

Rev 26-06-14a

Good morning, welcome to the Sunday Morning Services at Grace & Truth Bible Church. This is the 14th of June, 2026. We continue our study in the book of Revelation.

We're in chapter 19, looking at the glorious return of the Lord Jesus Christ with the name King of Kings and Lord of Lords written on his robe and on his thigh. It's a very gratifying scene for us to see after the many chapters of judgment that we have witnessed to this point. Let's ask God's blessing on our time of fellowship and study.

We will resume. Father, we are so grateful for this opportunity to spend time together looking at the word that you have transmitted to us through a faithful chain of custody. We know how pertinent and important it is for us to know at this time in our lives and in human history.

We pray that as we study this chapter and its associated passages, that God the Holy Spirit will help us to see clearly not only what it means in terms of future occurrences, but also what it means in terms of our present day application. We ask it in Jesus' name, amen. Reading our passage, picking up in the middle, we have already seen the multitudes in heaven.

And then in verse 11, I saw heaven opened and behold, a white horse. This is so typical of the book of Revelation, isn't it? When John turns because he looks to see who's speaking with him, you expect that there might be an angel and here it is, the glorified Lord Jesus Christ. When they announced that the lion of the tribe of Judah is worthy to open the scrolls, when he turns to look, you expect to see the lion and you see the lamb.

And here we would expect as good observers, good reporters, if you will, a good journalist would focus on the most important thing in a scene. But the first thing John sees when he looks isn't the Lord Jesus with the crowns and the name and the eyes and all of the things that are about to be described. The first thing he sees is the horse.

And this fascinates me, it's unique narrative. I would say storytelling, but this is not a story. This is descriptive future history.

And I suspect that what John sees is what everyone is going to see. And so it's important to remember as we looked at last time, what does the white horse represent? White is purity, genuine righteousness, not the false righteousness of the linen that the scarlet harlot was wearing a chapter and two back. This is the genuine righteousness.

The horse represents power, mobility, and majesty. When you see those on horses, horses were not ubiquitous in the ancient world. They existed primarily to either carry important people or to pull chariots.

And here is the Lord Jesus not riding in a chariot. You could imagine there has been chariots and

horsemen described in the Old Testament and in the New, but here the Lord Jesus is himself mounted on this white steed. And that's the first thing John mentions.

What does this tell us? We think of the Lord Jesus in his multifaceted roles as in the past, the suffering servant who was the lamb, the Passover lamb, who provided atonement, who made it possible for us to be forgiven and cleansed and delivered from certain death, which we deserved. He, in his return, is quite different. He isn't housed in a sheepfold and swaddling clothes in a manger.

He comes in power and great glory. And in the same way that when you think of the Lord Jesus at his birth, you think of that humble scene, you think of the surroundings. Here is the King of Israel, the King of glory, the son of David in these non-palatial, to put it mildly, circumstances that so foreshadow his coming work of sacrifice and atonement.

And that special that we've done on where exactly this took place and the Tower of Edair and so on is quite fascinating for what it portends. The symbolism of his circumstances and surroundings is powerful and says as much about him as a physical description. It doesn't tell us he was a cute baby.

It doesn't tell us like the little manger song that no crying he makes. He was a human baby. I am sure he cried like every baby.

And it is a necessary function that babies let you know in an audible but nonverbal way that they need something. It reminds us of the need for pain. You see arguments, this is a bit of an aside, but you see arguments that, well, how could there be a God who allows so much suffering and pain, whether it's in the human world or in the animal world? If there were really a God, why is there human suffering? Why is there any suffering at all? Then you read the story of people who have not the ability to feel pain and what a tribulation their life is.

They have to be so careful. They don't know if they bite their tongue. They don't know if they have touched something hot.

They don't know the things that are necessarily communicated when we feel pain. Pain protects us from injury. That protects us from further injury.

If you break a bone, you stop moving that limb or that area of the body and you prevent further injury. Pain is not pleasant, but it is necessary. Our circumstances are often not pleasant, but they are necessary.

And God weaves them into his plan and purpose. So when the Lord Jesus came the first time, his circumstances communicated the difference between God's perspective and human perspective. A king should be in a palace.

He should be surrounded by luxury. He should be feted and coddled and given every advantage

and all of the finery and the luxuries that can be brought. When the wise men from the East come and bring gifts, you think these are expensive gifts.

It doesn't say, therefore Mary and Joseph moved into a luxury condo in an upper story in Nazareth or in Egypt or anywhere else. These were symbolic gifts that represented their understanding of who he was and who he would become. And you remember, we've had many Christmas specials looking at what these things communicate.

In the same way, in this passage, don't you find it strange? The more you think about it, the stranger it gets. Now I saw heaven open and behold, the Lord Jesus Christ in splendor and glory, looking as he did back in chapter one when I first introduced this vision and series of visions. No, the first thing John sees is the white horse.

And this tells you, it's sort of the same as when you see the swaddling clothes and the manger. It is a picture of the difference. This is the same Lord Jesus.

And if you talk to progressive Christianity types now, they do not understand that the humble Jesus is not the only facet of his existence or his character or his purpose. This is the goal. He came the first time exhibiting human weakness.

He got tired, he was hungry, he got thirsty. He didn't just go to the well in Samaria so that he could talk to the woman, he was thirsty. There are all of the attendant teaching points and examples that serve to help us with application in understanding the role of the Holy Spirit and the Word of God in sustaining our weak and susceptible human flesh.

Anytime we feel weakness, anytime we start thinking about lack of material support, think of Jesus, the manger, the swaddling clothes. There is the promise. Keep in mind where this is going to end up.

And that's why these wise men who understood the plan and purpose of God, who understood the book of Daniel because Daniel left it for them and all down through the decades and the centuries, they studied the Old Testament scriptures that Daniel left behind. And they understood when they saw the star fulfilling the prophecy of Balaam, smiting the brow of Moab, that there would be a king. And they came to seek him and they recognized his kingship.

He looked nothing like a king from the time he was born until the time he was crucified, resurrected and ascended. And yet kingship is the destination, which we are about to see unfold in Revelation 19. But you remember the prophecy.

We don't have time to turn back to it, but it's easy to find. We read it every Christmas. Gabriel appears and states that this child has been born of the seed and lineage of David and is going to sit on David's throne, David's throne specifically.

Among other things, that means that you can't transmogrify and say Israel fumbled the ball. And so now the church inherits Israel's promises. It is very clear when you look at King Saul, that promises are conditional on faithfulness and obedience.

The Lord Jesus was perfectly faithful and obedient. But let's take a look at these promises of kingship. This goes back to the Davidic covenant in 2 Samuel chapter seven, verses 11 through 16.

2 Samuel 7, 11 through 16. God is talking to David. Nathan the prophet comes and they have a conversation in the early verses of that chapter.

God is talking and he says in verse nine, I've been with you wherever you have gone. I've cut off all of your enemies from before you. I've made you a great name, like the name of the great men that are on the earth.

Moreover, I will appoint a place for my people Israel. I will plant them that they may dwell in a place of their own and move no more. Who is this? Who's being spoken of? My people Israel.

They shall move no more, nor shall the sons of wickedness oppress them anymore as previously. Since the time that I commanded judges to be over my people Israel and have caused you to rest from all your enemies. Also, the Lord tells you that he will make you a house that is a dynasty.

Not just the house of Israel, but the house of David. When your days, verse 12, are fulfilled and you rest with your fathers, I will set up your seed after you who will come from your body and I will establish his kingdom. He shall build a house for my name and I will establish the throne of his kingdom forever.

Isn't it helpful to have seen as we have in Revelation especially in these recent studies how prophecy is reference to a pattern and this pattern can be matched and fulfilled in part across history. Is David going to have a son from his own body who's going to sit on the throne? Yes, it is Solomon. Despite the fact of the murder of Uriah and the adultery with Bathsheba, Solomon is their son.

The first son dies, a life for a life. But Solomon comes back and God weaves this to fit the pattern. The Lord Jesus, the son of David is going to die for the sins that he did not himself commit.

He pays the penalty with his life for the sin of David and Bathsheba. And by extension, this represents the sins of his people. When the Lord Jesus, his redemption is first and foremost predicted to be for Israel.

He shall save his people from their sins. But it turns out he's going to have a wider and broader group that will also be his people. And that's us.

It turns out that it's not just Solomon that will build a house for God's name and sit on the throne

of his father, David. The Lord Jesus is the higher and greater and most perfect fulfillment of this somewhat cryptic prophecy. It's cryptic in the sense that listening to it, you wouldn't see beyond the day.

And yet in retrospect, you see not only the coming of the Lord Jesus to die for the sins of his people and to save his people from those sins, but the second advent, he is going to sit on the throne of David. There is no way, shape or form in which you can say that Jesus sitting on the throne of my heart is the same as fulfilling the prophecy that he is going to sit on the throne of his father, David. If God wanted to arrange for the church to be the new Israel, or this is replacement theology, and it is unbiblical, it is not biblically informed because these promises over and over again pertain to Israel.

And this is important for our Revelation 19 study because the promises to Israel say a son of David is going to rule on the throne of David and that kingdom and that throne will have no end. At least that's how it comes across in English. Olam, unto the ages, it's over the horizon to see any change in that.

So you have that here. He shall build a house for my name in 2 Samuel 7, 13. I will establish the throne of his kingdom forever.

I will be his father. He shall be my son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.

And you see this happening, especially in the Southern kingdom of Judah, where the sons of David are sitting on the throne and God does allow the Assyrians to come in and almost take them out. The Northern kingdom does go. That is not a Davidic line in the North.

But in the Southern kingdom of Judah, these are descendants of David all the way down. And God uses the Assyrians and later he uses the Babylonians as the rod of men and the blows of the sons of men. But my mercy shall not depart from him as I took it from Saul when I removed him from before you.

What is that about? Talk about promises being conditional. You go back to 1 Samuel and you see the situation with Saul. When he is crowned in 1 Samuel chapter 12, the people ask for a king, Solomon, I'm sorry, Samuel, I don't remember his name.

Samuel speaks to them and says in verse six, it is the Lord who raised up Moses and Aaron and who brought your fathers up from the land of Egypt. In other words, the people didn't say, give us a deliverer. Now, therefore stand still that I may reason with you before the Lord concerning all the righteous acts of the Lord, which he did to you and your fathers.

He rehearses the history and he comes down to Nahash, Nahash, who is contemporary history in verse 12. When you saw that Nahash, king of the Ammonites, came against you, you said to me,

no, a king shall reign over us when the Lord your God was your king. Now, therefore, here is the king whom you have chosen and whom you have desired.

And he's pointing to Saul, Saul son of Kish of the tribe of Benjamin. Take note, the Lord has set a king over you, sort of at your request. If you fear the Lord and serve him and obey his voice and do not rebel against the commandment of the Lord, notice, fear the Lord, serve him, obey, do not rebel against his commandment, a fourfold condition.

Then both you and the king who reigns over you will continue following the Lord your God. Now, however, verse 15, if you do not obey the voice of the Lord, but rebel against the commandment of the Lord, then the hand of the Lord will be against you as it was against your fathers. Notice he only cites the fourth of the four conditions as a placekeeper for all of the ones that were just given.

He doesn't repeat all four of them because they all constitute rebellion against the commandment of the Lord. The hand of the Lord will be against you as it was against your fathers. Now, therefore, stand and see this great thing which the Lord will do before your eyes.

Is today not the wheat harvest? This is something we don't often remember. Did you remember that there is a miracle that God performs on the day Saul is anointed? I will tell you, I didn't. And I've been through this book more than once and I didn't recall it.

But look at this, is not today the wheat harvest? I will call to the Lord and he will send thunder and rain that you may perceive and see that your wickedness is great, which you have done in the sight of the Lord and in asking a king for yourselves. The sign is thunder and rain. Make a note.

So Samuel called to the Lord and the Lord sent thunder and rain that day and all the people greatly feared the Lord and Samuel. What is the purpose of the sign of thunder and rain? That you may know that God has set this wonderful king before you and good times are a coming, that you may perceive and see that your wickedness is great, which you have done in the sight of the Lord. Do you remember in days to come after the return from the Babylonian exile, what happens when they all get together to read the law and to try to call people back to faithfulness and obedience? As a family with Elizabeth and the Bible study fellowship, we recently went through Ezra and Nehemiah, go back and find the passage where they're standing with the people and reading the law and trying to get them to pay attention and they have to interpret some of it because they all speak Aramaic and it's in Hebrew.

But do you remember the weather when they all gathered together and read the law? It's raining. It's not a sunny day. It's not warm fuzzies and a glorious new dawn for Israel.

God knew the day, God controls the weather and it rains. What is the rain a reminder of? God is putting you back in the land as you have requested but if you are not faithful and obedient, if you do not serve him and avoid rebelling against him, the same thing is gonna happen to you that

happened to your fathers. Here is thunder and rain that you may perceive and see that your wickedness is great, which you have done in the sight of the Lord.

And that happens on the quote unquote glorious time when they all get back in there and they're called back to the words of the law just as Samuel prophesies. Samuel called to the Lord, verse 18, Lord sent thunder and rain that day and all the people greatly feared the Lord and Samuel. And all the people said to Samuel, pray for your servants to the Lord your God that we may not die for we have added to all our sins the evil of asking a king for ourselves.

But notice they don't say nevermind on the king. They're still enamored with Saul. And they say, well, pray that we can be forgiven but we kind of still want this king.

Samuel said to the people, do not fear you've done all this wickedness yet do not turn aside from following the Lord, serve the Lord with all your heart. When we make mistakes in our life and in some cases they are irreversible, we've gone down a road, we've made a commitment, we've taken a vow, we've made promises, we have made a decision and you can't go back and change it, stick with it, be faithful and obedient. This also pertains to the time of the return.

And you remember in the days of Ezra and Nehemiah where rabble rousers start saying, look at all of these guys that married women of the land. Don't you remember when the law came through Moses and God said, don't marry the people of the land because they will lead you into idolatry. Well, you know, when you enter the land, so they take that and they try to apply it in the present day and they say, you need to divorce your wives and send your children away and they forced them to do so.

And what does God say? Once you've made a commitment, don't you remember Jephthah in the days of the judges? Once he made a vow, he keeps the vow. Once they make a commitment, read Malachi. Malachi is commenting on what happens in the days of Nehemiah where they forced these guys to split up their families and send them away with no support, no husband and no father.

It doesn't say that any of these families set up idols or got their husbands waylaid into worshipping false gods. That was the purpose of the commandment when they first entered the land, which was rife with idolatry. But by the time they come back and these families have been established, these people are trying to help rebuild the wall with Nehemiah.

They're trying to come and help with the temple and they keep getting pushed away because it's petty politics and we're the holy ones and you're not. We got sent into captivity and you didn't. And this jealousy and bitterness and self-righteousness causes a problem.

And do you remember when Malachi is commenting on these people with their false worship and bringing these diseased animals? In what way have we not kept your commands? And one of them is, do you not know that I hate divorce? Why does that come up in Malachi? Because

Nehemiah and company have caused these people to split their families up, wrongly so. Everybody brags on the whole Ezra and Nehemiah thing. It's terrible.

Look at what God says. You ask for a king, you shouldn't have done it. See the rain and thunder.

You sinned when you asked for a king, but you asked for one and I've given you one. It's a done deal. So to salvage this situation from this point forward, obey the voice of the Lord, be faithful, serve, keep his commandments and you and your king will last.

I will turn cursing to blessing. I will take your mistake and make it okay. It's so clear when you read 1 Samuel chapter 12.

You made a bad move. You asked for a bad thing and you got it, but you can fix it. God will still bless if you are faithful and obedient.

That's the key. But what happens? Well, you turn over to just the next page in my Bible. When Saul is waiting in Michmash and the mountains of Bethel, Jonathan's got a thousand guys.

Jonathan attacks the Philistines. Saul blows the trumpet and says, let the Hebrews hear. So you get down to verse four.

All Israel heard. This is 1 Samuel 13, four. Israel heard and said that Saul had attacked a garrison of the Philistines and Israel had become an abomination to the Philistines.

People were called together to Saul at Gilgal. Remember years ago, we did a study on all of the things that happened at Gilgal. It means to roll up and down, Gilgal, Gilgal.

It's like a tire with a little lump in it or a rock in the tread. It's a repeating cycle. So there at Gilgal, Philistines gathered to fight with Israel, 30,000 chariots.

That's probably a bit high. The better texts say 3,000 chariots. It's a little bit more practical.

6,000 horsemen, people as the sand, which is on the seashore in multitude. They came up and encamped at Michmash to the east of Beth-Avon. When the men of Israel saw they were in danger for the people were distressed.

People hid in caves and thickets and rocks and holes and in pits. Hebrews crossed over the Jordan to the land of Gad and Gilead. As for Saul, he was still in Gilgal.

All the people followed him trembling. He waited seven days according to the time set by Samuel. Samuel did not come to Gilgal and the people were scattered and continuing to scatter.

Saul said, bring a burnt offering and peace offering here to me. And he offered the burnt offering. It happened as soon as he finished presenting it.

Samuel came, Samuel went out to meet him that he might greet him. Samuel said, what have you done? Saul said, when I saw the people were scattered from me and that you did not come within the days appointed, the Philistines gather at Michmash. I said, the Philistines will now come to Gilgal.

I've not made supplication to the Lord. I felt compelled and offered a burnt offering. I was just trying to worship the Lord and keep God involved here.

What his real motivation was is he said, if I wait till Samuel shows up, I won't have an army left. Seems to have already forgotten the lesson of Gideon and the 300. Much less what's about to happen in the next chapter with Jonathan.

But Samuel says to Saul, you have done foolishly. You have not kept the commandment of the Lord, your God. Just the previous chapter, this is preached by Samuel.

Keep his commandments. That means keep them, no matter what the circumstances look like, how dire or dismal your disappearing army situation appears to be. You have done foolishly.

You have not kept the commandment of the Lord, your God, which he commanded you. For now the Lord would have established your kingdom over Israel forever. Faithfulness and obedience, it would have been established forever.

Do you remember that God explicitly stated the conditions? Serve him, obey him, keep his commandments, and do not rebel. You and your king will continue. That's an important distinction on this particular promise.

If you had done so, the Lord would have established your kingdom over Israel forever. But now your kingdom shall not continue. The Lord has sought for himself a man after his own heart, and the Lord has commanded him to be commander over his people because you have not kept what the Lord commanded you.

1 Samuel 13, 13, and 14, so important. Do you remember that just a few chapters hence when you get to 1 Samuel 15, and you have the Agag situation and Saul spares him, Samuel shows up, what is this sound of bleating in animals that I hear in my ears? Because the Lord told Saul it's time to punish Amalek for what he did to Israel. He ambushed him on the way when he came up from Egypt.

This is the Moses with the arms and Aaron and Hur, Joshua leading the army. That was the Amalekite attack. So, Saul attacked in verse seven of 1 Samuel 15, from Havilah to Shur, east of Egypt, took Agag alive, utterly destroyed all the people with the edge of the sword.

When Samuel had told him in verse three, attack and utterly destroy all that they have, do not spare them, kill man, woman, infant, nursing child, ox, sheep, camel, and donkey. Kill everything.

Is Agag a man? Kill every man.

It's an explicit order, but in verse nine, Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and they were unwilling to utterly destroy them. Everything despised and worthless, that they utterly destroyed. The word came to Samuel saying, I greatly regret that I've set Saul up as king, for he has turned back from following me, has not performed my commandments.

Has not performed my commandments. How important is it for you and me to be faithful and obedient? It grieved Samuel, he cried out to the Lord all night. Samuel rose early in the morning to meet Saul.

It was told Samuel, saying Saul went to Carmel. Indeed, he set up a monument for himself, and he's gone on around, passed by, and gone down to Gilgal. Saul went to Carmel, set up a monument, gave himself a trophy for his great victory.

He's gone on around, passed by, and gone down to Gilgal. Samuel went to Saul. Saul said to him, blessed are you of the Lord.

I performed the commandment of the Lord. That's Saul's view. Look at all of the commandment that I kept.

I've destroyed stuff, I've won the battle. God's view is, you've not kept the commandment. Saul says, I've kept the commandment.

This is why we need the word of God to give us objectivity and help us to see truth and not deceive ourselves, because the heart is deceitful above all things and desperately wicked. Who can know, if you're self-deceived, how can you know you're self-deceived? It takes the word of God to cut to the soul and the spirit and the joints and the marrow, and lay bare the thoughts and intents of the heart. Samuel said, what then is this bleeding of sheep in my ears and the lowing of oxen which I hear? Saul said, they've brought them from the, notice, they.

Remember Adam and the garden? The woman gave to me. They have brought them from the Amalekites, for the people spared the best of the sheep and oxen. To sacrifice to the Lord, your God, and the rest we have utterly destroyed.

Had they spared them to sacrifice them to the Lord? Of course not. Samuel said to Saul, be quiet, shut up. Stop talking, stop lying.

I will tell you what the Lord said to me last night. And he said to him, speak on. Samuel said, when you were little in your own eyes, were you not the head of the tribes of Israel? Did not the Lord anoint you king over Israel? Now the Lord sent you on a mission and said, go.

Think about it. Has the Lord sent you on a mission? Has he sent me on a mission? Have we got

opportunities and assignments to maintain fellowship, to pray for one another, to be faithful and obedient in whatever our circumstance, to trust in him with all our heart, to love him with our soul, strength, and mind, to keep ourselves in his word and susceptible to the Holy Spirit? The Lord has given us a mission. We are here to represent the Lord Jesus Christ as his body, as his future bride, if we are faithful and obedient.

The Lord sent you on a mission. Your mission was go destroy the sinners, the Amalekites, and fight against them until they are consumed. Nothing left.

Why then did you not obey the voice of the Lord? Why did you swoop down on the spoil and do evil on the side of the Lord? Saul said to Samuel, but I have obeyed the voice of the Lord and gone on the mission on which, remember Malachi? In what way have we defiled your altar and failed to bring good sacrifices? Then the priests, in what way have we failed? I've obeyed the voice of the Lord. I went on the mission on which the Lord sent me and brought back Agag king of Amalek. I've utterly destroyed the Amalekites, but the people took of the plunder, sheep, and oxen.

Best of the things which should have been utterly destroyed to sacrifice to the Lord your God in Gilgal. Samuel says, what an important reminder, has the Lord as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord. Not the outward externalities, not what you put on for a show, but what goes on in the heart.

Behold, to obey is better than sacrifice and to heed than the fat of rams. For rebellion, remember the four things, do not rebel against the Lord your God is the final one and the one that Samuel uses to summarize all four. Rebellion is as the sin of witchcraft.

Stubbornness is as the iniquity of idolatry. Because you have rejected the word of the Lord, he has rejected you from being king. If we are faithless, if we are disobedient, if we tell ourselves that we're living a good Christian life and we're not actually keeping the word of the Lord and we are rebelling in certain ways and in certain areas and we're giving ourselves a pass, blaming others for the situation, guess what? The bride, the wife that has made herself ready for the lamb, we're not gonna be in that group.

We will be rejected in the way that Saul was rejected from being king, as it were, the wife of the lamb, if he's the king, what does that make his wife? The queen, royalty, royal family, royal status, royal privileges, royal opportunities. This is why I'm reticent about calling the church the bride of Christ, because it's not the whole church. It is the faithful and obedient portion.

This is another one of the overcomer blessings to be included in that group. There are many who are going to be in the darkness, which is outside, and you can't be the wife of the lamb and be sitting outside roasting marshmallows at the edge of the lake of fire where your inheritance has been destroyed. So, too late, like the foolish virgins who run away to find oil, Samuel is told by Saul, I have sinned, I've transgressed the commandment of the Lord and your words, because I

feared the people and obeyed their voice.

Since when does the king obey the people? Isn't it supposed to be the other way around? Now, therefore, please pardon my sin, return with me that I may worship the Lord. Samuel said to Saul, there are some irrevocable decisions. Remember, this is not the first time Saul has done this.

I will not return with you. You have rejected the word of the Lord, and the Lord has rejected you from being king over Israel. Samuel turns to go away.

Saul seizes the edge of his robe, and it tore. Samuel says to him, the Lord has torn the kingdom of Israel from you today and has given it to a neighbor of yours who is better than you. People say nothing is earned or deserved, it's all of grace.

What does God say? Through the prophet. God discerns who is faithful and obedient and who isn't. It is better to heed the voice of the Lord than to offer sacrifice.

David is going to do this, Saul does not. David will make his mistakes, but he never rebels. He responds to the word of the Lord.

Even in his most grievous failures, he always returns. He doesn't lie to himself. The strength of Israel will not lie nor relent.

He is not a man that he should relent. You can read the rest of that, but keep in mind, this is the throne to which the Lord Jesus is returning in Revelation chapter 19, promised to Israel. And yet, what do we read as we continue after we see the white horse? We'll see that when we come back from the break.