you could find him and his family in their hideout. Well, he's going to try to save what he can of the pieces of a shattered and torn civilization if atomic war hits the world.

I don't know, I know that there will be such a thing, but the scientists, somewhere, but the scientists have led us to it. I could take you anytime you want to come down with me to Chicago, to the south side of Chicago. I could take you out and show you the football stadium under which the atom bomb was born.

Learned men and scientists labored in there, and I've passed I wouldn't know how many scores of time. This plain-looking stadium there, under the seats as they sloped down this way, there were rooms. And in those rooms, this horrible juggernaut was born.

The scientists are able to heal one disease, while other scientists, equally reputable and equally honorable, are over somewhere inventing ways to destroy the greatest number of men in the quickest time. Oh, the scientists haven't any right to the world. Well, there are the painters and the poets and the dreamers and the greater men of the world in the world either.

As I said now two weeks ago, was it, or three weeks ago tonight, when I talked on the reign of Christ being a divine imperative, I must repeat now that while they looked around for someone to rule the world, and

someone who could establish claim to it and say, this is mine and I have a right to, with my lightning and my thunderings I have a right to shake the tentacles of hell loose from it, for it doesn't belong to them, had to have the right relationship, no living creature, no beast with four faces, no archangel with a great wing spread, no cherubim, no seraphim, no creature other than human had any right to this earth. This earth belongs to you and me, brothers and sisters. By our right it belongs to us because we are made in the image of God and this is our playground, our backyard, our front yard, our meadow.

This is the place where we play and work and live and die. But it's been taken from us. And whomsoever he will, he gives it, said the devil, and Christ never challenged him.

Somebody had to be of the seed of Abraham and of the seed of Adam, and there had to be somebody with character good enough to want to do it and wise enough to know how to do it and holy enough to do it purely and powerful enough to do it. No one could qualify. They searched everywhere.

Notice here they were searching for somebody to come along and say, that's my book, that's mine. It's titled Eve, here under, here under, described. And so they described the whole universe and said, now who owns it? Who can open it? Only the owner could open it.

Who's is it? They said, this is God Almighty's deed to the world. And they searched everywhere. I saw a strong angel making a proclamation with a loud voice.

And his proclamation was very simple, who's worthy to open the book and to loose the seals? That is, who's worthy to do it? Who owns this? And they searched everywhere. What a search that must have been. They looked all over the heavens and they didn't find a man.

I suppose that in heaven itself there must have been the great souls, the great saints who had lived there, the great men that who shrines you and I kneel almost in our great love for them, the Moses and the David and the Isaiahs and the Pauls and the Johns and the Peters and the Augustans, all down the years. Now they are with God in heaven. And they searched through heaven to find if there was a man anywhere.

And Abraham, do you own the world? Abraham said, my God, don't ask me such a foolish question. I merely have a little ship called Palestine for me and my seed after me. And we'll be lucky if we get that.

God will have to help us to get that, to look at what the Arabs are doing. So Abraham said, not mine. And they came to Moses.

Moses, does it belong to you? And Moses said, I never owned a piece of land. No, it doesn't belong to me. I was just a servant in God's house.

David, does it belong to you? No, it doesn't belong to David. Does it belong to Isaiah, the man with the organ voice? No, no Isaiah. Nowhere down the years did they find any man who said, no man in heaven, no man in earth, no man under the earth.

They even went to hell to find out if by any chance an owner had gotten lost somewhere down there. No owner, nobody. No, they said, that isn't mine, that isn't mine.

That's sealed with seven holy seals all around, and it's written there, and it describes the world all surveyed and laid out. It isn't mine. Nobody claimed it.

And that was too much for John, sensitive, tender, loving John. And I'd rather have John's heart than to have all the knowledge in the world. John said, I wept much.

Now I don't know how much much is, but I suppose that John went into a paroxysm of real manly grief. I wept much because no man was found. For you remember that John was still alive.

John wasn't perfected. John was still on the earth, and if tradition has it, he was in a mine over on the Isle of Patmos. And from there on the Lord's day in the spirit, he saw all this.

So being a man, a tender man, he wept much because no man was found worthy or able to open and to read the book, neither to look thereon. Now this one had to have certain qualifications, I've told you. He had to have authority.

There were certain signs that marked the takeover, when the wrong ones took over the world. Those signs were sorrow and tears and sweat and blood and death. Wasn't anybody that could say, well, I've earned the wealth.

There had to be power. There had to be marks of thorns. You remember that when God cursed the world, he said, thorns and thistles shall it bring forth unto thee.

And when Jesus Christ, our Lord, died on the cross, he died in sorrow and tears and sweat and blood, and around his brow there was a crown of thorns. And so we see the sorrow of John. John was a man who cared.

He was a man who had a concern, and he carried the grief of the human race in his heart. So because God carried the grief of the human race in his heart, God sent and signified it by his servant unto, by an angel unto his servant John. God always tells the man who cares, and he doesn't tell the man who doesn't care.

You can be sure of that. That's why we went astray in our prophetic teaching a generation back, or less than a generation back. Too many had no concern.

They were simply curious, and they studied and taught from other motives than a concern. God always blesses the man with tears in his eyes, and he always gives information to the man with a concern in his heart. If you have a concern in your heart and you go before God on your knees, you'll get more information that matters, and they can teach you in the seminaries.

That's not to cry down the seminaries. I believe in them. I believe in systematic theology.

I believe in learning. But I say that we'll get more information. A broken heart, God will reveal things to a man with a broken heart, but he won't reveal things unless the man's heart is broken.

Try to learn divine things and peer into divine mysteries and penetrate the veil. Without having tears in our eyes and sorrow in our heart, his vanity and futility ten times multiplied. So God told the man who cared, John cared.

So God said to John, John don't cry. Don't weep anymore, John. Weep no more, John, because the Lion of the tribe of Judah, he hath prevailed to open the book.

This is the man who owns the world. I've never heard of a man yet that I thought was worthy to own the world. Never.

I'd never want to live in a world somebody else owns, except the man who's worthy to own it, somebody that takes over. You never get my allegiance. So the age-old secret is out at last.

1700 years before, God had said in that time when Jacob blessed his sons, Jacob said to his son Judah, Judah thou art he whom thy brethren shall praise. Thy hand shall be in the neck of thine enemy. Thy father's children shall bow down before thee.

Judah is a lion's wealth. From the prey, my son, thou art gone up. He stooped down, he couched his lion, and as an old lion, who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come.

And unto him shall the gathering of the people be, binding his foal under the vine, and his ass's coat under the choice vine. He washed his garments in wine, and his clothes in the blood of grapes. And his eyes shall be red with wine, and his teeth white as milk.

That was the description of him that was to come. And so God didn't lie to the prophets. What I am worried about now is that we'll be talked out of our Christian position.

What I am worried about now is that we'll listen to the fears and listen to brainwashing talks and be influenced by the techniques of men who are making up our mind for us, the image-makers and the public relations men who are teaching us to think the way they want us to think. What I am worried about is that we'll forget that God never lied to the prophets, that God never deceived the patriarchs. When God said to a man, wait, I have something to tell you, and then he told him of one who was coming and would rule the world, he didn't lie.

God, who cannot lie, promised from the beginning. And I want you to remember that. When Hitler was riding high, France had gone down like a collapsed tent.

Belgium had thrown up the sponge, and her rulers had left, and Holland had broken her dykes and flooded the lowlands, and England had her back to the wall, and only the mighty voice of that great estatesman of this century, Churchill, was telling him, we'll hide them on the beaches, we'll hide them on the street, we'll hide them in our houses and keep our island home. In that awful, awful dark hour, when it looked as if Hitler and his gang would take over the world, I stood in my pulpit in Chicago and said, ladies and gentlemen, God's dear people, I have somewhat to tell you, it is this, that no matter how things look now, sin can't win at last, righteousness can't lose, prophecy must be fulfilled, God must still rule his world, and Christ must still be King of his universe. I said the day will be when this mouthing maniac, roaring his guttural German into microphones and causing men everywhere, strong and brave men, to wince and tremble at the sound of his voice, I said the day will be when this man will go down like a rotten tree on the hillside and leave a great gap against the sky, so you stay by your faith.

It still pays to follow Christ, it's still right to be good and it's still wrong to do evil, and God will still rule. And when they began to destroy the Jew, I said to myself, thank God I know now, whosoever curses thee I will curse. And when the gas ovens began to put to death the seed of Abraham, God's friend, the dark shadow went across the world and across Germany, and Hitler ended up in a bunker somewhere with his girlfriend and put a .44 revolver in his mouth and pulled the trigger.

Too bad he didn't do it five years earlier, but he did it at last. And God's going to win. I said, if you're sneaking out as if you didn't have any right to live, instead of us Christians crawling about, looking between the tall legs of the great men of might and power and riches, as though we were little insects with no right to live, we ought from our bended knees to rise and put our chins up and say, I belong to God in Jesus Christ, and the whole world belongs to Christ.

And it's only a question of a little time until he'll take the book and say, it's my book, Father. It's covered with blood and sealed in my blood and ironed to right. Then he began to open those seals, and as he opened those seals, one tentacle will be cut after another tentacle until the octopus of evil that now hugs the world will break away and fall off and die.

And this beautiful world of ours will be restored to its rightful owner. I'd like to live here when Jesus Christ owns the world. Wouldn't you now? Wouldn't you? When Jesus Christ owns the world, and when, and I believe this now, Israel will be restored to her land, and the law will go out from Jerusalem, and the word of the Lord from Zion, and the nations that have cursed Israel and put her to death down the years will come cringing and say, oh, here, here, I want to come and do the essence to you.

I believe that. And I believe that the man Christ Jesus with his bride shall rule over the earth. Some don't believe in it, used to believe in it and have quit believing in it because they have been brainwashed by techniques of public relations and politicians and men, bold men, who say there will be a day when we'll all be under Communism, your grandchildren will be under Communism.

And there are some silly people over there in London who say, I'd rather be red than be dead. Let me stand and tell you, ladies and gentlemen, I'd rather be dead than be red. Any minute of the day, ask me, or you take your choice, be dead or be red, and I'd say, well, I can always die.

That's an easy matter. Just stop breathing. I can always die, but I'd rather be dead than be red.

And for all of my family. Why? Because it's a political party? No, politics has nothing to do with it. Because it's an economic philosophy? No, economics has nothing to do with it.

Property, public ownership of property, that's got nothing to do with it. Nothing whatsoever. Why then do I hate so? Why then do I hate Communism? Because Communism begins with materialism and says there is no soul, there is no God, there is no angel, there is no heaven, there is no hell, there is no future.

And they'd drum it into the young minds of our people, of their people, and wouldn't drum it into our minds. Because they say, you're talking about the blood of Jesus as superstition, you're talking about prayer as nonsense. A pink in the United States years ago wrote a book.

Now, Brother Gray, you read it, no doubt, or heard about it. And here's what he said. Upton Sinclair was his name.

He's not a Communist, but he's a pink, and they're always disbanded. He said that he had a vision, or something to this effect, of a man at prayer. And he said the man at prayer had a hold of his shoelaces, and he was trying to lift himself with his shoelaces.

He was all bent over, tugging on his shoes, trying to lift himself. And he said while he was lifting on himself, trying vainly to lift himself up by his boot latches, the fellow in the black robe was behind him, taking his pocketbook. That was lifting the offering.

He said that's what religion is. Religion is a man on his knees, tugging at himself, trying to lift himself up, while the priests, and the pastors, and the voices, and all that kind of stuff, we're living off of the fat. That's what they tell us.

So that's why I hate it. I hate it because if it's true, there's no Christ. I hate it because if it's true, there's no God.

I hate it because if it's true, every seat that's been lowered down into the grave is doomed to lie there and rot, and never see the face of God or have any future. I hate it because it's a negation of everything good and everything pure, and everything divine and everything holy. Not because it's a political party or an economic view of things.

They can have any political party they want to. I don't care. The great English Johnson said, sir, I perceive that no matter what the form of government in the world, in any country is, the people will be happy if only the rulers be good men.

He's right about that. In England, they have a monarchy. In the United States, they have a president.

Somewhere else, they have something else. Here, you have a prime minister, and you elect your men. Democracy, all right, very good.

But it's just a question of how good men you're getting. When it comes to negating everything, standing up in the earth like a bat, a vampire out of hell, saying to every baby, all that matters about you is your body. No him, no heaven, no hope.

And they're rearing them over there, but the millions and millions, they have no hope. Dialectical materialism runs wild and becomes a philosophy, a religion indeed. And the cynical outcome of it all is that those who say we don't believe in religion have made the negation of all good their religion.

And they're worshipping at the shrine of negation. We see distressive nations, and God knows there's plenty of it, and a hundred remedies are offered. I don't believe in any of the remedies.

I'm sorry, I wish I could. I wish I could believe in a remedy. I think I'd be a happier man if I could believe in man, you know, if you could just believe.

Well, just elect so-and-so, he'll lead us out of the wilderness. Boy, oh boy, how many we've elected, and he never led us anywhere except in a circle. Well, there is one coming, and he's going to pick up the book.

We'll talk about that next week. He's going to pick up the book and start flipping it open. As he flips it open, he'll break a seal.

And there'll be wars and distresses and tribulations and terrors all over the world, while God Almighty shakes Satan loose from the world that he doesn't own, and gives it into the hands that were once crucified for mankind. Amen, and amen. I hope that last Sunday night, when those of you, 50 or more, who went into the prayer room, I hope that this week you've been on your knees seeking the face of God.

We're not going to give an invitation tonight, but we're just going to close with a hymn our brother will announce. That will be all. I hope you'll be back next Sunday night as we talk about the Lamb Turned Lion.

Audio: <https://sermonindex1.b-cdn.net/2/SID2157.mp3>

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