

Rev 26-06-21a

Good morning, welcome to the Sunday Morning Services here at Grace and Truth Bible Church. This is the 21st of June 2026. We're in Revelation chapter 19 moving into chapter 20.

Let's ask God's blessing on our time of fellowship and study. We'll begin. Father, we are so grateful for another time to spend in your presence, not just in prayer or in intercession or in thanksgiving, but also to receive instruction, to receive the benefits of the presence and ministry of your Holy Spirit, to enable us to live a life that is beyond the ordinary, that enables us to redeem the time, that enables us to invest in eternity.

We are looking at your Word where it describes things that are to come, where we are at the threshold of eternity in prospect, and we pray that as we look at these things together that God the Holy Spirit will minister them to our hearts, help us to see the reality of it, to adjust our priorities and our goals and our values in such a way to be prepared for service and function in these amazing times that are to come. We pray it in Jesus' name. Amen.

Taking a look at our passage, we'll pick up in Revelation chapter 19 and you see the Lord Jesus Christ in verse 11. The first thing John sees is the white horse. He who sat on him is called faithful and true.

In righteousness he judges and makes war. You remember the use of these names for the Lord Jesus in previous passages, and we won't review that, but remember that this is not new. There are some things that are introduced here that have never been seen before in the book of Revelation or anywhere else, but the Lord Jesus has been described as faithful and true back in the letters to the seven churches and as the Word of God.

It says in verse 13, he is clothed with a robe dipped in blood. A.T. Robinson, the unparalleled Greek scholar of a century and more ago, did a detailed study of this, and the word means sprinkled, sprinkled, and this is important for its Old Testament roots, which we will see shortly. But you can change that.

It's not a robe dipped in blood. It is sprinkled, and that's important. It's a footnote that goes back to the Old Testament.

Sprinkled in blood. His name is called the Word of God. The same John that wrote John 1-1 wrote this passage.

He knows the Lord Jesus' name. And the armies of heaven, clothed in fine linen, white and clean, followed him on white horses. This tells us there are some speculations that these are angels, but human beings, the fine linen, linen is an earthly product, and we look at descriptions of angels, it doesn't typically describe them as wearing the kind of clothing that is woven, grown and woven on earth.

These individuals that are clothed in fine linen are human beings, because they are wearing human being clothing, which has been described previously in this book as representing the righteous deeds of the saints. So you don't get to wear somebody else's clothes. We need to have garments of righteousness that have been woven as it were because of our endeavor to live a life that lays hold of righteousness by faith.

You don't have to suddenly start trying to be charitable and outgoing and engage in a ministry of some sort. It is our daily faith, just doing what we do as unto the Lord and not unto men, and consciously doing so. Our activities don't necessarily change, but our motivation for doing them, our measure of how well we have done them, transcends merely getting a task accomplished in what spirit, with what goal.

Dedicating it to the Lord rather than crossing something off our list, or making the boss happy, or our spouse, or whoever it may be. Doing what we do as unto the Lord. It's a wonderful reminder that the ordinary life, to which almost all of us have been called, is fraught, it is laden, it is heavy with opportunities to transcend the ordinary, to live like believers rather than unbelievers.

Not to do things the way any unbeliever can do them, but to do them in the spirit and power that the Lord Jesus died on the cross to grant to us. This prepares us, this habituates us, this gives us the kind of experience that will enable us to serve in the ages to come. You remember a little bit earlier, the bride, the wife of the Lamb, has made herself ready.

That's what we're doing right now. We want to be in that section of the church that is called the wife of the Lamb, because in my view, that is not comprehensive. You can't speak a prayer when you're seven years old, and get saved, and then live the life of a completely careless reprobate for decades, and expect to be in the white robed throng before the throne, or riding these white horses, or be privileged to be that portion of the church that has washed their robes and made them white in the blood of the Lamb, and is prepared for proximity.

Remember the overcomer blessings. Those who overcome, Jesus said, will walk with me in white. That's not everyone, that's overcomers.

When you see these white robes, the wife of the Lamb dressed in white, these individuals riding the white horses, dressed in white. And we decide, go back to that parable of the wedding supper, where the guy came in and said, I'm not gonna wear the white robe provided by the king. I think mine's good enough.

And so many people think, well, I've been a good person. I haven't committed any big crimes, and I've been trustworthy, and generous, and gave to the appropriate charities, and such. God will let me in.

That parable puts that self-deception to rest. So this is what we have. The description of the Lord Jesus, eyes like a flame of fire, on his head many crowns, name written that no one knows

except himself.

This is similar to the new name that we saw in the letters to the churches for overcomers. It's a name that is intimate, that is special, that isn't commonly bandied about. The armies are 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. And he himself will rule them with a rod of iron. The sharp sword is a wonderful thing.

You well remember that the Word of God is alive and powerful, sharper than any two-edged sword. It isn't just a weapon to kill, it is that which divides. It divides the soul, and the spirit, and the marrow, and opens those up so that the very innermost thoughts and motivations can be discerned and judged.

The purpose of this, the Word of God, sets the standard and makes a clear distinction between what is right and what is wrong. We have difficulty in human justice systems. It is subject to corruption, perversion, distortion.

Mistakes are made, motives are misconstrued. Eyewitnesses testify and their testimony, either wittingly or unwittingly, is not true. Our justice is flawed because we don't have perfect discernment.

The Lord Jesus, with his eyes of flaming fire, burns to the very core and the center. This sharp sword makes a clear distinction and divides what is right from what is wrong, what is true from what is false. Don't you wish we had this in our news reporting and in our social media, that we only heard what is really true and not what someone would like us to believe so that we can be manipulated? It is an age unlike any other for distortion, for deception, for misleading people who now base their convictions on hearsay that they take for truth and like it to be that way because it serves their own purposes.

When we have confirmation bias, there are things we want to be true and we do not have the ministry of the Holy Spirit. This is what separates us from unbelievers. We have the Spirit who leads us into all truth, all truth.

So we cultivate his presence. We ensure that we confess our sins and get them out of the way, out of our minds, out of our hearts, so that the still small voice can be heard. We ask God for wisdom, as James tells us.

All of that is review. He strikes the nations. So if he is going to strike the nations with the sword of his mouth, he is not going to eliminate the nations.

He is going to judge the nations. So that when the Millennial Kingdom begins, there are still nations all over the earth, but they have been subject to the critique of the thoughts and intents of the heart. It has been determined whether they are believers or unbelievers.

Unbelievers are all purged away. The Millennial Kingdom will begin with believers, but not all believers are qualified to be in the environment of Israel or in the city of Jerusalem where special conditions pertain. There is no danger to children from formerly venomous snakes and carnivorous animals.

That does not pertain all around the world. And because there will be malfeasance and darkness the further you get from Israel and Jerusalem, he will rule the nations with a rod of iron. And what is that rule? Think about Psalm 23.

The shepherd rules the flock, in a sense, right? Does he use a rod of iron? Thy rod and thy staff, they comfort me. You lead me to green pastures, and besides still waters you restore my soul. You guide me and shepherd me and keep me safe and aim me in the right direction with the rod and the staff.

And there are wonderful studies that have been done about the details of how shepherds would use those implements and the way they would care for their flocks. It's a wonderful study, the ancient shepherding in the Middle East. Rod of iron is something different.

What do you know about a rod of iron? What's the explicit thing Old Testament scripture says about ruling with a rod of iron? And it was quoted early in Revelation. He will break them in pieces like clay pots. If the clay doesn't behave, doesn't do what it's supposed to, it gets shattered.

And notice this isn't clay that can be reshaped on a wheel. It's no longer soft. It is baked in.

It has taken a shape and it is not susceptible to change. So if it is a vessel of wrath fitted for destruction, it's going to be smashed by the rod of iron. This is a return to the kind of justice that pertained in Israel.

If a crime was committed, it was dealt with immediately. Immediately. They didn't have prisons.

They didn't have lengthy appeals. They didn't have court after court and level after level and piles and piles of legislation. There was a very simple rule.

You commit a crime, you are caught, you are tried, and the punishment is meted out. A speedy trial in our system has no meaning. No meaning whatsoever.

The things take years. Not so in Israel and not so in the Millennial Kingdom. Ruling with a rod of iron, see the pot, judge the pot, smash the pot.

After a few pots see others get smashed, they are not going to misbehave. They will seethe and they will simmer and they will chafe and they will grate and they will resent and they will have bitterness in their hearts, but they will comply. After seeing examples of smashed clay, until the

end.

We'll get there in the next chapter. But he's ruling, he himself rules them, the nations, with a rod of iron. He himself treads the winepress of the fierceness and wrath of Almighty God.

Treading the winepress, the fierceness of the wrath of Almighty God. Let's look in detail here, a little bit of this is review and then we're going to move on, but it is important to see the role of the Lord Jesus. How did he come the first time? He was born as a helpless infant in poor circumstances.

He was not recognized by the powers that were. He was not given royal treatment. He was quite humble in his circumstances.

This time, the very first thing you see is the white horse. This is not the manger. This is not the suffering servant.

This is the conquering king and he wears many crowns. You remember the seven heads and ten horns and each horn had a crown. Well, the Lord Jesus supersedes all of that.

He is going to hold every kind of authority, many crowns. And that is a result of defeating the beast and the remaining head, the seventh and then it becomes the eighth and then the horns and so on. That is going to be judged.

It is going to be taken out of the way. The beast and the false prophet are going to be cast into the lake of fire and the Lord Jesus, by right of conquest and judgment, is going to take over rulership of everything in the world. So, these are diadems.

This is not the Stephanos, not the victor's crown. This is diademos, which is the ruling crown. Chapter 3, verse 12 talks about his name known only to himself, comparing to the new name, as I said earlier.

Remember that Matthew presents the Lord Jesus as the king of kings. Mark presents him as faithful and true. Luke presents him as the son of man.

And John presents him as the Son of God, the Word of God. Turn with me back to Isaiah, chapter 63. We have seen this recently, but it is worth reviewing because it is directly alluded to here.

Isaiah, chapter 63, beginning at verse 1. This is going to have many of the same elements we are looking at right now. Who is this who comes from Edom, with dyed garments from Basra, who is glorious in his apparel, traveling in the greatness of his strength? I who speak in righteousness, mighty to save. And you see the quotation marks around that as though this is the Lord Jesus speaking.

Then there is a second question. Why is your apparel red and your garments like one who treads

in the winepress? Verse 3, the answer, I have trodden the winepress alone and from the peoples no one was with me, for I have trodden them in my anger and trampled them in my fury. Their blood is sprinkled upon my garments and I have stained all my robes.

Notice, their blood is sprinkled upon my garments. Sprinkled, not dipped. So whose blood is it? To answer the question, is it the Lord Jesus' own blood? That is the character of his first advent.

The lamb as it had been slain looks backward to his coming as the suffering servant. Coming as the conquering king, he is not wearing his own blood. He is sprinkled from treading the winepress.

Why is it already sprinkled with blood when he is not yet engaged in battle? There are some commentators who say, well this has to be his own blood because he has not yet engaged the enemy. He is riding in to conquer. Remember, Babylon has already been judged.

The beast and the false prophet are judged and the nations are now judged. The Lord Jesus is judge of all the earth. Remember, as he ascended into heaven, all authority has been granted to me in heaven and on earth.

So this blood that we see in Revelation 19 is the blood of enemies. This is the splash from treading the winepress which he has trodden all by himself. Their blood is sprinkled on my garments, Isaiah 63.3, and I have stained all my robes.

For the day of vengeance is in my heart, and the year of my redeemed has come. The year of my redeemed has come. I looked, but there was no one to help.

I wondered that there was no one to uphold. Therefore my own arm brought salvation for me, and my own fury it sustained me. I have trodden down the peoples, the nations, in my anger, made them drunk in my fury, and brought down their strength to the earth.

It is wonderful to go on from there in Isaiah 63 because you have a great tribute and praise song to God's mercy and God's grace. But this informs our understanding of Revelation as we see it here with the Lord Jesus. King of kings and Lord of lords.

Verse 17, Then I saw an angel standing in the sun, and he cried with a loud voice. There is much more that we could say. All the fowls that fly in the midst of heaven, come, gather yourselves together to the supper of the great God, that you may eat the flesh of kings.

You have to wonder at the appearance of the Lord Jesus and knowing who He is. And you've seen this in some of the previous judgments where there is recognition that these judgments are coming from God, and yet they do not repent. They instead decide to make war, and it is unreasonable.

A reasonable person would say it is foolish to strive against the Creator God, the Almighty, the

all-powerful God, and people do it anyway. Do you notice that there are a lot of people today in various circumstances and addressing various issues that do things that completely make no sense? Maybe you've seen the track record of socialism, and yet you're a supporter of socialism. You've seen the benefits of democracy, but you're an opponent of democracy.

You've seen the tragic outcomes, and yet you repeat the actions that bring those outcomes upon your own head. It makes no sense. But we are often driven to nonsensical behavior by our desires, by wishful thinking, by self-deception, being deceived by others, the father of lies leading us down a path, and we end up involved in things that absolutely make no sense.

It surprises me. I do not understand. As it says in Hebrews, if you have tasted of the Word of God and the heavenly gift and the powers of the age to come, why would you fall back and become apathetic and indifferent? If you see what is coming, if you know the reality, why would you not wake up every morning thinking this is a day I want to redeem, I want to invest in eternity? But it's not much different than when they tell you in high school, if you just put a dollar a day into the bank, by the time you're 30, you can retire as a multimillionaire, the magic of compounding, the power of compound interest, and so on.

But we don't do it, because the present is more immediate, for obvious reasons, and more real to us than some abstract future. Well, I don't know where I'm going to be in 40 years, so I'd rather buy myself some nice sneakers right now than put money in the bank and let the magic of compounding do its work. And it's foolish.

With full possession and knowledge, and with an inkling of what is to come, we would invest in the present as young people, and thank our young self when we get old, and there is provision. We were wise, we were like the virgins that made sure they had oil for their lamps, so that when it came time to serve, they were ready. The wife of the Lamb has made herself ready.

But we don't do it. We just get caught up in the moment, we get distracted, we get deflected, we measure things in human terms like any godless unbeliever can do. Look at me, look at everything I got done today.

I climbed that mountain, I crossed that bridge, I finished that task, I pleased somebody, I pleased myself. This was a good day. And we don't measure by the eternal standard.

Think of that mindset, and think of people who see the Lord Jesus Christ, the living, powerful Son of God, eyes of fire, issuing a sharp sword from his mouth, ruling with a rod of iron, and deciding, I'm going to fight him. I'm going to make war against the Son of God. It's crazy.

But that's what people are going to do. And if you look around, you can see the seeds of that craziness sown in the unbelieving world already. And sadly, those weeds are growing in a lot of the believing world as well.

We know better. We ought to be different. You don't have to run around, you know, quoting verses and singing hymns.

We just, in our heart and in our mind, dedicate what we are doing to God. And try to let our thoughts, our words, and our actions be sanctified. They don't partake of selfishness.

They don't reflect bitterness, and implacability, and hatred, and vindictiveness, and worry, and fear, and an undue subjectivity where we are all invested in what's going on around us instead of how we appear before our God and Father, and before our Savior, the Lord Jesus Christ, with the Holy Spirit present in our soul, our hearts, at all times. The Holy Spirit is always there. We have the Word of God, which is living and powerful, sharper than a two-edged sword, and will enable us to see where our thoughts and intents are awry and astray, and not only identifying the problem.

You can watch some of these medical shows where somebody comes in and they can't figure out the problem. And so, the goal is, well, we need to get a diagnosis. We need to figure out what's wrong.

Why does this person have low blood pressure, or high blood pressure, or a rash, or internal bleeding, or whatever it is? What is causing that? That's the first step. Then, fix it. Cure it.

Address it. Have a treatment plan. You first have to know the problem, and then you have to have the ability to treat.

Some of the tragic situations depicted in these medical stories, and some of them are documentaries and they are real, is that they can figure out the problem, but there is no cure. We do not have the power to change this condition. It is beyond our capabilities.

We don't have the technology. We don't have the medicine. We can't do an operation.

You're beyond help. The sin, and the fallenness, and the short-sightedness, and the selfishness that characterizes us, that's the diagnosis. We have to see it.

We have to understand it, and we have to admit it. This is a problem that needs fixing. The great thing is, there is a treatment.

We're not without options, because the God who created us is the God who can fix us. There's no better repair than sending a broken thing back to the factory that made it. Back to the people that understand it, and have all of the parts, and know exactly how they're supposed to work.

Our manufacturer will fix us, repair us, cleanse us, prepare us, fit us with strength, with protection. Go back and review the full armor of God, Ephesians chapter 6. It's the armor of God. We sometimes kind of glide over that, put on the full armor.

It's of God. It's divine. It works.

The shield doesn't break. The spear doesn't get blunted. The sword of the Spirit, which is the Word of God, is always sharp.

The preparation of the gospel of peace that forms your shoes, they're like the shoes of the Israelite. They're there for 40 years, never wear out. We've got to remember who we are and why we're here.

So few people in the Christian world have got a fix on what's really going on. There are distracting things. Well, if I can just accomplish some evangelism, if I can just build a bigger church, if I can get a ministry going, if I can support a missionary, if I can say a prayer, bits and pieces of the elephant, the blind men from Hindustan, you remember that thing? I've got the leg that's a tree, I've got the trunk that's a hose, I've got the ear that's a fan, or whatever they were, I kind of forget.

But we know in part, and we act partially, the full truth is available. We want to get on board. So King of Kings and Lord of Lords in verse 16, his name is written on his thigh and on his robe.

When you're mounted on horseback, the best place to put signage is on your thigh. That's where you can see it. If it's on your chest, you're facing forward, the horse's head's in the way, up on your head, it might be too high, too small.

Write it on your thigh. It's a great big surface. It's unmistakable.

You can't miss who this is. He is the King of Kings and he's the Lord of Lords. The only reason you would dare to engage in warfare and fight the King of all Kings and the Lord of all Lords is if you don't really believe he is who he says he is, which of course is the symptom of unbelievers and even some believers who get saved and then get deceived and led astray and don't treat the Lord Jesus as Lord and Savior and the King of all Kings.

Remember, as an aside, when you hear people in the church, in churches, making much of Jesus as King, he's my King, he's our King, the Bible never encourages us to look at the Lord Jesus as our King. He is the head of all things to the church, the head of all things. Kingship is too narrow.

He's going to be King of the Nations, King of the Kings of the Nations. He is going to be Lord of the Lords of the rest of the world. But the wife of the Lamb has made herself ready.

And if a lady is married to a colonel in the Marine Corps, she doesn't just think of him as a colonel all the time. Well, hello colonel. I mean, she might refer to him that from time to time, but that's an outward role.

That doesn't characterize the intimacy and the relationship of a husband and wife. They are much closer than that. Any Marine can salute a colonel, unless he's a general.

Any Marine can salute a colonel, but what can his wife and his children do? They have access to an intimate side that is well beyond his role in the military. Don't settle for King. Don't talk about kingdom and kingdom work and I'm in the kingdom.

You're distancing yourself saying that. I'm talking to these progressive Christians that always think of Jesus as King. You're walking outside the palace and outside the capital and looking at Jesus as King when He is much more than that.

He's our Lord, our Savior. He dwells with us. We dwell with Him.

He comes in and shares meals with us. We recognize that He is a King, but to us He is that and so much more. To me, people think they're elevating Jesus.

They're demoting Jesus, if that's all they think of Him as, is King. So He is King of Kings and Lord of Lords. That's written on His thigh.

But when you're looking at Him face to face and you're sitting across from Him at a meal, guess what? You can't read His thigh. You're beholding His face and that is such a privilege. We don't want to miss it.

Then I saw this angel standing in the sun and flying in the midst of heaven, come and gather yourselves together to the supper. The coming world leader is going to go forth in great fury against the Lord Jesus when He appears. This is Daniel 11, verse 44.

This is Joel 2. This is Isaiah 2, verse 4. This army is going to appear. Nahum 3, verse 2 is going to come in and there's going to be this great battle that is in great fury against the Lord Jesus. So we're going to be engaged.

In Psalm 2, when it says, the God of heaven will laugh when the kings of the earth seek to resist. It seems kind of harsh. It seems uncalled for that God would laugh.

But it reflects the attitude of the unreasonableness, that you're going to go up against the Lord of glory, God Almighty and his son, the Lord Jesus Christ, with any hope of success. So the beast is going to be captured and with him, the false prophet that wrought miracles before him, with which he deceived those that had received the mark of the beast and those that worshiped his image. These two were cast alive into the lake of fire, burning with brimstone.

This is most likely not a literal lake of lava is what you always tend to picture, like a lava in the center of a volcano and there's flames emerging and there's sulfurous smoke. This is a metaphor to tell us the nature of this judgment. And this sentence resulting from the judgment, it is something from which you do not come back.

The bottomless pit, personages go into it and personages come out of it. We saw that earlier. Angel with the key to the bottomless pit opens it, things come out.

Nowhere in revelation do you see anything ever re-emerging from the lake of fire. Once it's in, that's it. It is effectively annihilation.

And it is in the counsels of God if there is some sort of eternal conscious torment. If it is, we don't have access to it. It's kind of like a black hole.

Once you go in there, you can't come out. So nobody can tell you what's going on inside. I assume that if I were sucked into a black hole, I would be crushed into such a tiny package that I would no longer be able to function, think thoughts, have a consciousness.

And it is my belief that it is not helping God's purpose in any way to have an eternal pain. If your crimes and sins are momentary, why would the punishment be eternal? The lex talionis, eye for an eye, tooth for a tooth, life for a life would mean that punishment is proportional. And whatever you have done, the punishment should be proportional.

There are those who believe in degrees of punishment in hell, there are those that believe that because Satan has deceived so many people, he and the beast and the false prophet need to suffer a while in order to have the vengeance or recompense take place. That's beyond my scope. All I know is once you go in, you never come out.

Those who are judged at the great white throne that we'll see in the next chapter, go in and never come out. It doesn't say anything about them surviving or being conscious, but here, these two are gonna be cast alive into the lake of fire burning with brimstone and the rest are killed with the sword, which proceeds from the mouth of him who sat on the horse and all the birds are filled with their flesh. If the destination is hell, why aren't all these people joining the beast and the false prophet in the lake of fire? We will see that in chapter 20, and that is where we are headed in our next session.

But we will, for now, pause and take our break.