

Since we last spoke, the world has continued to be racked by increased levels of the pandemic, globally, with nations like Brazil coming into absolute desperation. And even here in the United States, more than eighteen states have experienced upticks in new levels of issues with the pandemic. People are getting infected by the disease in increasing levels in eighteen states at the present time. The early promise of a re-opening appears to be faltering as the highest levels of health authorities in the nation are no longer cautiously optimistic about re-opening, but rather are cautioning against moving too fast to re-open for the fear of a resurgence of the disease.

Now I am simply talking about what is there presently and what people are experiencing. Obviously, the stock market in the United States continues to be on a wild ride. Some days up by hundreds of points, and some days down by similar amounts. All of this is contributing to a growing sense of disorientation amongst the people. You know, as long as there was a target to re-open, people sort of fixed their eyes on that target and said, “When such and such a date arrives, we will go back to normal.” But now, increasingly in the secular world, there is a growing chorus of people asking, “What is normal? Will we ever go back to what is normal?” In the meantime, structural changes are taking place right and left. Corporate America is responding to the business pressures of the Black Lives Matter protests, and that protest is being joined by people of different races who are protesting their own oppression by the structure of authority that has existed.

I am not wishing to either exaggerate or underplay what is going on because I am not really interested in people’s attention being caught by sensationalism. I am interested in, however, how do we see these things from a biblical point of view? What is it that God is saying to us? We are all really stunned by the deafening silence coming out of the church. The evangelical church, in particular, continues to be mired in its choice to be a political voice and its assignment to a particular political party. As a consequence, and I have said this before many times, what is clear, what is absolutely clear is that no matter how this thing resolves or how it unpacks, the evangelical gospel is no longer relevant. But, you know, the truth is it was never really the gospel. It was a takeoff on the Roman gospel, which emphasized going to heaven when you die.

In the Middle Ages, actually in the times following the Constantinian grant of power to the Roman Church, and subsequently, the regranting of that similar authority by Charlemagne to found, as it were, the modern Roman Catholic Church, the leaders of religion, beginning with the Roman Catholic Church, began to think about the economic possibilities inherent in being made the Empire's church. That model, the model of the church that is of the state, absolutely co-opted the gospel that had been preached by Paul, Peter, the apostles of the Lord, and the Lord Himself prior to that. This gospel came to be the manipulative gospel of going to heaven when you die. Because, you see, people can be thoroughly manipulated by the threat of going to hell.

It does not suggest that people will not go to hell, and I am not suggesting people will not go to heaven; I am saying that neither position is the final point or purpose, or even the main point or purpose, of the gospel. The gospel has always been, from its inception, the matter of representing the nature and the character of God in all of the array of that in the earth. The earth was created for that. Otherwise, why not simply create humans and put them in heaven, if the goal is to go to heaven when you die?

This gospel has run its course, because now it has ended up placing the proponents of it in the arms of (and I do not make an apology for this because this is a biblical metaphor) in the arms of kings, in the arms of politicians—people who control economies of nations in which people subscribing to this gospel live. So now, you see, there really is no gospel of hope because the only hope people can have is whether or not a certain president is elected. In fact, I am astonished at the numbers of people and the persons themselves, the leaders, whose big initiative, whose prayer request, who are mailing to their constituencies to pray for the reelection of the president. Because, frankly, the evangelical church has come to be no more than a religious extension of a political idea. And inherent in this concept is vested the hope that if certain political figures triumph, and if certain configurations of power that rule, for example, here in the United States, then that is the hope that people can have. This is utter prostitution, frankly.

I watched the other day as the president was in a meeting at Gateway Church in Dallas/Ft. Worth, and he was flanked by the local preacher of the church and a certain bishop from Washington, D.C., whom I know personally. And their prayers were astonishing to me; they were political

prayers. And I thought to myself, “Now why would a president want a couple of guys—one was Black, the other White—in this particular crisis? Why would a president want to flank himself with these two adoring sycophants?” The answer is, not because the men themselves commanded great presences, or the like; the only reason was that they represent crowds of people. They represent constituencies of people. The men themselves are ordinary men, perhaps ambitious men, but certainly not much more than that. However, they were there because of their political throw weight, the thing they could bring to the table, so to speak. I felt sorry for these two fellows because, here they are, literally pretending to hand over the people they represent to a political party. I thought, the blind is leading the blind. What on earth would possess men to so hardwire their identities with a political party? Except if you know the histories of some of these people, they have always been looking to make a great impact. One of them wrote a book concerning churches with great impacts.

The reality is, they simply do not understand the gospel of the Kingdom. We are speaking of another Kingdom, and no social pressure, no social subject matter is sufficient to draw us away from the gospel of the Kingdom. Because the Kingdom, you see, contains everything necessary for life and godliness,¹ and it is not asking for a seat at the political table. It has no need for a seat at the political table because we are representatives of a different Kingdom, who are put on the earth to offer hope based upon the operations of the power inherent in the identity and purpose of the Kingdom of heaven among mankind. When we sacrifice that to sit at a political table, it is tantamount to selling our birthright for a bowl of soup. Because in the end, our fortunes are tied to the fortunes of that political entity, and whatever happens to that political entity becomes, inescapably, our own destiny. The folly of this perspective can only be explained, perhaps, in the mindsets of men so thoroughly corrupted by a false gospel.

I am not here to go on a rant on foolish preachers or preachers who do not understand the message of the Kingdom, and so present the church, or the groups of people they lead, present them to the political process much as a prostitute is presented to a potential customer. Now, these are hard words, but this is not at time for mincing words. This is a time to call things out purely as they are. But I am not here just to call things out purely as they are; I am here to offer a different point of view, a completely different alternative.

In the message of, not just these particular preachers, but the evangelical church as a whole, in their message, the people of God are being told that your only hope really is in the salvation of a nation's economy; and the best hope of the salvation of a nation's economy is by alignment with a particular political party, who has thrown scraps of political favors in the direction of these leaders who are only too willing to snap these scraps up because they are the closest to them. And so, the jockeying for position to be closest to political leaders is fiercely being undertaken and is the backroom stuff of the present order of church leadership.

Now, it was a long time getting here. I began to say that from the days of Constantine and forward, those church leaders sold their birthrights for the "privilege" of being the state's church. Now God is peeling off the layers of these things and exposing what is true about them so that we would be nauseated, so that we would run from this debauchery and begin to desire an understanding of what is actually true, what is actually biblical. Because, it does not require any measure of intelligence to see that this course is heading for the wall of confrontation. It is bankrupt as it is. I am of the mind that these times have come to disrobe and to lay bare that which has been foisted upon the people of God and has occupied the spot where the truth ought to reside in the spirits of men.

So, that is why I am talking to you out of the book of Revelation and out of the prophetic Scriptures in general. Because, when opened, these things show a view of us, the Body of Christ, in the earth at this time as being anything but helpless. In fact, they show that in a state of having our minds re-clothed with the Spirit of God, we not only know the times and seasons, we know what we are to do, and we have the economy to permit it. Instead of us going, as these persons are leading the church into these directions, instead of us going to the world to look for solutions, the world needs to come, and eventually will come, to us for solutions. Obviously, they will not be led by the current crop of leaders, because they cannot be trusted to hear God and to understand what God is saying. Just listen to the way they pray at political rallies, thanking God and telling God how great the leaders are. What a travesty! Like I said, I ended up just feeling sorry for the fellows because they were like deer in the headlights, being completely unaware of what they had done, but you could tell they were uncomfortable with the fashion of the way they were asked to pray.

Anyway, enough of that. I want to offer you real hope. I want to offer you something that you can dig into and hold onto that cannot be shaken, that will not be shaken, and therefore, you, in it, will not be shaken. I started to unpack the four horsemen of the Apocalypse, and I want to pick up on something that I want to expand upon. Let me just read, and I will tell you what I want to select out. Verse 1 of chapter 6 of the book of Revelation,

Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, “Come and see.” And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer (Revelation 6:1-2 NKJV).

Now I have unpacked that already, so I am going to move on.

When He [\[the Lamb\]](#) opened the second seal, I heard the second living creature saying, “Come and see.” Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword (Revelation 6:3-4).

I have already unpacked that. I want to point out, when the first seal was opened, the first of the four living creatures said, “Come and see.” Then, when the second seal was opened, the second of the four living creatures said, “Come and see.” And now,

When He opened the third seal, I heard the third living creature say, “Come and see.” So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. And I heard 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 the wine.” [\[Let me go on and read the last one.\]](#)

When He opened the fourth seal, I heard the voice of the fourth living creature saying, “Come and see.” So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them [\[Death and Hell,](#)

that is] over a fourth of the earth, to kill with sword [that would imply warfare], with hunger [that would employ famine], with death [that would typically employ pestilence], and by the beasts of the earth (Revelation 6:5-8, comments added in brackets).

Where I left it the last time, I said I wanted to talk about beasts of the earth. But I am going to defer that because I found some other things that were just absolutely astonishing to me, and they center around the four living creatures. But before we do, let's go back for a parenthesis, to the opening of the third seal.

When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, [Now I have already unpacked some of this, I just want to have a few additions to what I unpacked earlier.] and he who sat on it had a pair of scales in his hand (Revelation 6:5, comments added in brackets).

The word for black is the word from which the French word *mal* is derived. The English equivalent of the word *mal* might be found as a prefix to various things. For example, if a thing is maladjusted, if it is malformed, if it is malintentioned, it means that it does not measure up to the standard. It is a deception. So the rider on the black horse is a deceiver, and he had a pair of scales in his hand. Think of the scales of justice. It intrinsically implies that these scales are to distort the accuracy of what is to be measured. One of the things that God hates is uneven weights and measures,² where a standard is used to gain an advantage under the pretext that the standard is accurate. So, the announcement that a quart of wheat was for a denarius (or a day's wage for a quart of wheat), three quarts of barley (barley, of course, was a rougher grain, so three of those) for a day's wage; and do not harm the oil and the wine (cf. Revelation 6:6), it suggests a distortion of value propagated by the appearance of a standard of measurement that was intrinsically corrupt.

But I want to focus on something: "And I heard a voice in the midst of the four living creatures saying..." (Revelation 6:6a). This was not the four living creatures. The third living creature that spoke here said, "Come and see," but the mandate or the thing that was announced concerning and governing the horseman on the black horse, who brings, essentially, a distorted view, an economic perversion on the very basis of commonly needed foodstuffs, so, using food as a weapon. It was

the voice in the midst of the four living creatures who spoke that, and what he spoke was a delineation of the scope of the authority that the carrier of the uneven scales could employ. So, He allowed him to overcharge for basic foodstuffs, but said to him, “You are not allowed to harm the oil and the wine.”

The next series will be on the four living creatures, but I wanted to show you about the One who was in the midst of the four living creatures. Let’s go back to Revelation, chapter 4, and here we will find the four living creatures. In Revelation 4:6 it says,

Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back (Revelation 4:6 NKJV).

Then he describes the four living creatures, and we will come back to that. But then he said in verse 6 of chapter 5, as the Lion of the tribe of Judah was announced, this is what John saw,

And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth (Revelation 5:6).

The Lamb is the voice in the midst of the four living creatures.

Endnotes:

1. See 2 Peter 1:3 KJV: “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.”
2. See Proverbs 11:1 NKJV: “Dishonest scales are an abomination to the LORD, but a just weight is His delight.”