

Return of The King - Revelation 19:11-14

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[0 : 00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast.! You can open your Bibles to Revelation 19.

I'm going to do a few verses tonight. The reason for that is it's just such a foundational topic. What we're going to be looking at, the return of Christ, which encompasses so many questions about our involvement in that, how it pairs up with the resurrection, the bride of Christ, all of that.

So I want to take a little time to look at that. You know, our faith, we've said it many times, is not just based in philosophy. It's not based in ideas.

It's based in historical fact. It's not fiction. And from those facts and those truths come the foundation of our faith. The fact that God did manifest himself, as we're looking at in John on Sunday.

That fact was that Jesus walked among us and taught us and sent the Holy Spirit after he ascended to the Father. And that the apostles and subsequent generations of us who are disciples of Christ can have that same reality of the Holy Spirit.

[1 : 56] And it's not something that we just kind of feel or hope so. These are facts. There's a man, he's alive today. He's an older gentleman. His name is John Lennox. He is a professor of mathematics at Oxford.

And he's kind of like a modern day C.S. Lewis. You can look him up on YouTube. He debates like atheists and all these people. It's really good. But he comes across like the nicest grandpa, you know, as he's just shredding these guys' arguments.

But he said, he said, I believed that the Christian faith was true. And therefore, I made a conscious decision that I wouldn't fudge or duck it. He's Irish.

I would open myself to questioning and I would defend it as best I could. And I've spent my life doing that. So he said, hey, if this is real and it's true, like the word says it is, it should stand the test against anything.

And that's kind of how I feel. You know, when I come to the word and when I teach it, I'm not just giving views and ideas that like, well, you know, I heard this guy and I think he's a little better than this guy. You know, or well, I put all these arguments together.

[2 : 59] Well, this is my pet teacher or whatever. I'm coming to the word and I'm believing what the Bible says. And I'm only teaching based off of what I believe the Bible says and that I've tested and can say, hey, you know what?

This stood against the test. And it's not just that I'm like, well, here's my little set of beliefs and I never let them be exposed to anything contrary because I don't want to upset my belief system. No, on the contrary.

Let's put it out there. Let's try and expose it to anything possible that could, in a sense, undermine it. And so then what I come back to is the beliefs that I hold against about God's word have stood up against that.

So I just like that quote a lot. You know, as we look at this section of Revelation, there are a lot of ideas and views and opinions. And in no way am I saying, well, my view and opinion, it's not about a view or opinion.

It's about what does the word say? And we should all be able to sit here and go, yeah, that's what the word says. I believe that's what the word says. And we can test that. We saw last time we got together, we were looking at the marriage feast of the lamb has finally come.

[4 : 00] Revelation 19, 7, let us be glad and rejoice and give honor to him for the marriage of the lamb has come and his wife has made herself ready. So it has finally come.

It has finally taken place. Jesus has returned as promised for his bride. And the bride was now there already prepared, already, already ready and already there.

As Paul says in 2 Corinthians 11, 2, speaking of the church, he says, I'm jealous over you with a godly jealousy. For I have espoused you to one husband, but I may present you as a chaste virgin to Christ.

And so the bride, the church, Paul says, hey, jealous as in singular, you know, you are set aside and prepared and to be for one purpose only for Christ, for Christ alone.

The wedding was for those who are already prepared and who are already there. As we saw, the context was all in heaven. The bride was not just arriving.

[5 : 01] She wasn't just getting herself ready in a hurry. She had already arrived and already made herself ready. Ready for what? What was she ready for? Getting all ready. Well, that's where we kind of left off.

She's ready for rejoicing, rejoicing at the marriage feast of the lamb. And she's ready for a return, the return of the king. There's a term I'm sure you've heard, you know, preconceived ideas.

So you have a preconceived idea and it sounds real big and it sounds real nice. But what does that mean? Preconceived ideas are opinions or judgments formed before having sufficient information or experience.

It's something that you form ahead of time before you've had sufficient information or experience. It's essentially a bias or assumption that's made in advance that can then prevent objective understanding.

It's something that I have ahead of time settled my mind on. This is what I believe. Then when I come to that moment, that objective understanding is not there because I've already settled this idea that I've preconceived.

[6 : 05] Preconceived ideas, they're conceived when our minds accept something as fact that we believe is applicable in the future.

So it's something my mind accepts as fact that I believe this fact is applicable in the future in all circumstances that regard that issue.

So a preconceived idea, you know, if you have a preconceived idea about someone that they are so untrustworthy, I can never believe them. Well, I believe that that mindset is applicable for all circumstances in the future that regard that person.

And then I'm never objective to give them another chance because they know you're just untrustworthy. I can never trust you. And so I preconceived that. Now, it's usually based off of something that's happened, some idea or some view that has settled into our minds.

But we then project that into the future and we hold to that in spite of any other evidence. A preconceived idea, it comes from what we might call an open and shut case.

[7 : 06] There's no reason to open that back up. Boom, it's all set. So even as students of the word, we can conceive ideas that we will hold to even when new information from God's word challenges those beliefs.

It challenges that my preconceived ideas. I can come to God's word with a preconceived idea and all of a sudden God's word challenges that. And then there's that wrestling. Which do I go with?

Do I go with my preconceived idea? I try and get the word to fit that or am I willing to be objective and change that? There's a couple examples. Jesus' birth. We approach that with a lot of preconceived ideas.

A lot of them. You know, every major scene has what? It's got the three wise men. They were not there at his birth. It was a couple years later when they showed up.

We have a preconceived idea that Jesus off somewhere in a cave. Well, it doesn't seem like that from the text. It seems like he was just more in the garage. But we have these preconceived ideas that's like, whoa, I don't know if I can change that.

[8 : 08] I'm going to, I guess I'll, you know, just leave the wise men off. Another one is Jesus' crucifixion and resurrection. We celebrate Good Friday.

Well, because it says Jesus will be in the grave three days. And we look at days as morning to evening. So we say Friday, Saturday, and Sunday. But then it's only Friday night and Saturday night.

Oh no, what are we going to do? Well, the Jews count their days from the evening. And then if you look in John, because it says it was a Sabbath, but a high holy Sabbath, because the beginning of Passover, that first day, is always a Sabbath.

And then the Sabbath came actually right after it. So you have two Sabbaths back to back. Jesus would be crucified then on Thursday. And it would fit. But can I, can I, can I handle that?

What do we do with Good Friday dinners? I mean, it's okay. We can still do a Good Friday. It was still a really good Friday, you know, because Jesus was in the grave. Turned out really good. Because he rose and he died for my sin.

[9 : 07] So those are a couple of them that we think we have these preconceived ideas. Another one is Jesus's return.

We have a lot of preconceived ideas about what that means and what's going to happen and what scriptures relate to it and what ones don't. And then we go through the scripture and maybe as we're reading Matthew 24, we realize this isn't talking about what I thought it was.

One of my preconceived ideas growing up in the church as a kid, I thought the gospels were all about where Jesus talked to the church. I thought everything in the gospels had to do with the church.

When you go back through the gospels, you realize there's a lot in there. He's not talking to the church. He's talking to other groups of people. And I was like, oh, that's a preconceived idea that I had. In Acts 17, verse 20, verse 10 to 12, it says, And the brethren immediately sent away Paul and Silas by night unto Berea, who coming went into the synagogues of the Jews.

These, the Bereans, were more noble than those in Thessalonica. And he has a high commendation for those in Thessalonica. When you read Thessalonians, he's like, guys, great job.

[10 : 20] Your faith is talked about everywhere. And then it says here that those of Berea were more noble. Why? And that they received the word with all readiness of mind.

They had an open mind about it. But then they searched the scriptures daily. Whether those things were so. You know, if Paul, if we were to have Paul as a guest speaker, hey, the apostle Paul is going to speak.

You know? And then afterwards, you're like, Paul, that was really good. You know, I'm going to go home and check you now. I'm going to make sure that lines up with that. You know, Paul, you said this in this one verse. I don't know if you're correct.

Can you show me where that is in the scripture? You know, Paul's like, how dare you? No. He's going to be like, wonderful. That's noble of you. Good job. And what was the result?

Therefore, many of them believed. Because they went and they checked and said, hey, this lines up with the scripture. Many of them believed. Many believers hold to the preconceived idea. Another one that I think we have.

- [11:19] That we all want to have a really big faith. Who wants a big faith? Man, I want a big faith. You know, that concept's not known in scripture. It's not taught in scripture. I know what you're thinking.

There's another church down the street. I'm leaving this one. This guy's crazy. Well, the disciples said the same thing to Jesus. They said, Lord, give us a big faith. And Jesus essentially said, no, you don't need a big faith.

You need to have faith in something big. And the apostles said to the Lord, increase our faith. This is right after the section Jesus talks about forgiving. And they're like, whoa, I don't got faith for that. Forgiving all of these people.

And the Lord said, if you had faith as a grain of mustard seed. Tiny, tiny, tiny, tiny, tiny, tiny, tiny, tiny faith. You might say unto the sycamine tree, be thou plucked up by the root and planted in the sea and it should obey you.

Another text says you would say this mountain be removed in the sea and it will obey you. So the tiniest bit of faith can have massive results when it's in something really big. A preconceived idea. And I understand.

- [12:16] If someone says that, we know what they mean. Like, you know, we just pray that God would give us a big faith, you know, to go forth. And I know what they're saying. What they're essentially saying is that God would give us faith in bigger ways.

That like, Lord, I want to trust you in this area. Not just this small area. I want to trust you in every area of my life. But the idea that I need to grow my faith in the sense of size, well, that can hinder us.

Because we can think, well, God can't use me. I don't got a big faith like, you know, that great preacher or that great man of God or that great woman of God. I just got a little faith the size of a mustard seed.

Jesus says, good, let's start plucking up some things by the roots. So these preconceived ideas, they're not wrong. It's just we need to make sure they're conceived off the truth of God's word.

They conceive there. We should have preconceived ideas. We should have the preconceived idea that God's word is without fail or without fault.

- [13:16] That is a preconceived idea that I can approach God's word with. It is without fail and it's without fault. I never need to think, well, maybe this verse isn't really, you know, without fail.

Jeremiah 23. Jeremiah says in verse 28, the prophet or the Lord says, the prophet that has a dream, let him tell a dream. And he that has my word, let him speak my word faithfully.

What is the chaff to the wheat? God's word being the wheat, the thing of value and substance and the prophet's dream and these other things. They're just like chaff that has no value and blows away.

Is not my word like as a fire? Sayeth the Lord. And like a hammer that breaks the rock in pieces. It's like a fire. It'll man. You put God's word compared to some anything else.

It'll burn it up like chaff. Poof. It's like a hammer that breaks the rock in pieces. There's no argument. There's no idea that can stand against God's word. God's word prevails.

- [14:17] So in studying the word, we must reconcile the scripture with the scripture. So what we do, we compare scripture with scripture. Paul says that in first Corinthians chapter two, verse 12.

He says, God's word, which is spiritual, which is truth.

And we compare spiritual with spiritual. So the scripture, when studying the scripture, it must reconcile with scripture. You cannot have a scripture that will not reconcile with other scripture. Reconcile means literally, it means to call back into union, bring to content or quiet submission, to make consistent or congruous.

Congruous. Congruous? Congruous. To bring to agreement or suitableness. So to reconcile the relationship, to call it back into union, to make it congruous, an agreement, suitable, quiet submission.

We must reconcile God's word to call it back into union. All scripture reconciles. All scripture calls to union with all other scripture.

- [15:51] All views and beliefs based off of scripture must therefore reconcile with scripture. I cannot hold a belief that cannot reconcile with scripture. I can't. Now that can challenge a lot of views.

I can challenge very meaningful people with very meaningful views and a meaningful heart for the Lord, but it doesn't reconcile. Cessationism.

The idea that the Holy Spirit has ceased in its operation of the gifts of the Spirit, as Paul lays out in Corinthians. That idea does not reconcile in scripture. Now, does that mean that the Holy Spirit acts like people say and they give him credit for doing all the crazy things?

Not at all. Well, the Holy Spirit's strongly at work in this body, but guess how he works? Behind the scenes. Same way he does in the New Testament. Same way he did in Jesus's life.

Same way with the apostles. He works mainly behind the scenes. He's strongly at work. The idea that that has ceased is not something I can reconcile with scripture.

- [16:52] And I've talked with people, you know, and they've good arguments and good ideas. But what they'll do in the middle of a verse, they'll change the complete meaning and context of the verse. And it's like, well, you can't do that.

You can't have the first part mean this and the second part mean this because it just fits your agenda. You have to be consistent. All scripture, its views and beliefs must be based off of scripture.

They must reconcile with scripture. However, scripture will never seek to reconcile with my views or beliefs. Scripture never seeks to reconcile with me.

I never try and make scripture reconcile with my view or belief. I really believe this. This is what makes me comfortable. I don't necessarily like to believe this idea that the Bible might be putting forth. I like this idea.

It's comfortable. I want scripture to reconcile with my idea. I'm going to try and get scripture to fit my idea. We can't do that. We have to make our views and opinions and ideas reconcile with scripture.

- [17:50] You know, I say this tongue in cheek all the time. God wasn't just waiting for us to come on the scene. You know, he's like, finally, finally some Christians who will understand my word. You know, no, there's been many who've understood it better than us.

But all are meant to understand it. None of us are, well, I don't have that ability or I don't have big enough faith. Like we said, no, all of us can understand this because as Paul said, in first Corinthians there, he said, we have received not the spirit of the world, but the spirit, which is of God, that we might know the things that are freely given to us of God.

What has God freely given you? He wants you to know that. He's not withholding it. He's not hiding it. And so as we get into the text here tonight, we're approaching it where we're saying, okay, Lord, what does the Bible say?

How does scripture reconcile itself, be called into union with other scripture? And then I'll, I'll base my views, opinions, and beliefs off of that. I don't like labels.

You know, are you this type of person? Are you this, you know, I don't like that because I'm a biblicist. And I might believe something that this person or this philosophy or this theology believes a part, but not at that part.

[19:09] And then a part from over here and a part, it's all what the Bible says, you know? So we have come down to verse 11. John has just fallen at the feet of a fellow servant who has shown him the marriage supper of the lamb.

He's overwhelmed. He's, he falls down his response at the promise being fulfilled of Jesus becoming one with his bride in heaven. There is worship.

And he says, do not worship me for I have, I am, I am of thy brethren and I have the testimony of Jesus. Worship God for the testimony of Jesus is the spirit of prophecy.

And all prophecy will point to Jesus. Another thing you have to reconcile that fact. All prophecy will point to Jesus. And I think that's what Jeremiah where the Lord was saying, you know, what is the dream compared to my word?

The dream is the chaff. The word is the wheat stick with the substance. Verse 11, John says, and then after this, I saw heaven opened.

[20:11] And behold, a white horse. And he that sat upon him was called faithful and true. And in righteousness, he does judge and make war. Heaven is opened.

Got a big open sign. That was front of him. Does that mean it was closed before? Now heaven's opened? No, but it was only open in one direction. It was only open for those entering, right?

Nobody's coming out of heaven today. Nobody who's gone into heaven is returning in this age. Heaven is one directional. Heaven is now opened. Instead of to let people in, it's now being open to let out.

This is something new. Remember, we saw in Revelation 19, we looked at how verses 1 through 10 were in heaven. Verses 11 through 21 to the end of the chapter.

In heaven, prepared for earth or on earth. And I'm not exactly sure where that delineation happens. So here we're being told that they are now in heaven, prepared for earth.

[21:19] And then we're going to be told about some events that are going to happen on earth. Whether they're prepared for heaven to come to earth or they are on earth when John's describing these.

I don't know. 1 through 10 is in heaven. And then starting in verse 11, they are then in heaven, prepared to earth and coming to earth. So who is this rider on the white horse? Remember in Revelation 6, when the first seal was opened, we saw a rider on a white horse.

And I saw when the lamb opened one of the seals. And I heard, as it were, the noise of thunder. One of the four creatures saying, come and see. And I saw, and behold, a white horse.

And he that sat on him had a bow, excuse me, and a crown was given unto him. And he went forth conquering and to conquer. So here we have a rider on a white horse.

Is this the same one? Now there are some who will say it is. My issue with that is, I can't reconcile it. I can't reconcile it with scripture. In Revelation 6, the rider holds an empty bow.

[22:25] In Revelation 19, the rider holds a faithful name. We're going to see. In Revelation 6, the rider was given authority. We're going to see there where it says he has a crown that is Stephanos.

A crown that's given to him. That is, he is given authority. He does not have it. In Revelation 19, we see that one already has authority. And he is given a crown, a diadem, which is simply a symbol of authority already held.

It's saying, hey, you're king. Here's your crown. Where in Revelation 6, it's saying, hey, you, I'm giving you this authority. You wouldn't have it otherwise. Revelation 6, we saw the, what did the rider do?

He went forth at a command. It was commanded him to go forth and to conquer and to be, to conquer and to, um, conquering and to conquer. Sorry. In Revelation 19, we're going to see here that this rider goes forth to command.

Nobody's commanding him. He's giving the commands. In Revelation 6, that rider, he went forth to conquer, to Nicolai, like Nicolaitans, has to do with the idea of to conquer the laity.

[23:34] Conquering of the people. He went forth to conquer the people. In Revelation 19, we're going to see that this rider, he goes forth to conquer on behalf of the people.

Two different ones. Revelation 6 is simply what Satan always tries to do. He always tries to counterfeit what Jesus ultimately is doing and going to do.

And you will notice that when he does his counterfeit, he does it in response to his preconceived ideas of what he thinks. Right?

Because you think, like, didn't he read the book? Doesn't he know what's coming? Why is he gearing up so much for this one world system? Why is he gearing up to have his moment? Because, like the scripture says, Satan is a liar.

He's the father of lies. He believes his own press. He believes those lies. His idea is not to tear down God, if you remember. It is to be like the Most High. His plan, if he can, is to strong-arm God, to essentially twist God's arm behind his back and say, I got you.

[24:35] I'm now in control. He's not stupid in that if he destroys God, he knows he's gone. What he's trying to do is put God in a position where his judgment, Satan's, can be prolonged.

So here we see that the rider on the white horse in Revelation 19, that he is called, he has a name. He that sat upon this horse is called Faithful and True.

Faithful, full of the ability to be relied upon. He is full of faith. True. Genuine. That which is real. He is called the one who is full of ability to be relied upon.

The one who is genuine. The one who is real. We can count on that. We can count on. He is the one who is genuine and real. He's fully to be relied on. And also, in Revelation 6, what do we see?

It's the lamb who opened the seal. So it would not make sense that the lamb's opening the seal, the one who has the power to open the seal, and then he subjects himself to the seal and becomes the rider on the white horse in Revelation 6.

[25:41] It doesn't fit. The rider in Revelation 6, he did not do that which was faithful and true. Instead, what does he do? He makes war on those who are faithful and true.

In Revelation 6, that rider, when he opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. And they cried with a loud voice saying, How long, O Lord, holy and true, does thou not judge and avenge our blood on them that dwell on the earth?

And so that rider in Revelation 6, he's not faithful and true. He goes and makes war on the faithful and true. And then they cry out to the one who is the judge. And that judge is the one who is coming in Revelation 19.

Where it says, He is called faithful and true, and in righteousness he does judge and make war. The word judge, the idea is to separate, to separate out, to judge between that which is right, righteous, that which is unrighteous, not right.

He's separating it out. We will get to this in Revelation 20, described for us in Matthew 25, not speaking of the church, coming after Matthew 24, the events that Jesus unfolds in Matthew 24, answering what will be the sign of the sign and the times of the end.

[27:02] The sheep and the goats judgment in Matthew 25 says, When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory.

And before him shall be gathered all nations. This is not the church. This is his return when he is coming as judge. And he shall separate them one from another as a shepherd divides his sheep from the goats.

He shall judge. He shall separate. And he shall set the sheep on his right hand, but the goats on his left hand. So the sheep and goats judgment. He is the one who judges faithfully.

The one who is faithful and true. He will carry this war to its end. A war that man began. He will end. We saw in Revelation 1, 7, this promise.

Behold, he comes with clouds and every eye shall see him. And they also which pierced him, the Jews, and all kindreds of the earth shall wail because of him. Even so, amen.

[27:59] What's missing in this description? The church is not describing the church. When he comes with clouds, every eye shall see him. And they also which pierced him and all kindreds of the earth.

This is indicating those that are on the earth and those that are of the Jews, but it's not indicating believers. They're missing from that promise.

Verse 12, his eyes were as a flame of fire. We saw that in Revelation 1, 2. And John hears the voice behind him and he turns and he says, he heard one with a voice like a trumpet and his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire.

Here we see in verse 12 of Revelation 19, this one on the white horse, his eyes were as a flame of fire. And on his head were many crowns. And that's the word diadem. It's different from Stephanos.

Stephanos, which was in Revelation 6, the crown that was on the right of the white horse there, means mark of rank. It is what signals out that that guy has been given rank.

[29:07] You take that away, the rank is gone. There has to be an authority behind it. A diadem is simply the kingly ornament for the head. With or without that, he's king. And on his head were many diadems.

It's almost like, man, we just can't fit any more on here, Jesus. You deserve all of them. Let's put them all on there. Many crowns. His eyes were as a flame of fire.

They were piercing. There's nothing. Hebrews tells us that all things are open and naked before the one to whom we are answerable to. So the Stephanos, it essentially gives one the authority to act as king.

And so in Revelation 6, the Antichrist, instead of Christ, the one coming to present himself to a Christ-rejecting world as their hope, their false hope, he's been given authority to act as a king.

And we know for his duration that he's allowed to do that, he will. But the diadem, it displays that one is already king. Jesus is already king.

[30:12] He does not need to be given that. And he had a name written that no man knew but he himself.

In verse 13, that was going to tell us, and his name is called the Word of God. So what is this name? This name that was written that no one knew but himself. Well, there's a promise that we as well, the church, can also receive another name.

One of the promises in Revelation 2.17 to the church says, He that has an ear, let him hear what the Spirit says unto the churches. To him that overcomes, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows, saving he that receives it.

Something just between us and the Lord. You know? It's almost like this interesting picture of like communion. Like this hidden manna, and then here's your name. It's like, ooh. I wonder what that is.

But the idea here that this rider on the white horse, the lamb, that Jesus, the returning king, has a name that no one knows. I think for myself, I just see it as, it's not so much he's keeping it a big secret, but that it's completely independent of man.

[31:33] That this name is completely independent of what any man may think, right? Diadem, not Stephanos. And so he has a name. He says, hey, whether you know it or not, doesn't matter, because it's completely independent in his own authority.

Unlike the beast, in Revelation 13, verse 18, tells us specifically his name is of the people. It's of man. Here is wisdom. Let him that has understanding count the number of the beast, for it is the number of a man, and his number is 603 score and six.

Or here you have the beast who's like, well, his is of man. His is of the people and is known by everyone. He wants everyone to have it. And why? Because he has no authority.

Because he has no assurance. Because he, you know, the Antichrist is going to be the most insecure person to ever walk this earth. Yet he's going to act like he's got it all together. And yet he's going to be completely insecure.

Isn't that true of people that you know who have rejected Christ? You don't have any security. They're so insecure. Always looking for validation. Something to try and make their name valid.

[32:43] Where for us, what do we care if anyone knows our name? He does. He knows my new name. He knows this name. What does it matter if someone else does or not? You know, on Sunday, we were looking at John the Baptist and it said that he was in the wilderness until his revealing.

No one knew his name. No one knew who he was. And he definitely wasn't trendy when he showed up with his camel hair and his, you know, locust smoothies. But what did he have?

He had the word. He had the word. It doesn't matter who we are, what gives us validation, what gives us essentially the king with the diadems says, hey, here's your Stephanos.

It's the word of God. That's what validates who we are. Verse 13, he was clothed with a vesture dipped in blood and his name is called the word of God.

That dipped in blood, Isaiah 63, if you want to turn there or not, I'll read it to you. The first six verses describing this moment says, who is this that comes from Edom with dyed garments from Bozrah?

[33:54] This, that is glorious in his apparel, traveling in the greatness of his strength. Bozrah means sheepfold or enclosure. This is why the thought is that Israel, when they flee into the wilderness at the three and a half year mark of Jacob's trouble, they will go into Petra because it has the idea that it's a place that's like a sheepfold, like an enclosure.

I that speak in righteousness, mighty to save. Who is this who's coming with his garments dyed? It's the one who's mighty to save. Wherefore art thou red in thine apparel and thy garments like him that treads in the winepress?

I have trodden the winepress alone. So yeah, we're coming, we're going to see there's a whole lot of horses and people coming, but Jesus alone is Savior. I have trodden the winepress alone and of the people there was none with me for I will tread them in mine anger and trample them in my fury and their blood shall be sprinkled upon my garments and I will stain all my raiment for the day of vengeance is in my heart.

And the year of my redeemed is come. And I looked there was none to help and I wondered that there was none to uphold. Therefore my own arm brought salvation unto me and my fury it upheld me and I will tread down the people in my anger and I will make them drunk.

So this is what the Lord when it says his vestures is dipped in blood yes because he's coming from rescuing Israel coming from we're going to see in Revelation 20 that's Battle of Armageddon in this 20 I think that's in 19 yeah the rider on the white horse is returning from rescuing Israel Luke 13 Jesus stands as he's looking over Jerusalem he says oh Jerusalem Jerusalem which kills the prophets and stones them that are sent unto you how often would I have gathered your children together as a hen does gather her brood under her wings you would not behold your house is left unto you desolate and truly I say unto you you shall not see me until the time comes when you shall say blessed is he that comes in the name of the Lord and that is that moment that we are reading about when he will go and he will rescue Israel and they will say blessed is he who comes in the name of the Lord and I believe that Israel's eyes are opened personally

[36 : 20] I believe at the three and a half year mark when they flee Jerusalem when they realize the abomination of desolation is set up and they realize we missed it and Jesus is our Messiah and his name is called the word of God we've been looking at that on Sunday with John haven't we we don't need to be concerned about the name we don't know well he's got this name that nobody knows but himself what is it we have enough to do to understand the name that has been given to us to know which his name is the word of God I've got a lifetime of trying to figure out all what that name is right one of our favorite scriptures to quote or mine Psalm 119 forever oh Lord your word is settled in heaven and then on earth Jeremiah 22 29 oh earth earth earth hear the word of the Lord listen up pay attention the pre-existing word he is once again at this text in revelation being manifested on earth however for a much different purpose his first manifestation

John 3 17 God sent not his son into the world to condemn the world but that the world through him might be saved but here now it is second manifestation physically to the earth for thus saith the Lord of hosts Haggai 2 verses 6 through 7 yet once it is a little while and I will shake the heavens and the earth and the sea and the dry land and I will shake all nations and the desire of all nations shall come Jesus shall come and I will fill this house with glory saith the Lord of hosts that's the part I can't wait for can't wait for Jesus when he touches down and the Mount of Isle splits and and the river that comes out from under the threshold of the temple and it goes down to the dead sea and it's refreshed and it's renewed and all creation is renewed and I think Lord how are people going to travel then?

How are they going to get around? What's it going to be like? I don't know I don't know but I'm going to get to see it but even then this world is not our home when we are with him this world does not become our home we will rule and reign but this isn't our home the new Jerusalem is heaven is our home and the armies which were in heaven followed him upon white horses clothed in fine linen white and clean yeah we're going to be armies armies those who partake in war yes who is the army what are they clothed in fine linen white and clean and where do we just see that in Revelation 19 verse 8 and to her the bride was granted that she should be arrayed in what fine linen clean and white the fine linen is the righteousness of the saints so who is this army that's coming and it's the bride returning with him you do understand that the bride will never ever be separated from the lamb once she is with him there'll never be a time where it's like well

I'm being sent on a mission somewhere Jesus is sending me out and I'm over on this side of the world and Jesus is there in heaven or we will never be separated from him again there'll never be any separation so the context of the scriptures it determines who these armies are right we cannot come to this with a preconceived idea who is this army we must use the context of the scripture what is the context right here is this a gathering or return with the gathered is this a time of comfort or time of judgment and distress this is when the comforted and the gathered are returning with the comforter and the gatherer but now for the purpose of him being judge and executioner this is not a time of gathering this is not a time of comfort this is a time when the gathered and the comforted are returning not being gathered they're returning there's nowhere in this text where there is a gathering to those that are in heaven it is coming from heaven it is a returning with the one who has done the gathering so the question and this is what we will finish up with tonight is a question of resurrection

Jesus in John 14 promised us a resurrection he said let not your heart be troubled you believe in God believe also in me and my father's house are many dwelling places if it were not so I would have told you why because like Paul said God wants us to know all things that are given to us freely there's nothing being withheld I go and prepare a place for you and if I go and prepare a place for you I will come again and receive you to myself that where I am there you may be also did the resurrection in Revelation 19 did it just take place in this moment we're going to see in Revelation 20 there is a resurrection but the resurrection of the church of the bride of the saints did it just take place has it already taken place in the past or is it yet to take place in Revelation 20 I think sometimes one of our preconceived ideas is that resurrection is something that happens after I die you know

[41 : 49] I'm alive now I will go into the grave and be resurrected kind of like Jesus was but resurrection is not something that only happens after death but it does happen for both the dead and the living as we're told in Thessalonians the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God and the dead in Christ shall rise first they shall have a resurrection so they have not had it when they die and are present with the Lord they have not been resurrected to have new bodies then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord Paul said hey guys I haven't died yet I'm expecting resurrection at any moment and at any time I'm expecting!

1 Corinthians 15 I'm just going to read you jump down to verse 50 Paul talks in 1 Corinthians 15 a lot about resurrection because the Corinthians were questioning this whole thing about resurrection and he said listen if Christ be not raised your faith is in vain in your sins because Jesus is resurrection to arise out of dead out from among the dead to die no more is his stamp of approval essentially that he has overcome sin hell death in the grave okay so if he didn't raise our faith is in vain then they also which are fallen asleep in Christ are perished because there's no resurrection for the dead then if in this life only we have hope in Christ we are of all men most miserable but now is Christ risen from the dead and has become the first fruits of them that sleep or that have died for since by man came death by man came also the resurrection of the dead

Jesus became a man so that man could enter into his resurrection for as an Adam all die even so in Christ shall all be made alive but every man after his own order Christ the first fruits afterward they that are Christ's at his coming well is it talking about this coming in Revelation 19 because this doesn't appear to be a coming that at that coming of Christ that every man after his own order Christ the first fruits and afterward they that are Christ that is coming then comes the end so Paul's giving us a timeline here there's a gathering and then there's an end when he shall have delivered up the kingdom to God even the father when he shall have put down all rule and all authority and power that's what we're reading about in Revelation 19 for he must reign till he has put all enemies under his feet jump down to 1 Corinthians 15 verse 50 now this I say brethren flesh and blood cannot inherit the kingdom of

God neither does corruption inherit incorruption but I show you a mystery I'm revealing something to you that was not revealed except God has revealed it to me and I'm writing it down now as scripture Paul says we shall not all die but we shall all be changed resurrected metamorphosized in a moment in the twinkling of an eye at the last trump for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed we shall have resurrection for this corruptible must put on incorruption this mortal must put on immortality so when this corruptible then shall be brought to pass the saying that is written death is swallowed up in victory our resurrection is sure our resurrection is not something that happens to just those that have died it's not something that we think well you know only after all of these other things have been accomplished everything's been accomplished for resurrection the promise that

Paul's putting before the church is Jesus as the next event on our horizon Hebrews 9 27 to 28 the writer says it's appointed unto men once to die but after this the judgment so Christ was once offered to bear the sins of many that happened on the cross and unto them that look for him shall he appear the second time without sin unto salvation is that what's happening in Revelation 19 have we just read about Jesus returning unto salvation now he's returning unto judgment he's returning with an army he's returning to judge not to gather he's not returning at this time to save so that means there is another appearing another returning 1st Thessalonians 110 that we are to wait for his son from heaven whom he raised from the dead even Jesus which delivered us from wrath to come there's a lot in there right we know Paul included himself in that he said hey I'm waiting as one who's alive to be resurrected

[46 : 50] I know that I'm waiting for Jesus who will return from heaven and he has delivered me from wrath which is to come which we've been reading about so reconciling the scripture in revelation 19 verse 14 we just read and the armies which of heaven followed him upon white horses were clothed in fine linen white and clean did the resurrection just take place presently there had it already taken place in the past or has it yet to take place in the future you see the ideas we conceive regarding the resurrection they must all be able to reconcile with the scripture they have to reconcile the scripture this is not exhaustive but why scripture cannot reconcile with the resurrection just having taken place in revelation 19 why could the resurrection of the church not just taking place right there in revelation 19 we were taken up we had quick feast we came back down well it doesn't fit a lot of the text but let's look at a few reasons the church would not have been delivered from wrath as promised we just read about it it seems so plain to me which are delivered from wrath to come he has delivered us from wrath not in wrath not through wrath but from it so if we're there revelation 19 if we're going through this time of wrath and we're then resurrected well we could not have been delivered from wrath as promised none of the new testament writers place the church in the coming time of

God's wrath none of them none of them place the church there the new testament writers could not then imminently expect the return of Christ for his church you couldn't expect him to come at any time you have to have all of these events take place first which the bible describes the church has no part in any of the 70 weeks of Daniel none is not in the first 69 while they being in the last one and also then it destroys the entire symbology used by Jesus and the new testament writers of a marriage falls apart because the marriage is based on the Jewish view of marriage at the time which is where the groom comes he makes the covenant goes away comes back and returns and gets the bride and takes him to the father's house so that's why for me when I look at the scripture and believe me this is what I believe I'm holding to it so what I guess I'm not ending early like I thought but anyway!

You can't shoehorn it in that the resurrection took place in Revelation 19 because of these reasons so maybe it's yet to take place maybe Revelation 19 the resurrection is coming next where you see that Revelation chapter 20 there is a resurrection is that the resurrection that Jesus promises to the church why can it not reconcile with scripture that the resurrection comes after Revelation 19 well again the church would not place the church in the coming time of God's wrath the New Testament writers could not then imminently expect the return of Christ for his church the church has no part in the 70th weeks of Daniel the entire symbology of Jesus using marriage as symbology it falls apart and then for this one who would populate the millennial kingdom this is the biggest!

If the! resurrection of all believers happens when Jesus returns to earth all believers get new bodies well we know that we're not given in marriage like the angels that means there's nobody left who's going to populate the millennium you have no people left that are not in resurrected bodies you have to have someone who goes into millennium to populate the kingdom if this is not the resurrection of the church that will take place in revelation 20 who the coming time of

God's wrath and then it fits we're not there the new testament writers imminently expect the return of Christ for his church and it fits then the church is no part any of the 70th weeks of Daniel and then the entire symbology of the marriage as Jesus presents it holds so these are just some very basic reasons for myself why I have yet to find anything that fits with scripture like the idea of the promise of Jesus return for the church the rapture which is just another word for resurrection it's just the gathering away I don't know why I really don't I struggle with this it's so hard for people I do know I think I do know why the majority of the church doesn't like that because if I think I'm going to be here through all this and I know when Jesus is coming I can get my hand around it and get my head around it I can feel like I can get ready for it I'm not ready right now but maybe if I see it coming I'll get ready but if Jesus is coming any moment and

- [52:31] I need to be prepared and he could be here at any time I don't like reasons that a lot of believers are hesitant about this idea a wise man once says never give up what you know for what you don't know and I will add but make sure that what you know is conceived in the word of God never give up what you know for what you don't know there's a lot of things we don't know about Jesus return we're not told that but there's a lot we can know that we can reconcile with scripture and again these were more noble than those in Thessalonica and that they received the word with all readiness of mind and search the scriptures daily whether those things were so don't take my word for it don't take my reasons search the scriptures reconcile with the scriptures investigate examine inquire scrutinize sift and question searching the scriptures this is controversial means more than just searching google searching the scriptures is more than just searching google is the church going to be here in the rapture is the church going in the rapture what's the second coming of

Christ it's more than that for our citizenship is in heaven from which we also eagerly wait eagerly means to earnestly attentively wait with patience and perseverance I eagerly wait for the Savior I want him to come in my lifetime guys I can reconcile that with scripture and I need to reconcile my life with that reality so nobody texts any questions it's all good does anybody have any questions or anything that they've as we've been going through all these sections is that confusing if not that's fine Jesus returns and we're going to see in Revelation 20 that he's going to say that there is a in verse four and they lived and reigned with Christ a thousand years and it says that those are those that were beheaded for the witness of

Jesus and for the word of God and which worship not the beast nor his image neither received his mark and so those that were put to death in what we call the tribulation saints they will have their own resurrection and they will also have a place where they will rule with Christ they will not be part of the bride or part of the church but they will have authority and they will get to!

we have the great white throne judgment so it's those who survived the tribulation and then leaving Israel but they're all believers to begin with so you know I think we think like oh Jesus reigns a thousand years and we'll be with him I wonder what part I'll have and this and that but that's not our home our home is heaven our home is the Jerusalem which eventually will Lord

I thank you for your word Lord I enjoy it Lord I enjoy it so much Lord I enjoy coming through it Lord I enjoy using Google to search but Lord I don't let Google decide what's reconciled Lord I take that to your word Lord I am so thankful for the many many people who have researched and studied and written papers and books and ideas on so many things and Lord I I am just so blessed Lord there is such a wealth of information but Lord I am also blessed because Lord you have reconciled my life with your word you reconciled me through the cross Lord and Lord I don't want to go from there I don't want to look to anything else I want to start your word and end with your word Lord I want to be it is not and so Lord help us to be Bereans Lord to search the scriptures daily to see if these things are so and then

[57 : 56] Lord give us faith Lord not a huge faith just a little one Lord give us strength Lord I guess what it is is we have faith give us strength Lord to reach out and put something new in your hands that maybe we've held on to Lord to broaden our horizon of what we're trusting you with Lord to believe your word even if it's uncomfortable to believe your word even if it kind of seems to mess up my plans we thank you we love you and Jesus I pray that you would come soon Lord I am so excited I am looking forward eagerly to you coming for me and I thank you in Jesus name Amen