

February 11, 2024 by Steve Brandon



When Jesus Comes

Revelation 19:11-21

1. He Fights the Battle (verses 11-16).

2. He Feeds the Birds (verses 17-21).

We have been working our way through the book of Revelation for the past 10 months. And all of my messages have begun with the theme of the book of Revelation posted for all to see on the screens behind me: "Come Lord Jesus." This is the great application of the book. Revelation should drive us to pray this prayer. That Jesus would come and execute his will upon this earth.

This is the prayer that John prayed at the very end of the book. [Jesus says] "Surely I am coming soon." [John replies] "Amen. Come, Lord Jesus!" (Revelation 22:20). This is where Revelation is driving us. That this would be the longing of our hearts. That we would long to see Jesus come and make all things right. Now, admittedly, we haven't really seen this theme too much throughout the book of Revelation. We haven't seen John praying this. We haven't seen John longing for this. Rather, we have seen John share what he saw.

In chapter 1, John saw a glorious vision of Jesus. "Clothed with a long robe and with a golden sash around his chest. The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength" (Revelation 1:13-16).

In chapter 5, he saw Jesus as a Lamb, that had been slain (Revelation 5:6). John saw this Lamb worshiped by all of creation! "Every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, 'To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever'" (Revelation 5:13).

After that, John saw the great judgments of the book. He saw the seals, the trumpets and the bowls. With increasing devastation coming upon the earth, and upon those who have not followed the Lamb (Revelation 14:4), but have pursued the beast and the ways of the world (Revelation 14:8, 9). Throughout the book of Revelation, John recorded how he saw God protect and seal his saints in Revelation 7 and 14. John also saw hints of the final victory of the Lamb in Revelation 15. Though it was not until the end when John saw his coming, and all of this is what builds to the longing of John's heart in Revelation 22:20, "Come, Lord Jesus!"

So, this great application of Revelation isn't so much a theme that runs throughout the book. Rather, it is the culmination of everything. It's like a great novel that is leading up to a climax, and gives its last final expression of victory in the final chapter. It's like a great movie that follows the heroes on a quest and in the last minutes of the film, the quest is finished.

That's the book of Revelation. It's all building up to the climactic moment of "Come, Lord Jesus!" in chapter 22:20. Now, in the entire book we get glimpses of Jesus, but not very much. Usually, he is identified as the Lamb, the Lamb who was slain (Revelation 5:9), the Lamb who is sitting on the throne (Revelation 5:13), and the Lamb whose name is written on the foreheads of his followers, who follow him wherever he goes (Revelation 14:1, 4). But with all of these glimpses, we don't see him coming until Revelation 19.

So, if you haven't done so, I invite you to open in your Bibles to Revelation 19. We are going to look at the second half of this chapter, verses 11-21. In these verses we see the return of Christ. We see what happens "When Jesus Comes." This is what John is praying for when he says, "Come Lord Jesus!" This is what you should be praying.

The title of my message this morning is "When Jesus Comes." Listen to what happens when he comes:

Revelation 19:11-21

Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords.

Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God, to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.

This is what happens when Jesus finally comes. This is what John has been praying for. This is what we ought to be praying for! So, what does Jesus do when he comes?

1. He Fights the Battle (verses 11-16).

In verse 11, we see Jesus coming, mounted on a horse.

Revelation 19:11

Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True.

Now, verse 11 doesn't say that this is Jesus, but the identity of this rider is clearly Jesus. In verse 13 he is called, "The Word of God." This brings us back to John's gospel which he begins with these words: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Later in verse 14 we read, "And the Word became flesh and dwelt among us" (John 1:14). This Jesus who dwelt among us is now coming on a white horse.

This is far different than when he entered into Jerusalem as a king long ago. If you remember, he came that Palm Sunday riding into Jerusalem on a donkey. The crowds that came out to meet him on that day were crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel" (John 12:13). But now, here in Revelation, the king is coming, not humble and mounted on a donkey, but on a white army horse.

The last time that we saw a white horse in the book of Revelation, it was at the opening of the first scroll. This white horse had a rider on it who had a bow, and a crown. The rider on this horse came out "conquering, and to conquer" (Revelation 6:2). In Revelation, a white horse is a war horse. This is what Jesus will ride when he comes to "fight the battle."

In verse 11, Jesus is identified as being "Faithful and True." For all intents and purposes, these two words are synonyms. The point here isn't to distinguish between the words. Rather, the point here is to feel the emphasis. Jesus Christ is "Faithful." Jesus Christ is "true." Jesus Christ is "truly faithful." Jesus Christ is "faithfully true." We have seen this designation before throughout the book of Revelation. Jesus is described as "the faithful witness" in chapter 1, verse 5. Jesus described himself as "the true one" when talking to the church in Philadelphia in chapter 3, verse 7. Jesus told the church in Laodicea that he was "the faithful and true witness" in chapter 3, verse 14.

Every promise that Jesus has made will come true, unlike the beast and the false prophet, who deceive those in the world (13:14). You can see their deception down in verse 20, which speaks of how the beast and the false prophet who deceived those who had received the mark of the beast and those who worshiped its image. But, Jesus isn't like this. Rather, he is the true one, who fulfills His promise.

With these words, the contrast between the true and the false is evident in the book of Revelation. To the original hearers, I'm sure that this came a great comfort and affirmation. That despite the persecution, despite the hardship they are facing, they are on the right path of trusting in Jesus. For all of us here this morning, I would say the same thing. "Listen to Jesus. He is trustworthy. His promises will never fail." He promised eternal life to those who believe in him! He died on the cross to secure that promise. Now, the one who died for us, is coming to fight for us. This is the point of the end of verse 11.

Revelation 19:11

...in righteousness he judges and makes war.

When Jesus comes, it's a time for him to judge. It's time for him to make war with the beast and the false prophet. Whenever war takes place, there are always questions. Why did Russia invade Ukraine? Is it just? Why is Israel pounding Gaza so hard? Is it just. But when Jesus wages war, his war is always just. It's one of the clear things in Revelation. There is a huge polarity between the righteous and the unrighteous. This is true of all apocalyptic literature. It is very white and black.

In the book of Revelation we see the big difference between those who follow the Lamb and those who follow the beast. Their lives show it. Those purchased by the Lamb walk in purity, and "in their mouth no lie was found" (Revelation 14:4, 5). The wicked, on the other hand are "unclean" and "practice abomination and lying" (Revelation 21:27). So, when Jesus comes, he will "fight the battle" by judging the wicked to put an end to all evil.

In verse 12, John gives us a description of what Jesus looked like.

Revelation 19:12

His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself.

This description shows how capable Jesus is of executing this judgment. As John saw Jesus riding upon the horse, he looked at his eyes and saw fire in them. It could be the fire of wrath. It could be the fire of intensity. Or, as some commentators say, it could be the eyes are able to discern the hearts of men. In this way, His judgment will be just, as his fiery eyes penetrate deep in to the souls of men.

This next phrase, "on His head are many diadems," is an indication of his rule and authority. Throughout the book of Revelation we see this imagery used, a crown with diadems. When used, it is an indication of the scope of one's sovereignty and authority. In Revelation 12:3, the great red dragon had seven diadems upon his head, indicating the power that he had over many nations. In Revelation 13:1, the beast, which came up out of the sea, had ten diadems upon his head, indicating the authority that he exerted. But, when we read of Jesus, we read that he had "many diadems." I believe that the idea here is of His sovereignty. He had more diadems than the great red dragon. He had more diadems than the beast. The reason is simple: He has more sovereignty and authority than either of these.

Then comes the phrase, "He has a name written on Him which no one knows except Himself" (verse 12). There's no need to speculate about

this. Nobody knows what was written on Him, so it is meaningless to guess. The appearance of Jesus is further described in verse 13. We read,

Revelation 19:13

He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.

Literally, we see the robe of Jesus "baptized" in blood. That is, there was so much blood on the robe of Jesus, it was as if the robe was submerged in a vat filled with blood. It's only natural here to think that this blood is his own. But I don't think so. There's a better explanation of this blood. It's best understood to be the blood of his enemies. The blood is on his clothes because it splattered onto his garment as they were put to death.

Back in Revelation 14, in the last paragraph of the chapter, we see this imagery used of a wine press. It's one of the most gruesome scenes in all of Revelation.

Revelation 14:17-20

Then another angel came out of the temple in heaven, and he too had a sharp sickle. And another angel came out from the altar, the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, "Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe." So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God. And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia.

The picture here is given of the vine growers who reap the grapes from among the field. They take the grapes and they place them in the wine press, which presses and squeezes and presses and squeezes the grapes. As you do, the juice from the grapes begins to rise in the vat. But, you keep pressing and squeezing and pressing and squeezing until every last bit of juice comes out. At that point, you have a vat of juice with all of the remains on the bottom of the vat.

This is the imagery that John sees of the judgment. Here we see the angels reaping the harvest. But, the harvest isn't grapes. The harvest is the wicked people, who have come for judgment. People are placed in the vat, and they are squeezed and pressed and squeezed and pressed, until their blood comes out. Pretty soon, as you begin to stomp on enough people, and the blood rises in the vat, so that you are standing in the blood of people. So great is the wrath and fury of God that 14:20 the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia.

Such is the extent of the wrath of God upon His enemies. It's no wonder then, why the robe that Jesus is wearing is "baptized" in blood. He was churning the bodies of the people, forcing the blood out of their bodies. This is the allusion that John gives in Revelation 19:15.

Revelation 19:15

He will tread the winepress of the fury of the wrath of God the Almighty.

Listen, when Jesus came the first time, his blood was shed. When Jesus comes the second time, he will shed the blood of others! This is what Isaiah prophesied at the beginning of Isaiah 63.

Isaiah 63:1-4

Who is this who comes from Edom,
in crimsoned garments from Bozrah,
he who is splendid in his apparel,
marching in the greatness of his strength?
"It is I, speaking in righteousness,
mighty to save."

Why is your apparel red,
and your garments like his who treads in the winepress?

"I have trodden the winepress alone,
and from the peoples no one was with me;
I trod them in my anger
and trampled them in my wrath;
their lifeblood spattered on my garments,
and stained all my apparel.
For the day of vengeance was in my heart,
and my year of redemption had come.

This is exactly what is taking place here in Revelation 19. Jesus is treading the winepress alone. He alone is pouring out God's wrath upon the unbelieving. Nobody from the peoples are doing it. He is doing it alone! This is exactly what we find in verse 14, where we see the armies that are coming with Jesus. We read,

Revelation 19:14

And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.

The armies following Jesus are his saints. It's His people. These are the ones who have "volunteer[ed] freely in the day of [His] power" (Psalm 110:3). Check out how they are described. They also are on white horses, meaning that they are also waging war. But, their garments are clean. They are "fine linen, white and clean." You realize what this means, don't you? It means that his armies are for show! They won't

be fighting. Notice how there are no weapons of war on the armies that were following Jesus, only clean and spiffy uniforms! Here's the great reality of these verses: Jesus fights for us, on our behalf.

Those following Jesus don't fight, because God has said, "Vengeance is mine! I will repay!" (Hebrews 10:30). According to verse 19, these armies are attacked. But, they do not fight. Rather, Jesus fights in our place. Now, look how he fights.

Revelation 19:15

From his mouth comes a sharp sword with which to strike down the nations.

A weapon comes out of His mouth, which destroys the nations. The imagery here is clear. Jesus fights with His words. These words speak to the power of the words of Jesus. When God created the world, he simply said, "Let there be light" and there was light (Genesis 1:4). He said, "Let the waters below the heavens be gathered into one place, and let the dry land appear" and it was so (Genesis 1:9). He said, "Let the waters teem with swarms of living creatures" and it was so (Genesis 1:20). Likewise, when Jesus speaks words of conquering His enemies, they are defeated.

I love the way that Paul brings this up in 2 Thessalonians 2:8. "And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming." Jesus merely breathes upon His enemies and they fall. This was even true in His earthly ministry as well. When the "band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons" to arrest Jesus, Jesus knew that they were coming for Him. And so, He asked them, "Whom do you seek?" . They answered Him, "Jesus of Nazareth". Jesus said to them, "I am he". When Jesus said to them, "I am he," they drew back and fell to the ground (John 18:3-6). How much more do His enemies fall back and fall at the end of time when they see Him coming in power!

In Revelation 19, Jesus merely speaks victory, and the victory comes. As Martin Luther said it well,

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed,
His truth to triumph through us.
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

The little word that comes from the mouth of Jesus defeats His enemies. It strikes down the nations utterly. That's the little word that was snuck in at the end of verse 15.

Revelation 19:15

From his mouth comes a sharp sword with which to strike down the nations.

Then, in the next phrase of verse 15, we read that Jesus will rule them with a rod of iron. This phrase is taken directly from Psalm 2.

Psalm 2:2-4

The kings of the earth set themselves,
and the rulers take counsel together,
against the Lord and against his Anointed, saying,
"Let us burst their bonds apart
and cast away their cords from us.

But "He who sits in the heavens laughs" at their feeble attempts at rebellion (Psalm 2:4). When His wrath comes, the Messiah, "shall break them with a rod of iron and dash them in pieces like a potter's vessel" (Psalm 2:9). When God's word of judgment comes, kingdoms and nations won't stand. They will be crushed, much in the same way that a bar of iron coming down upon clay pots will destroy the pots.

This was the great illustration given in Revelation 17 and 18. Babylon, the great and prosperous city, is struck down. According to Revelation 17:14, "They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful." The Lamb will overcome them by crushing them. and ruling over them. Or, to use the phraseology of Revelation 19:15,

Revelation 19:15

He will tread the winepress of the fury of the wrath of God the Almighty.

Of his victory, there will be no doubt.

Revelation 19:16

On his robe and on his thigh he has a name written, King of kings and Lord of lords.

There's no question here of the power and might and sovereignty of Jesus Christ. He rules over all kings. He is the master over all masters. When Jesus "fights the battle," he wins. That's what we see in my second point:

2. He Feeds the Birds (verses 17-21).

Revelation 19:17

Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God,

Here we see an angel summoning the birds to a feast! This feast is called, "the great supper of God." Apparently, God will be the host at this feast for the birds. Mind you, the birds called to this feast aren't birds like canaries and robins and bluebirds. Rather, these are birds the vultures, who live on the carcasses of dead beings. Notice what's on the menu.

Revelation 19:18

to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great.

You have flesh of kings. You have the flesh of captains. You have the flesh of mighty men. You have the flesh of horses and their riders. In summary, you have the flesh of every kind of human being, whether they are slave or free, whether they are small or great, and these birds are going to eat their carcasses. What a reversal this is. At Thanksgiving, we prepare a feast, where we eat the birds. But this "great supper of God" is different. It's the birds who dine at the table, and human flesh is on the table. Now, this is a bloody scene. Picture the ground covered with dead bodies. Then, picture a swarm of vultures descending upon the bodies and eating them. But, this is far more than a bloody, gross scene. This is the ultimate in disgrace. This idea of birds eating on human carcasses may seem strange to you, but it's a common illustration.

The Old Testament speaks often of how shameful it is for the bodies of people to be eaten by the birds. The three most prominent prophets in the Old Testament use this imagery. Isaiah, Jeremiah, and Ezekiel all speak of this particular horrors of judgment that will fall upon those who are disobedient and unbeliever (Isaiah 18:6; Jeremiah 7:33; 16:4; 19:7; 34:20; Ezekiel 29:5). The cry of the Psalmist in Psalm 79 is that the enemies of God have invaded Jerusalem. Things are so bad that "They have given the bodies of [God's] servants to the birds of the heavens for food" (Psalm 79:2). It's one thing to be killed in war. But, it's another thing to be disgraced in death this way, to be eaten by the birds.

This was the banter with David and Goliath. When Goliath saw David, "The Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field." Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. This day the Lord will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord saves not with sword and spear. For the battle is the Lord's, and he will give you into our hand" (1 Samuel 17:44-47).

Furthermore, there is an eschatological mention of these events in the Old Testament. Listen to Ezekiel 39:17-20: "As for you, son of man, thus says the Lord God: Speak to the birds of every sort and to all beasts of the field: 'Assemble and come, gather from all around to the sacrificial feast that I am preparing for you, a great sacrificial feast on the mountains of Israel, and you shall eat flesh and drink blood. You shall eat the flesh of the mighty, and drink the blood of the princes of the earth—of rams, of lambs, and of he-goats, of bulls, all of them fat beasts of Bashan. And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast that I am preparing for you. And you shall be filled at my table with horses and charioteers, with mighty men and all kinds of warriors,' declares the Lord God."

This is exactly the vision that John saw. In the final day of battle, there will be so many that are killed, that there will be nobody around to bury the dead. They will be left to the vultures to eat. There will be so many corpses on the ground, that the birds will be drunk with the blood of men. This is "the great supper of God."

This is in contrast to the "Marriage supper of the lamb" that we saw last week. The marriage supper of the lamb is when Jesus comes and weds to the church and all those who love Christ come. It's a great God being with us moment! But the reality is, you can either eat at the marriage supper of the lamb, or be eaten at the great supper of God. It all depends upon whose side you are on. If you fight with Christ, following behind him on a white horse, he will win on your behalf. But if you side with Satan, the dragon of old, and the beast and the false prophet, you will be defeated. It really is that simple! This is as sure as sure can be. The best side to be on is following after the one on the white horse.

Note also, how these birds have been summoned for this feast, which hasn't even yet been prepared. Christ has not yet gained his full victory over these people. He doesn't yet obtain the victory until verses 20 and 21. But, the victory is so sure, that the birds are summoned to this feast.

Such is the nature of the entire book of Revelation. Though many of the events being described in this book are yet to take place, they are seen as already have been accomplished. John "saw" these events (verses 11, 17, and 19), and every one of them he wrote in the past tense. It's because the prophetic word is sure. What God says, will come to pass. There's no doubt about the outcome. You know today is Superbowl Sunday, and two teams will go at it, the 49ers and the Chiefs. The 49ers might be favored but we don't know who is going to win. It's a toss up, we have no idea. That's not quite like the battle here. Victory is sure and Christ is going to win in a dominating fashion.

So let's look at what will come to pass.

Revelation 19:19

And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army.

The battle lines are drawn. Jesus, on a white horse, leading his armies on the one side. The beast and his armies are on the other side. You can picture them all, putting on their armor, putting on their helmets, taking up their shields, unsheathing their swords. Then, this is the biggest non-event war that ever took place.

Revelation 19:20

And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur.

What a way for the cosmic conflict of the world to end! It's done. If you want drama, you could easily draw this battle out, at least that's what they do in the movies. I remember watching "Narnia" when it came out. It's been some time since I watched it, but I remember the final scene. The Pevensie children, Peter, Edmund, Susan, and Lucy were summoned by Aslan to Narnia to wage war with the White Witch. Much of the movie was about the battle that was to take place between Aslan's army and the army of the White Witch.

When it came to the last battle, the movie dragged on and on and on. The armies began on the battle field, lined up against each other. The camera focused upon the faces of those who were preparing for battle. You could feel the tension of those about to engage in war. You saw Peter's stern resolve to lead his army to victory. You saw the white witch in defiance against him. You saw the fear of some of the creatures. You could feel the emotion in the air.

Then, the charge. The two army fronts began to move towards each other. Then, they were seen charging toward each other. At this point, you the movie slowed down, so you could see the good side galloping toward the bad side. Then, you could see the bad side charging toward the good. You see creatures being killed, both good and bad. The outcome of the battle seems to go back and forth. The White Witch seems to prevail, until Aslan comes on the scene, and finally puts an end to the White Witch. For twenty minutes of movie time, that battle raged, because, that's the way that they do it in movies. The battle scene is the big deal. But, when you come to the book of Revelation, the war is over as soon as it starts.

Revelation 19:20

And the beast was captured, and with it the false prophet.

If you want to sell books, this isn't the way for it to end! It would be much better with details of the battle, telling of what happened going back and forth. But, God isn't interested in selling books. He is merely interested in giving us the comfort of knowing that Christ wins the battle, and he wins it with ease. He takes the beast and the false prophet and throws them into the lake of fire. He kills the rest with the sword that comes out of his mouth. That's it! That's the end of battle! That's what verse 21 says!

Revelation 19:21

And the rest were slain by the sword that came from the mouth of him who was sitting on the horse

So he took the captured, this mouth goes out and kills everyone, this feast has been prepared and all the flesh is right there, and the birds come and eat it. I love how it ends.

Revelation 19:21

and all the birds were gorged with their flesh.

The comfort for us comes in that we are following the winner. Jesus wins in the end, and it's not even close. The beast and false prophet will be

Revelation 19:20

thrown alive into the lake of fire that burns with sulfur.

This matches the description of a volcano, where all will be destroyed. But the fallen men will be eaten by the birds. Total and complete destruction. Satan and his followers have no chance! That's where the comfort is to us! That we follow Christ because he is going to win for sure. He is so much more powerful and so much more dominant than all the nations of the world.

One of the most destructive thoughts that come into our minds is the thought of dualism in the world, as if there is a cosmic battle in this world over good and evil. Now, to be sure, we feel the battle day to day, as we wage spiritual war against the schemes of Satan. But, in the grandest scheme of things, it's not a battle between two equal forces, where we simply need to hope and pray that God will win in the end. No, that's not how the universe runs. Christ is the all-powerful one, who gained the victory at the cross. Whatever Satan does in this day and age is all because God has cast him to earth for a short time. When that time is up, the battle will be over.

The encouragement from the text is when we pray "Come, Lord Jesus", this is what we're praying. "Come and smash your enemies, and do it quickly, and let us be on the backside watching on the side of the victor, on the side of Christ." We want to be following Jesus in this whole deal.

This sermon was delivered to Rock Valley Bible Church on February 11, 2024 by Steve Brandon.

For more information see www.rockvalleybiblechurch.org.
