

26a REV

This is the 10th of February, 2006. We continue tonight our study in the Book of Revelation, resuming at chapter 19. Only a little over two chapters left to us here in the book.

Let's take a moment as we begin to do as we usually do in recognizing the all-important role of God's Holy Spirit in doing the actual teaching and ministering of God's Word to our hearts. Shall we pray? Father, we are thankful for this opportunity to spend time in fellowship, receiving the blessings and the encouragements that come with fellowship, with believers of like mind and with the nourishment that comes to our souls from studying your Word. We pray that God the Holy Spirit will enlighten us, help us to see not only the historic future meaning for these eschatological passages, but also to find in them the promises and principles and doctrines that will shape our lives in the days ahead.

We ask it in Jesus' name. Amen. We began Revelation chapter 19 seeing the sound of a great multitude in heaven, chanting together, Alleluia, salvation, glory, honor and power belong to the Lord our God.

I think we only had three of those four in the Greek text. And going on to say, the judgments of the Lord are true and righteous. He has judged the great harlot who corrupted the earth with her fornication, avenged the blood of his servants.

Then there is another Alleluia. There are a total of four Alleluias in this chapter. This is the only place in the New Testament where that word occurs.

And in the Old Testament, surprisingly enough, it is found only in the Psalms, nowhere else. And it is fitting that we find it here and we find that this is a call to praise the last of 14 such praises of God in the book of Revelation, either by the sanctified ones, the angels, the 24 elders or the four living creatures or some combination of them. These shouts of praise are found in Revelation 4.8 where we saw the four living creatures with the six wings and eyes saying, Holy, Holy, Holy, Lord God Almighty, from which we get the hymn, who was and is and is to come.

That was the first of these. A few verses later in 4.11, you are worthy, O Lord, to receive glory and honor and power, for you created all things and by your will they exist and were created. In chapter 5, verses 9 and 10, we found the new song recorded, You are worthy to take the scroll and to open its seals, for you were slain and have redeemed us to God by your blood out of every tribe, tongue, people and nation and have made us kings and priests to our God and we shall reign on the earth.

In chapter 5, verses 12 and 13, a second refrain to the Lamb, worthy is the Lamb who was slain to receive power and riches and wisdom, strength, honor, glory and blessing. In

chapter 7, verse 10, salvation belongs to our God who sits on the throne and to the Lamb. Skip a verse and in verse 12 of that same chapter 7, amen, blessing and glory and wisdom, thanksgiving and honor and power and might be to our God forever and ever, amen.

Chapter 11, verses 16 through 18, the 24 elders worship God saying, we give you thanks, O Lord God Almighty, the one who is, who was, who is to come, because you have taken your great power and reign, the nations were angry, your wrath has come, the time of the dead that they should be judged and that you should reward your servants, the prophets and the saints and those who fear your name, small and great, and should destroy those who destroy the earth. Chapter 15, verses 3 and 4, the individuals who sing the song of Moses, the servant of God and the song of the Lamb saying, great and marvelous are your works, Lord God Almighty, just and true are your ways, O King of the saints. Who shall not fear you, O Lord, and glorify your name, for you alone are holy, for all nations shall come and worship before you, for your judgments have been manifested.

Chapter 16, verses 5 through 7, the angel of the waters says, you are righteous, O Lord, the one who is and who was and who is to be, because you have judged these things, they have shed the blood of saints and prophets, you have given them blood to drink, for it is their just due. I heard another from the altar saying, even so, Lord God Almighty, true and righteous are your judgments. Sounds familiar.

Then of course here in chapter 19, verses 1 through 4, we have this great multitude and then in verses 6 through 8, we have the final, the 14th song of worship and praise, Alleluia, the Lord God omnipotent reigns, let us be glad and rejoice and give him glory, for the marriage of the Lamb has come and his wife has made herself ready. Total of 14, 2 times 7, formal outbursts or calls of praise to God in the book of Revelation. The statement is made that the marriage of the Lamb has come and his wife has made herself ready and to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

This statement in verse 7 and 8 indicates that the bride clothes herself. The literal reading here from Greek in verse 7 is a statement of doing something herself. The bride is not clothed, there aren't servants or angels or somebody that comes along and puts the white linen garment on the bride.

Instead, it is given to her to clothe herself. She prepares herself. The Greek verb *hetoimazo* is used in verse 7 and this is an aorist active indicative.

She prepared herself. This preparation took place in the past and then in verse 8 it says, and it was given to her, again this is an aorist, that she might clothe herself. This is *peribalo*.

Balo means to throw, peri is around. They used to call a thing to keep warm, they would call it a wrap. Do you have your wrap? Because you wrap it around yourself? Well, this is peribalo.

It has been given to her to wrap herself. And this word is an aorist middle subjunctive. It was given to her that she might wrap, that she might clothe, that she might array herself.

And the subjunctive here is the mood of potential and the mood of condition. Because it has been given to us, but are we going to avail ourselves of that potential? Are we in fact going to be those who will walk with Him in white? That she might throw around herself, literally, linen bright and clean. Bright is lampron, L-A-N-P-R-O-N.

Not hard to figure out how that comes over into English. And clean is catharon, the same root from which we get catharsis, the cleansing of soul through some significant experience. Linen, bright and clean.

The linen is the righteous acts of the sanctified one, the righteous acts of the saints. Now, it doesn't say that the linen is the faith of the saints. It says specifically that it is the righteous deeds, the dikayo mata.

So, this goes beyond faith and into works, actions. As James says, faith without works is dead, being fruitless. Faith without works is dead, being fruitless.

I will show you my faith by my works. And so, this bride that stands there arrayed in righteous acts means that someone has had faith and has implemented that faith in deeds. Deeds, righteous acts are motivated by faith, are informed by faith, are guided by faith, are righteous because of faith.

Someone else could do the very same action that we do. One of them is motivated in faith and one of them is not. One of them is righteous and becomes a part of this garment and one is not.

Now, this would suggest, because we know for a fact that in the group of Old Testament saints, there are those who are in and there are those who are out. There are those who are sitting down at the feast and there are those who are outside. There are those who are in the light and there are those who are in the darkness, which is outside.

It is not a great stretch of the imagination to figure that while all church age believers are saved and go into eternity, just as all Old Testament saints will, that there is a distinction being drawn here. These are saints who have righteous acts in which to wrap themselves. This bride, you go back to Ephesians chapter 5, Husbands, love your wives as Christ loved the church and gave himself for it, that he might present to himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

Now, if you pile in every church age believer, all the reprobates, all the ne'er-do-wells, all of us who completely come unglued and go out the wide gate over the cliff that leads to destruction, that's not going to be a glorious church without spot or wrinkle or any such thing, holy and without blemish, is it? And we're going to see further evidence that there is a distinction among church age believers because this bride is manifestly the church. The bride of the Lamb is the church. We have innumerable passages for that.

So, she might wrap herself in this white linen, which is righteous deeds. That is a potential that's given here in the subjunctive mood. Now, further, we have a statement in the next verse that says, blessed are those who are called to the marriage supper of the Lamb.

I do not understand and it almost tempts me to want to go to the New American Standard because that translation is more faithful to a wooden rendering of the Greek and to a lesser extent, the Hebrew. But this is not a present tense in Greek. Blessed are those who are called.

That's not what it says. It says, blessed are those having been called. Blessed are those having been called.

This is from Clay Rowe. The same thing we find in Romans 8.29, whom he foreknew, then he called and so on. But this is a perfect passive participle.

Anybody that's had high school English, even junior high English, knows what a perfect tense is. It's completed action in past time. Blessed are those having been called.

This call is not future from the point of the speaker, it is past. Those that have been called are blessed. When did that calling take place? Many are called, few are chosen is a biblical principle.

Blessed are those having been called to the supper. And we know from Romans 8, again, that it is not a matter of hearing the call, it is a matter of heeding the call that makes you the called. All things work together for good to those who love God, to those who are the called according to His purpose.

We are all called, but not everyone acts like the called. And the same is true for Israel as it is for us. So those who are actually called, who respond to the call, and you have that great pair of parables that Jesus told about the feast.

In one case it's a king and in another it's a father for his son who sends his servants out into the highways and byways, compelling them to come in because the invited guests were too busy. They were invited, they were called, but they weren't called because they didn't respond to the call. I've got a field I need to look at.

I've got this and that and the other going on. I can't make it. And so he went and called

the half and the lame and the sick and the blind.

And isn't that a great comfort? Because that's a lot of times how we feel. We feel like we're the halt and the lame and the blind. And we're certainly the Gentiles and the second ones to make it under the table where the crumbs are falling from the children who are knocking them off the table because they're not partaking.

So, blessed are those having been called. Once your life is over, you either are written down as having been called or not having been called. These are the true sayings of God.

Another way of translating this, this is 'Οἱ λαγῶ ἀληθῖν ὡς τοῦ θεοῦ ἔσον. I know that sounds like godly gook, but break it down. 'Οἱ λαγῶ ἀληθῖν ὡς.

'Οἱ λαγῶ, that's the words. ἀληθῖν ὡς, the true ones. The true words of God are.

That's the literal order of words in Greek. The true words of God are. There is no demonstrative that says these.

Well, I take it back, there is. 'Οἱ λαγῶ, 'Οἱ λαγῶ. These are the true words of God is a sound translation.

These are the true sayings of God. And I fell at His feet to worship Him. Now, what does it mean by these? These are the true sayings of God.

What are the true sayings of God? Because it's plural. The true words of God, λαγῶ. So it refers to more than just blessed are those who are called to the marriage supper.

It refers back to everything that John has seen in this section of vision, doesn't it? It refers to the bride. It refers to the songs of praise. It refers to the lamb.

I am your fellow servant of your brethren who have the testimony of Jesus. Worship God for the testimony of Jesus is the spirit of prophecy. We talked about this last time.

The messenger here is clearly communicating the fact that there is a distinction among believers. This is true. You see that distinction drawn throughout Scripture.

We don't hear it or see it much today. There are believers that make up the bride. There are believers who are called to the supper.

So we know that there is a continuing distinction between Israel and the church. We are not lumped together. There's no way you can make that happen.

The bride is not Israel. Israel is not the bride. Now, we continue tonight beginning in verse 11 of chapter 19.

Well, plenty of fascinating details here. We'll go through this rather quickly. First of all, I

saw heaven.

And behold, a white horse. Now, the scene that we just saw was in heaven, right? The bride arrayed in the white, hallelujahs, that was already in heaven. So, why would John see heaven opened? We tend to say, well, I'm standing here on the ground, I look up in the sky and I see heaven opened and there's a celestial vision.

But for John, at a heavenly perspective, when he sees heaven opened, this is a portal down to earth. This is, you know, I saw the door so people can leave heaven and go down to earth open, basically. I saw heaven open and behold, a white horse and he who sat on him was called faithful and true and in righteousness he judges and makes war.

It's not hard to figure out who this is, is it? For a second time in Revelation, we see a white horse with a rider. Now, back in Revelation chapter 6 and verse 2, we saw a white horse and one went forth conquering and to conquer. That was his goal.

That was his purpose. He is going forth with a view toward conquering and what did he have? He had a bow. Does he have an accompanying army? Does he have any arrows? No.

Here, this one ostensibly going through this opening between heaven and earth, is riding a white horse, has a name, faithful and true, and in righteousness he judges and makes war. His eyes like a flame of fire. We have a great description of the rider here that we didn't have in chapter 6. The eyes like a flame of fire take us right back to Revelation chapter 1. What does it represent? Perception with a view toward judgment.

Fire tries substances to see if they are permanent, gold, silver, and precious stones, or if they are temporal, ephemeral, and useless, chaff, wood, hay, and stubble. Eyes like a flame of fire. This is the Lord Jesus Christ, not as the suffering servant, not as the lamb to the slaughter, opening not his mouth, not as the gentle Jesus healing and being patient and long-suffering.

This is the Jesus Christ of judgment. When he looks here, he's not looking for somebody to heal. He is looking in judgment.

This is the fire of divine righteousness and divine justice. On his head, many crowns. Now, we saw the 24 elders had crowns back in the earlier chapters, right? Those crowns were indicated by the Greek word stefanos.

This is not stefanos, which is the victor's crown. You win the race, you get the laurel crown type of thing. That's not what this is.

These are diadems. This is the word from which we get diadem in Greek. This is a ruling crown.

This is a crown of authority, a crown of kingship. Now, here's my question for you. First pop quiz question of the night.

Why does Jesus have many crowns? Crown him with many crowns, the lamb upon the throne. You've got that hymn. Why many crowns? I asked myself this question, so I feel it's only fair to inflict it on you.

How many different kinds of kingship do we know about the Lord Jesus? He's what? He's the Mashiach, the anointed one, the king of Israel, right? And obviously, this is the end of the tribulation period, and He's coming down to claim His kingdom, which is the kingdom of Israel, and rescue His people, which is Israel. We're in the 70th week of Daniel, 70 years of the age of Israel. So, He's the king of Israel.

What else do we know Him to be the king of? King of the earth? Do we have Scripture for that? Well, He has a name written, King of kings and Lord of lords, right? So, is this perhaps a second crown, King of the earth, King of Israel and King of the earth, since He's all the other kings? But then what? Because it doesn't say He has two crowns, it says He has many crowns. Well, I will tell you, I don't know. I've looked all through Scripture, and that's as many as I can think of.

He's the king of Israel, and He's the king of the earth. He's going to rule it with a rod of iron, so obviously, that's two crowns. Does this mean, are these the individual crowns of the nations over which He is the hegemon or the grand Caesar or whatever? Possibly.

Does this mean that Jesus is possessed of ruling authority in realms that we are as yet unaware of? Possibly. Does He have authority in the angelic realm? Is there something in angelic history of which we are unaware? He has many crowns, and I can document only one for certain and two potentially, and beyond that, it gets fairly speculative, no matter what you see the rest of these crowns. But the Lord Jesus Christ is uniquely qualified in the rulership area.

He has many crowns. He is king of kings. Are these only earthly kings or are these other kinds of kings? We know that in the angelic realms, there are rulers and principalities and powers, and He has led captivity captive and distributed gifts among men, and He has overcome the forces of darkness, and in so doing and conquering them, that is a ruling authority.

So, I would submit that these crowns suggest at least authority beyond even the earthly realm. In any case, He has many crowns on His head. He has a name written that no one knows except Himself.

Why does John tell us this? If nobody knows the name except Jesus, what good is the name? What do we use a name for? Telephone rings. You say, Hello, and I say, Hello, this is Sam, and then you know who I am. If I say, Hello, this is Rumpelstiltskin, well then, if

nobody knows that name, what's the point of me giving it to you? What is the point of a name that nobody knows? He has a name written that no one knows but Himself.

I don't understand this. It's written, but nobody understands it except the Lord Jesus. I would suggest that this is God the Father's name for God the Son.

There isn't anything that the Father doesn't know. So, if nobody knows this name but the Son, and we're looking at Him from the point of view of His relationship to humanity here, the God-man and so on, and if He's got a name written on Him that nobody knows, who's the one person that we know for sure does know that name? God the Father. And you know how it is when you have a beloved person for whom you may have a special name.

Some people have nicknames. Some people use endearments. Some of them sound quite ridiculous to anybody but the people involved.

But you can think of examples of this, and it is an expression of very great intimacy, very great familiarity. My mom has a name for me, and she's the only one that uses it. I could find that word written somewhere and I would know that my mother was responsible for that because that's the name she's called me as long as I can remember, since I was too young to even talk back.

And this name upon the Lord Jesus that no one knows has to be the Father's name for Him. And it is a reminder. Why are we told about that name here? It is a reminder that even in victory, even in this time of judgment and conquest when He is no longer conforming Himself to death, becoming obedient to death, even the death of the cross and emptying Himself and the doctrine of kenosis and all that, this is the Second Coming.

This is the Lord Jesus in power and glory. He still carries on Him written the Father's name for Him because that's who He loves and that's whose will He carries out whether He is subordinate or victorious, whether He is humiliated or whether He is glorious. It's written.

He doesn't forget it. When you don't want to forget something, what do you do? Write it down. He's got it written right on Him.

He is clothed with a robe dipped in blood. A robe dipped in blood. And His name is called the Word of God.

Now, my question is, what is this blood in which His robe is dipped? Is it His own blood? Is it somebody else's blood? And why is His robe dipped in blood? We normally, you know, back when I made a few futile attempts to shave with an actual razor blade type razor, you know, that always ends in some sort of bleeding for me. Or the times when my electric razor would give up the ghost and I had to use a stopgap until I could get

another one. Or I would end up somewhere without my razor and go buy a Schick, you know, or a Bic or one of those that you get at 7-Eleven and try to shave with it.

And I would cut myself. And if it was a Sunday, and I remember distinctly this happened up in Tulsa one time when I had to do something formal at the church. I had my white shirt on.

I was in there trying to make myself look presentable and I just hadn't been shaving with a blade. And I nicked myself and the blood was running. I got blood on my shirt.

Well, this isn't the way you present yourself. I can't think of anybody who thinks it's cool to show up with any kind of blood on any of their clothing for any reason. I mean, unless you're the last action hero in a movie and you're trying to look like you've survived something.

I mean, typically, nobody wants this. Why would Jesus... It doesn't say He bled on His robe. It says it was dipped.

It has been marked with blood on purpose. That's the idea. Why? Why? I can give you one phrase from the Bible that will answer this question.

Can you think of it? They will gaze on Him whom they pierced. How are they going to know this is the one that they pierced? He is identified as the pierced one by this blood. This is His... He's coming back saying, you remember the one you crucified? You remember the one you rejected? Do you remember the salvation of God that was made available to you and you said no? Well, I'm back.

Here I am. His robe is dipped in blood. This is identification.

This is for purposes of identification. It doesn't say anything about nail prints in His hands. It doesn't say anything about a wound in His side or a crown of thorns or anything like that.

How are they going to know that this is the Lord Jesus and not a new and updated Version 2.0 Antichrist? When the Antichrist came forth on His white horse conquering end to conquer, He didn't have a name written on Him. He didn't have a robe dipped in blood. He didn't have the sharp sword.

He didn't have the clouds of glorious army surrounding Him. He was a whole different kettle of fish. This is the Lord Jesus Christ.

And His robe is dipped in blood. But He is the Lamb that was slain. And that's His mark of identification.

His name is called the Word of God. This is the same John that wrote John 1.1. In the beginning was the Word. The Word was with God.

The Word was God. The Word became flesh and dwelt among us. We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

His name is called the Logos of Theos. Logos to Theos, literally. And the armies in heaven, clothed in fine linen, white and clean, following Him on white horses.

Who are these armies? Well, there's a big hint here. Clothed in fine linen, white and clean. Who are the armies, clothed in white and clean? This is the Bride, clothed in white linen, righteous deeds of the saints, following Him.

How? Tromping on their dolphin skin sandals that never wear out? No. They are on hippos. I'm not kidding you.

The Greek word for horse is hippo. Hippopotamus is river horse. Potamus is river.

Hippopotamus is literally river horse. Well, we're going to be riding hippos. And this is us.

We have met the army and it is us. Clothed in linen, white and clean. Now, think about this.

Think about warfare in the ancient world. What sort of armies clash and do battle in the ancient world? Just saw a great documentary on this not long ago with Julius Caesar. And I saw another one with the old what's-her-name, the red-headed gal.

Who was I telling you about last week? Boudicca. Striping error in my ram there. Boudicca.

What kind of troops meet and fight battles in the ancient world? Typically. Starts with an I and ends with pantry. Infantry.

Infantry. Ground troops. Sandals.

Shields. Swords. Spears.

Javelins. Armor. Helmets.

Infantry. What kind of army is this? Cavalry. Now, you're in the ancient world and I'm pressing you into service in the army and I say, look, I'll give you a choice.

You can be infantry or you can be cavalry. You can walk or you can ride. It's one of the reasons I went artillery.

What would you choose? Exactly. Give me the white horse. There is no infantry in this army.

This is a complete force of cavalry. Now, do you think there is infantry in the great army of God? And logistics types and people back in the rear with the gear, you know,

cheering you on and running the radios and so on? Probably so. But the ones who are going to accompany the Lord Jesus Christ in His hour of victorious judgment are these who are the elite.

These who are clothed in these white linen garments riding these white horses. This is going to be a blindingly magnificent and glorious army in the vision, in this symbolic presentation. What does this tell you? This is not the entirety of the church.

This is your overcomer troop. Your troop of overcomer cavalry that are accompanying the Lord Jesus Christ. He's on a horse.

If you're tromping along in your sandals, you're not going to be able to keep up with Him. He's not walking. It's not the Sea of Galilee.

He's riding. I saw a really irreverent cartoon, but it did make me chuckle where Mary and Joseph are down there by the Sea of Galilee and Jesus and other little kids are playing, but Jesus is complaining to His mother and father because all the other kids are down in the water and He's up on top. But the Lord Jesus is riding a white horse.

This, by the way, I don't bring that up idly. It's the same as the cartoon of Moses as a boy where he's parting the milk in his glass for his mother. There is a real misunderstanding of divinity and of God's power that to me is very symbolic of not understanding the difference between the first advent and the second advent where the Lord Jesus humbled Himself and took on the form of a servant and later is going to come back in glory.

To think that God has some sort of Midas syndrome where He can't control His own attributes, can't control when and where you're going to walk on the water, that there's no rhyme or reason to it. I mean, it's a humorous thing, but it really speaks of a much deeper problem of understanding, especially within the church. But, here is the army in heaven clothed in fine linen, white and clean, following Him on white horses.

Now out of His mouth goes a sharp sword that with it He should strike the nations. What do we think of when we think of the sharp sword going forth from the mouth? The Word of God is alive and powerful, sharper than any two-edged sword, right? He's already got the name called the Word of God. He's kind of got two names.

His name toward humanity is the Word of God. The name that no one knows is the one toward God. And you have the whole idea here of His divinity and His humanity, His connection to God and His connection to us.

Toward us, He is the Word of God. He's got this sharp sword going forth. Now, in 2 Timothy, the sword is the machaira, the short battle sword.

And what does it do? What does that sword do? It pierces where? It pierces us. Dividing

us under the soul and the spirit and the joints and the marrow. It's a judge or a critic of the thoughts and intents of the heart, a discerner.

It goes inward. This is not the machaira. This is the ramphaya.

The ramphaya is the large battle sword that was carried by the non-Greek speaking peoples, the big hacking sword that by its weight and force crushes and hacks up things. This sharp sword goes out of His mouth that with it He should strike the nations. This is not the short sword that goes in and pierces.

This is not the thoughts and intents of the heart. This is the sword of judgment. This, by the way, is the same sword that you find mentioned in Luke 21 and verse 24 where Jesus is talking and says they will fall by the edge of the sword and be led away captive into all nations and Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

This is the same kind of sword that decimated and scattered disobedient Israel. And now that same sword is going to come back and strike the nations, the enemies of Israel. It is the same sword that was mentioned in Revelation chapter 2 and verse 16 where Jesus said, repent, change your mind or else I will come to you quickly and will fight against them with the sword of my mouth.

The sword of judgment. The sword of retributive action. Revelation chapter 6 and verse 8 we have the Romphia.

John says, I looked and behold a pale horse. The name of him who sat on it was Death. Hades followed with him.

Power was given to them over a fourth of the earth to kill with the sword, with hunger, with death and by the beasts of the earth. This is the sort of violent death. And we have it here.

We have it in verse 21 coming up as well where it's going to say, the rest were killed with the sword which proceeded from the mouth of him who sat on the horse as we will see. This is also called a two-edged sword in Revelation chapter 2 and verse 12 to the angel of the church in Pergamos write, these things says, he who has the sharp two-edged sword but it's a different kind of sword than the one Paul talks about to Timothy. This is the sword that issues forth from the Lord's mouth and it is a speaking of a word of judgment.

Now, it's not just words. You know, sticks and stones will break my bones but words will never hurt me. This is something that happens as a result of Jesus speaking and I will submit to you that this sharp sword that goes forth from the mouth of the Lord Jesus in reality is a word of judgment that is spoken by him and carried out by actual agents indeed by this army that accompanies him.

And this sword is another way of speaking of this white robed army that accompanies the Lord Jesus and we'll see that when we get to verse 21 because otherwise, what's the army for? If the beast and the false prophet are taken care of and everybody else is slain with the sword, what did the army do? Well, the army does the slaying. That sharp sword is the army and what's great about that when you think of it is when the short double-edged sword works on us, we become a part of the great double-edged sword that's going to work on the world. And it is another one of those turnabout things in Scripture where we first feel the effect of that sword of the Word of God in opening us up and allowing us to be purged and cleansed and then we become a part of that glistening white army that is going to purge and cleanse the earth.

And instead of being a short two-edged sword, this is a long two-edged sword. Instead of working on believers, it is going to judge and eliminate unbelievers. So, it's a very fascinating look at vocabulary there.

He himself will rule them with a rod of iron. It's not difficult to imagine, I should say, that if the sword that issues from his mouth represents believers, represents other individuals, the rod with which he is going to rule also is going to be some group or some individual. Perhaps the Prince Regent David himself.

Well, this is a good place for us to pause and take our break. We'll come back and look at the winepress of the fierceness and wrath of Almighty God when we come back.