

04.19.20

Revelation

Chapter 6 - Revealing the Coming Forces

Breaking the 7 Seals (vs. 1-8)

Revelation 6:1-8: Then I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, “Come.” I looked, and behold, a white horse, and he who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer. When He broke the second seal, I heard the second living creature saying, “Come.” And another, a red horse, went out; and to him who sat on it, it was granted to take peace from the earth, and that men would slay one another; and a great sword was given to him. When He broke the third seal, I heard the third living creature saying, “Come.” I looked, and behold, a black horse; and he who sat on it had a pair of scales in his hand. And I heard something like a voice in the center of the four living creatures saying, “A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not damage the oil and the wine.” When

the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, “Come.” I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.

Well, we come into what in many cases might appear to be a very confusing passage. But the more we just come in with the simplicity of the power of the Spirit of God, it's very clear, and we're going to be talking about these four apocalyptic horses. Now, when people oftentimes use the word “apocalyptic,” they think in the negative realm, but once again, “*apokalyptō*” just means “unveiling”. So, though you almost immediately think end of the world stuff, change your way of thinking because that's not what the word is saying. Now, we are talking about the end of the world and “eschatological” would be a word

that made reference to the end times. But in this passage, when we're talking about the book itself, it's God unveiling to us, and specifically, it's God unveiling to the church what He wants us to do, as well as that we might see things clearly. The one benefit that believers have that the world doesn't have is we can actually see things clearly. For instance, when the world was crucifying Jesus, we saw a Savior; they saw just another indigent, perhaps, or somebody that was just bringing in more trials and problems in the world. But we saw a Savior, and there were 500, Scripture tells us, that saw Christ after the resurrection. But 500 in the midst of a whole world are very few people. So, that the church is going to be seeing things that the world doesn't, and oftentimes you'll have what I call "academia nuts" going into Scripture and trying to figure it out. You're not going to figure it out without the power of the Spirit of God. 1 Corinthians 2 is very clear about that. These things are spiritual words and they're not going to be revealed unless you're thinking spiritual thoughts, and that can only happen when you receive Christ as Lord of your hearts and it's Christ that

begins talking to you through the passage. This is a spiritual book with spiritual words, as Paul writes.

So, as we come to this, understand that God is unveiling things to us and He is unveiling some wonderful things.

Now, as we come and we go through the list of these four horsemen or the four horses that are described as well, we're going to see that different angelic beings are announcing each one. Once again, I want you to go back into Chapter 4 of Revelation as these angelic beings are made reference to, or more specifically, created or living beings. What does He mean by that? Well, I think what is clear within the passage is that you have very distinct life forms that have in some way influenced and motivated humanity, and what we're seeing are these powerful, created life forces that are influencing humanity. So, you have the four corners of the world; you have the four beings, and he lists them in Revelation 4:7,

“The first creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature was like a flying eagle.”

Now, you have these four living creatures, and if you go now to Chapter 6, it starts off as the Lamb of God, as if slain, is now taking control of the things of the world, and He begins to break the seals, and He begins to reveal what He is now taking control of. You realize that in each case, one of these living beings begins to announce the coming of this. You don't want to read the text without interjecting that living being. So, the question is, which living being is announcing what? Well, he's going in the same order.

So, if you look with me,

(Revelation 6:1) “Then I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, “Come.””

Ok, now, which one is he talking about? Well, we know which one he's talking about because we go to verse 3,

(Revelation 6:3) “When He broke the second seal, I heard the second living creature saying, “Come.””

Now, if you go to verse 5,

(Revelation 6:5) “When He broke the third seal, I heard the third living creature...”

So, here again if you go back to Chapter 4,

(Revelation 4:7) “The first creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature was like a flying eagle.”

So, he's actually identifying which creature. No need for him to do it again. Each of these creatures are going to be revealing something about these apocalyptic horses and their riders. So, you don't want to separate the two because that's going to help you understand. You say, “Well, why is God being so mysterious in this?” Well, I don't think it's as much God being mysterious, but you go back to Proverbs 2, and He says, “Look, I'm going to give you treasures, but I'm not going to give it to just anybody. You're going to have to desire it. I mean, why would you give something extremely valuable to somebody that goes, “Eh, who cares?” But if somebody perceives something as valuable and they with great tenacity, hold on to it and say, “I'm not letting this go,” God says, “Ok,

I'll give the treasure to you because you're going to hold it as something dear." So, in a way, what the treasure hunt does is it causes a greater desire for and it increases the value of. So, this is what is actually happening as we're coming into the passage, and God is saying, "I want you to understand this, but I'm not going to give this information to anybody." I mean, He says, "Don't cast your pearls before swine" because what is the value of a pearl to a swine? He goes, "Yeah, I'm just going to trample it. It's not food. So, what value is it?" and God says, "Well, I have some pretty valuable things here."

So, we come into the passage, and this has been a true setup in the broadest sense of the word because what God is doing is establishing probably one of the greatest moments ever, and that is the Lamb is the superior being, and has now taken control, and yet we see these other beings that are force influences and motivating factors in the world, and they're announcing what we've vied for position. It's an interesting picture because what you see are forces that are vying for a position of supremacy. See, there's a lot of forces at work.

If you go back to Ephesians 2. There's a couple of passages and I won't take you out of Ephesians for this, but Ephesians 2, if you look with me. As Paul writes to the church at Ephesus and he reveals, obviously the great treasures that he has for them, but he reminds them in Chapter 2, that "At one time you were dead, and you didn't understand these valuable things because the god of this world, or the influence of this world, had a hold on you."

The way he describes it is this,

(Ephesians 2:1) "And you were dead in your trespasses and sins,

(Ephesians 2:2) in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience."

You feel the influence? There's an influence going on. Why are people doing this? Why are people doing that? There's an influence going on and the influence is the power of this world.

He says,

(Ephesians 2:3) “Among them we too all formerly lived in the lusts of our flesh...”

In other words, what motivates the world? The flesh.

Yeah, everything is filtered in their mind with “How does it affect my flesh?” That's how they make decisions. We make decisions on “How does this affect my relationship with God?” It's a very different way of thinking.

So, he'll say in Ephesians 6, if you look with me,

(Ephesians 6:10) “Finally, be strong in the Lord and in the strength of His might.

(Ephesians 6:11) Put on the full armor of God...”

And he reminds us,

(Ephesians 6:12) “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

So, the passage is telling us that there are forces vying for a position here. Now, the Lamb is taking control, but what are the forces? In other words, why are we where we

are? How did we get here? So, as we begin to read through these four horses, the seals are going to be broken. That is to say, the process of unveiling what is and in addition, you're going to see horses give you the sense of what? Progression, as well as you have a force that is being controlled by the rider, but it's a powerful force. So, there's kind of a progression. So, what you have is not only a sense of historic progression as we go through the four horses, but you also have a sense of sinful digression in which the decay of the things that had preceded are actually affecting and causing things to get worse. When we come to the final days and Paul writes about this, he tells Timothy, "Look, things will proceed from bad to worse." So, we come finally to Revelation, and why is it in Revelation 19 that Christ has to come to earth? Because the earth is a mess. So, the Savior has to come. Some of us go, "Well we think we'll fix the world." How's that working for you? We don't seem to be able to fix the world. So, things proceed from bad to worse. God tells us to be faithful where we are. He doesn't tell the church to fix the world. Only Christ can do that, and we look forward to His appearing, and I'm pretty excited about

that. But as we go through, what you have is historic progression and a sinful digression, and both are really conveyed within the process of the horses and these forces that are being controlled to do what they do. We're going to see in many cases is the result of those forces.

So, as he goes on, if we just by way of review and we won't go into as much depth as we went last week in dealing with the White Horse. So, we can finish the other horses.

But if you look,

(Revelation 6:1) “Then I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder...”

Now, the first of the four is the lion. So, you have this picture of a majestic power. That's what the lion really portrays, the majestic power that really is a power that you don't argue with. When was the last time you stood up in front of a lion and said, “You're not that tough.” The lion just sits there. I mean, he can even be taking a nap, and you're not even sure that you want to get close to

him. Now, he's sleeping. No problem. But you're still not wanting to go because just his presence is majestic. You want to know why God created things the way He did? It's to tell a story. So, God so created the lion so that you would say, "Ok, there's something majestic here and there's something powerful here." Whether it's Babylon or Assyria, or even when you look into Egypt, one of their great symbols of power was the lion. Why do you think that was? Because it's a majestic symbol. It's a symbol of great power. So, it has a sense of loftiness and supremacy. So, what you have is this lion force that is majestic and powerful, and he's making the announcement which is announcing what? A white horse. Now, once again, there's nowhere in Scripture that you're going to see white as that which is representing something that is dark or horrible, but what you're going to see is that white can be misconstrued just like Jesus says to the Pharisees, "You're like whitewashed tombs. You look good on the outside, but on the inside, you're just full of dead men's bones." So, white can be used, as we talked about with Satan, for even Satan disguises himself as an angel of light. So, in this particular passage,

we're going to see a powerful force that is majestic, intimidating, and will come under the guise of, "We're the good guys." We talked about this last week, and I won't go in much more detail, but the fact of the matter is that you have this lofty superiority complex. Why the lofty? "Well, I'm on a white horse." Interestingly enough, the whole goal of the force is to cause subjugation; more specifically, to cause people to submit to them or as the text will say, to conquer and to conquer. It will just repeat the word, which is a subjugating or putting somebody under your feet so that "I can create a supremacy." What we saw, once again, at the beginning of the church literally amalgamating with the government is it became all about subjugation under the guise of righteousness. The text is doing this and let me not make the mistake that so many mistakes have been made on this, these passages have certain specifics in them. They have other things that lack specificity; that is to say that there are things that they're not specific about. It doesn't say that it's solely about the church. So, what is it saying? It's saying that there are forces that are influencing. For instance, at one time it might be the church that's on the

white horse; another time it might be a company that's on a white horse. The point is that people are riding white horses to subjugate. That's the point. When these white horses are putting you under their thumb and they're doing it under the name of, you understand that this is a force vying for power. This is a power play, and God is revealing to us the power plays that are vying. The Lamb takes the title deed. The Lamb is owner, but you can see the forces down through history that have vied. So, in each case you can see the historicity of it, but you can also see that it's very relevant to every day. I mean, in our day that we live in, I'm watching almost every day, white horses, and they're going, "Trust me. Trust me. Trust me" and you go, "Trust you?" and they say, "Yeah, just send your check...Trust me." So, what are they doing? See, Christ came, and He loved you, and He gave. He didn't take. He gave His life for you. How different is that? But there are forces in the world that their whole goal is to wear a crown, "I won."

And this is what the passage says in verse 2,

(Revelation 6:2) “I looked, and behold, a white horse, and he who sat on it had a bow...”

It's interesting, as you go into Hosea, the prophet says, “You've become a deceitful bow.” Now, it never refers to like the spear or the sword as deceitful, but it does refer to the bow as deceitful. You know why? Because these guys were so good, they could be out of sight, you wouldn't even see them, and all of a sudden, you'd be walking along, an arrow out of the sky would go right through you. You don't even know where it's coming from. You don't even know where they're hiding. So, the interesting point of this is that this rider has a bow, and the destruction that he's going to cause, you're not even going to see coming. Like Jesus says to the Pharisees, “Look, you're taking advantage of these poor widows, and they didn't even see it coming.” They go, “Well, I think that was the best thing for me to do, to give to this thing.” I'm going, “Ok, you didn't even see that coming, did you?” And you hear people being taking advantage of by virtue of all of these people that seem to be really nice; they speak really nice.

So, passage says,

(Revelation 6:2) “... he who sat on it had a bow; and a crown...”

Which is the word “*stephanos*,” which means that his goal is to be victorious. It's a victorious crown, to win.

“... was given to him, and he went out...”

What was his whole goal? To conquer, to subjugate. So, you got a white horse and his whole goal is to subjugate. So, God says there's a force in the world, and that force in the world can take on many different personas. It can be the church; it can be anything but be careful because it's out there and it's trying to vie for control.

The second power that He begins to reveal,

(Revelation 6:3) “When He broke the second seal, I heard the second living creature saying, “Come.””

The second living creature, according to Chapter 4, is what? It's the calf.

So, if you go back,

(Revelation 4:7) “The first creature was like a lion, and the second creature like a calf...”

Once again, the word there is making reference to a playful calf. So, who's announcing? Well, we're announcing a pleasure. So, the first was really lofty superiority, which the goal was to subjugate; in this particular passage, it's a pursuit of pleasure that is going to do something that you wouldn't expect it to do, and that is it's going to separate. So, once again, the first one is going to be a lofty superiority that subjugates. That's going to be its goal. The second is going to be a pursuit of pleasure that separates. Now, it doesn't just separate anything or anyone. It's separating relationships, and this is a very interesting passage.

If you look with me,

(Revelation 6:3) “When He broke the second seal, I heard the second living creature saying, “Come.””

Which is, once again, the calf. Let me just say this, when you read 1 Corinthians 10, it makes reference to Exodus 32. In reading that, you begin to realize that it was during the time, it actually quotes in the New Testament, in which the children of Israel sat down and began to ask Aaron to build this golden calf. Then, if you read on, it

says both in Exodus 32 as well as in 1 Corinthians 10, and they all sat down to play. That's interesting, isn't it? So, why is it they loved the golden calf? Well, who doesn't love to play? More specifically, who doesn't love to seek pleasure more than anything? So, worshipping pleasure is what it was about and it's fully comprehensible that here they are in a desert, "Well, we've got to have some fun." So, they go for the golden calf.

So, the picture here is, now, strangely enough, a red horse.

(Revelation 6:4) "And another, a red horse, went out..."

Now, red is always going to make reference to blood. It's inextricably tied.

"And another, a red horse, went out; and to him who sat on it, it was granted to take peace (harmony) ..."

"*Eirēnē*" in the Greek is making reference to, literally translated, "at oneness". It has a sense of uniting. So, someone's going to take away the uniting; something's going to take away the uniting.

If you look within the passage,

“And another, a red horse, went out; and to him who sat on it, it was granted to take peace from the earth, and that men would slay one another...”

Now, that's what's actually called a reciprocal pronoun which basically means they were killing each other. So, the text is making reference to people not fighting against other countries; they're fighting against each other. Relationships are broken down; families are broken down. Why? Because they're pursuing pleasure and now blood. Blood Brothers, red horse, is now being affected. This force of shedding blood.

“... and a great sword was given to him.”

It almost appears dichotomous in the sense that the word that is used for sword is not a big sword. The word that is used for sword is a knife. But what it's saying is that the influence was great of this knife. It gives a picture literally of stabbing in the back and they were killing each other off. So, the passage is a great sword was given to him that he would break apart harmony, that he would destroy relationships.

If you look with me in James 4. I'm surely hoping I get through all four horses. It says, if you look at the very beginning of this,

(James 4:1) "What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?"

(James 4:2) You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel..."

What is he telling you? Well, pleasure seems to be such a wonderful thing, doesn't it? The pursuit of pleasure? There's a force in all of us that goes, "I just want to have fun." But when pleasure becomes the driving force of your life, it becomes treacherous, and the very ones that you say you love the most are the very ones that you begin to attack the most, because you see them as those that are depriving you of your pleasure; whether they're performing or not performing right or hindering or not hindering, there's something that's going on that causes it. The strange and bizarre thing is that we literally begin to attack one another in the pursuit of pleasure. Why are

there all these drunken brawls? They're in the pursuit of going these places and trying to find fulfillment, and this force creates a destructiveness that literally implodes. He's saying this horse is going to be coming into your life, these forces. Now, once again, He's not just talking about the forces that attack your life, but even more specific, the forces that attack the church and will infiltrate the church. When the church starts focusing on pleasure more than on worshipping God, you watch. You watch. I've seen church fights over pews. I've seen church fights over meals. I've seen people get mad. "They didn't like my cookies? I can't believe it. They didn't like my little wiener things." But people start getting so upset over stuff that is just ridiculous, don't they? Why do they do that? Well, it's because there's a force, and that force is taking control. James writes, "God has not given us the spirit of fear." We don't have that spirit of fear. John writes about this. Look, love casts out fear. So, when you begin to pursue your pleasures, this is when the destructiveness comes. So, interesting example of a force that is going throughout the world and it's very strong today as well as it has been throughout the years. But you see that and if I were to

put this in a historical setting, I'd probably say that it went into the realm of, when you were going through history, you go from the depression of the world to the sense of freedom, and you know historically how that plays out.

(Revelation 6:5) “When He broke the third seal, I heard the third living creature saying, “Come.” ...”

Now, the third creature has what? A face like that of a man, right. Now, the one thing that really distinguishes man is his ability to reason, to have knowledge and wisdom. So, twisted by this force, it has a sense of cunningness. So, man's going to come into play, and this is the dark horse, because this is man coming in and by his wisdom exploiting others. There's a force that comes in and man thinks, “I'm so smart.” “What are you going to do with your smart?” “I'm going to make a lot of money.” “And how are you going to do that? By taking everybody else's?” “That's how I'm going to do it. I mean, I figure if I can get a little bit of everybody else's, then I'm going to be richer than everybody, right? That's how you do it.” “Where did you come up with that?” “Kidneys.” So, he's going to pursue his sense of wisdom and use his cunning

to actually use people. You don't see animals sitting around or a lion going, "I'm going to stash up, and I'm going to build me a castle." A lion just goes, "I think I'll take a nap." But when you see man, he's figuring out all these kinds of ways to manipulate.

So, it reads this way,

(Revelation 6:5) "When He broke the third seal, I heard the third living creature saying, "Come." I looked, and behold, a black horse; and he who sat on it had a pair of scales in his hand."

What do you do with a pair of scales? Yeah, you measure up money.

"... it had a pair of scales in his hand.

(Revelation 6:6) And I heard something like a voice in the center of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius..."

Actually, these are basically just enough for a person with a low salary to survive. "Just keep them alive." "What do you need them for?" I need them to work in my factory."

Look at how it reads,

“... A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not damage the oil and the wine.”

That's rich man's food. “Don't mess with the oil and the wine.” Why? “That's mine.” The point is that somehow the rich man has enough to supply himself with the extravagant, while the average guy is barely making it by. What force is that? Well, obviously it's a cunning greed that seeks to deprive others.

In each case, you have these forces; one being lofty superiority that's subjugating people; you have another one that pursues pleasure to separate people; you have another force that is cunning in greed to deprive people, and you will have a final one within the 4th one of a power that comes in, a prevailing wind. We're going to call it because the eagle is making reference to it; a prevailing wind that comes in that has lifeless disregard for people. More specifically, that will destroy everybody, and you can see the buildup of the world. It basically starts off with, “I have a lofty idea and I'm going to help

everybody. I'm going to save everybody.” And you realize that your lofty idea begins to oppress people, but “Hey, at least I tried to do something lofty.” But then it seems to go into the realm of, “But I just want to have fun.” And that was the whole reason why you did it. So, you're seeking pleasure, but then you find how divisive it is in your own home, for you to seek after these things, and then it turns into, “Ok, well, I just need more money.” And how greed becomes a part of the force but the ultimate end of all this is a psychosis. I mean, once you begin to devalue human life; once you begin to perceive man as something that you use as a commodity, Revelation 18 talks about the fact that they were trading people. So, slavery comes in. Once you begin doing that, then what's after that? I would say psychotic episodes because basically, you're going into the realm of a psychopath that has no feelings and cares. This is why Scripture will tell us, Jesus says, “In those last days, the love of many will grow cold.” And He actually uses the word where we get our word “psychopath”. “The love of many will grow cold” and what He's talking about is that you'll be detached, because you go 2 Timothy 3, “In the last days, perilous

times will come. Men will be lovers of self, lovers of money..." I mean, once you start throwing these things in, before long, people are nobodies and people are just to be used. So, you may have to kill them, but it's just business. The eagle comes in and it's a prevailing spirit.

It says in Revelation 6:8, "the fourth of the earth". You could probably as well translate that "the four corners of the world." But the infiltration of this mindset is coming through, of course, you have the eagle's view.

(Revelation 6:7) "When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, 'Come.'"

(Revelation 6:8) I looked, and behold, an ashen horse..."

It's actually where we get the word "chlorine" from. Have you ever seen chlorine? It's kind of greenish, kind of sick stuff. So, that's what He's talking about. It's a picture of death and it's that kind of rotting sort of type thing.

(Revelation 6:7) "When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, 'Come.'"

(Revelation 6:8) I looked, and behold, an ashen horse; and he who sat on it had the name...

This is the first time we actually had the name of the one sitting on the horse. What is his name? Death. You see, it's hard for us to fathom, but there are forces (Ephesians 6) in this world that are using the forces of this world to both subjugate, to separate, to deprive and to destroy. That's the truth of the matter.

If you look at the passage, He begins to talk about those things that are influencing. But at this juncture, what he is now saying is, "It doesn't even matter. He just wants you dead." When you read about the antichrist, in particular in the Book of Daniel, it says that he's not going to care about money; he's not going to care about women. He just wants you dead, and what happens is that after a while, evil just so takes control that the only really affirmation of joy that they get is slaying people. I mean, at one time it was greed. They were nice then. They had this holy pursuit. They were really good then, but now it's just that "The bottom line is we just want you out of here." And God turns to Cain and He says, "Look, Cain,

evil's knocking on your door. You can't let him in. You've got to focus on something far grander than what you're focusing on." And it's the pursuit of those things that cause that evil to so take over that after a while, hatred begins to run your life, and many people are entrapped in this. What it's telling us is these forces are bringing the world to this place, and what oftentimes appears to be a knight in shining armor is just a force being used. By the time you go into Revelation, what you're going to see is that the pleasures of the world are going to be used as an allurement to get you to put your trust in those things. Then at the end, what do you think is going to happen? It actually says it. The beast is going to destroy the pleasures of the world; destroy Babylon. You misread it when you think, "Well, God's coming. He's going to destroy Babylon." Not God. The beast is going to destroy Babylon. Why? Because that was his goal all along. He was going to use pleasure to weaken you so that he can destroy you. Anytime you put your hope and your trust in anything other than God, you're just becoming a victim of a force that is ultimately manipulated with the goal of destruction. So, He's saying there's a lot of different garbs

and there are forces that are going to be involved in this world, and Jesus, as He's taking control of the world, is going, "See this one? See this one? See this one? I'm rescuing you. I'm saving you from this stuff." And this is why we come to Him, because really, is there any force in the world that is trustworthy?

Closing Prayer:

Father, we give You thanks for Your loving kindness to us and revealing these things to us. Lord, You have shown us the wonderful hope that we have, that our Lord and Savior has purchased us with His blood, and though others may slay one another for things, You would lay down your life for us. In fact, You tell us, though You were rich, You became poor, that we might have the riches of God in Christ Jesus. You're the one we want in control,

and we want You in control of our lives even today. We realize that all of these things are forces that are trying to take away our peace, trying to take away our joy. They're trying to destroy our lives. But You, Father, will not let them. Wonderful words we hear of Jesus Himself, "Peace I leave with you. Not like the world. A different kind. A peace that the world can't take away." That's what we want.

With your heads bowed and your eyes closed, I'm just asking you to put all of your trust in Christ. We know that these forces exist. We know that in and of themselves the forces are not evil. But we know that there's a wind that is taking them and moving them and manipulating them to destroy our lives. God is asking you to put all of your trust in Him, to surrender your life to Him. You couldn't be in a safer place. Behold the Lamb of God who takes away the sins of the world. Trust Him.