

The Second Coming of Christ

Revelation 19:11-21

Pastor Jeremy Cagle, November 26, 2023

Good morning, everyone. I want to apologize I have a little bit of a cold today, but I think the Lord will get us through this just fine. This morning, we are coming to the last sermon in our series on the end, where we are talking about the end of all things, the end of the world, the end of time, as we know it really. I told you as we started this, we were going to do this series until the Christmas season began, which is what we're going to do because next week, our elders are going to start a sermon series called "Christmas in Colossians." It'll take us all the way up through Christmas Eve. But before we get there, I have one more message for you on the subject of prophecy. And as you've already heard, in the Scripture reading time, it's in Revelation chapter 19. So if you would, if you're not already there, please turn in your Bibles to the book of Revelation chapter 19. And this is the passage we're in this morning.

And as you're turning there, I would say of all the passages that we've looked at, in our time together, this is probably the most important one. This might be the most important passage in the entire Bible, really. It's kind of hard to say that; the Bible has a lot of important things in it, but this is at the top of the list. It's more important than John's vision of heaven that we saw in chapter four. This is more important than the revival of Israel that we talked about in Revelation seven. I think this is even more important than the wedding of the Lamb is as amazing as that was last week. Because it talks about the second coming of Christ, or the time when the Lord Jesus will come back to take over the earth.

I think we all understand that Jesus has already come once to the earth. He's already shown up here. This is when He comes back. And how different it is. As you can tell, just by reading this passage earlier, these two comings are nothing alike. When Jesus came the first time, He came riding on a donkey. When He comes back, verse 11 says He'll be riding a white horse, not just any horse but a white horse and not just any white horse, but a war horse that's charging in the battle. When He came the first time, He came entering a manger. There was no room for Him at the inn. This time. He'll do it by entering the sky as heaven itself will be opened and the clouds will be rolled back so the whole earth can look at Him and behold His glory. When He came the first time, He did it bearing a cross; this time He will wear a crown or many diadems on His head stacked one right on top of the other. When He came the first time, He did it to forgive; this time He'll come to fight. When He came the first time, He did it to save; this time He will come to slaughter. When He came the first time, He did it to pardon; this time it'll be to punish. When He came the first time, He did it to make disciples; this time He will make war. And verse 15 says He will tread the wine press of the fierce wrath of God Almighty, which means just like a farmer would take grapes and put them into a hole or a press he dug into the ground and step on them and stomp on them and crush them until the juice flows out. Jesus will do that to all those who stand against Him. He will crush them until their blood flows.

This is a terrifying passage because as you read it, and Kevin prayed this way in his prayer, I really appreciate this. But as you read this it makes you say, "Is this Jesus?" I mean, I think John's got the wrong guy. John says, "I haven't." This is Jesus Christ as He truly is. He is the Lord of heaven and earth, Lord of lords and King of kings. And what John is telling you is that a time is coming when He will make the whole earth see it. Have you heard of Judgement Day? This is Judgment Day. Have you heard of the time of reckoning? This is that event too. This is the moment when Jesus will show up to hold the whole earth accountable for its sin.

And I mention this because we're about to enter the Christmas season as a church. And this is a time of year when we talk about Jesus a lot and every time we do this time of year, we talk about Him one way, and that is as a child, right? He's depicted as a sweet little baby in a manger who wouldn't hurt a fly. But the Bible says that's not the only way you should look at Him, He's more than that, that baby would grow up to be a man. And that man would grow up to go to a cross. And the cross would lead to a grave, and the grave would lead to a resurrection. And the resurrection would lead to an ascension into heaven, where He is now seated at the right hand of God waiting to do this. And the point is that you need to be ready for it. Because if you're not ready, then when He returns, this is what He will do. He will put you into His wine press to destroy you.

When Jesus comes, I'll say more about this in a moment, there'll be two types of people. There'll be those who are saved, and there will be those who are slaughtered. And there will be no one in between. There is a day for mercy, but the day is right now. This is why Martin Luther said that, "I want to live for two things. I want to live for this day and that day when Jesus returns. I want to go through life every moment as if Christ died yesterday, He rose this morning, and He's coming back tonight." Friends, do you do that? Do you live your life as if Christ is coming back? You have to. The clock is ticking. It may not be today, may not be tomorrow, but Jesus will do all of this someday. And you've got to be prepared. This is the kind of passage that needs to light a fire under your soul. I don't want anybody this morning to walk out unaffected by what we're going to talk about.

This morning, we're going to look at three phases to the second coming of Christ. If you're taking notes, it's a simple outline, but we're going to look at three phases to the Second Coming. So we can be ready and not mess around with this. This is not an academic study. This should be personal for all of us. If you're lost, and you're still alive when all of this happens, this is what you will face. You could write your name in the passage. So we're going to approach it this way with this kind of sobriety. Here's three phases.

The first one is His arrival. So the first phase to the Second Coming is just His arrival to the earth. Because when you come to this text, you're going to realize Jesus did not start off on the earth. He started off somewhere else in heaven. So before John does anything, He tells you how He got here.

And if you look in verse 11, it says, “And I saw,” you can just stop there for a moment at those three words because they're used several times in this chapter. If you look in your Bibles, you see them in verse 11. They're used again in verse 17. They're used again in verse 19. You'll see them in chapter 20:1. You'll see them in chapter 20:4. You'll see them in chapter 20:11. You'll see them in chapter 21:1. Now the reason John is repeating that phrase is because he's telling you that he's seeing a vision. When he's writing the book of Revelation, John is not making all of this up out of his own head. He's, witnessing it. God is showing this to him and he's writing it down. That's the way prophecy works. 2 Peter 1:20 says,

But know this first of all, that no prophecy of Scripture is *a matter* of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

That's what the apostle John is doing. He's being moved by the Spirit. He's copying down what he's seeing. And here he says in this verse, “I saw heaven opened.” What was open? Heaven. Why? And here's what you got to see, to let Jesus out. If you remember, in chapter four it says John saw a door open in heaven to let John in. Now this one is open for another purpose, and that's to let Jesus out. The Lord is in heaven now. He's seated at the right hand of God, where He is surrounded by the four living creatures, and the 24 elders, and the sea of crystal and the great multitude, who fall down and worship Him earlier in this chapter, but now this is where Jesus sets that aside to come back.

And as He comes back, John is gonna give you several descriptions of Him here that are more and more sobering as you read them. They remind you what Christ will be like when He returns, and He'll be terrifying.

If you look at some of these with me, it says He'll be riding a white horse in verse 11. “I saw heaven opened and behold a white horse.” That's the kind of horse the Roman generals would ride after they came back from a battle. Historians tell us after a Roman general would win a victory over his enemies, the city of Rome would throw a parade where all the captured peoples from the battle would be marched down the streets of the city. And then the soldiers would come after them with their banners and their flags and their plunder. And then the Roman General would follow closely behind, and he wouldn't be walking, he would be riding a white horse. So the whole nation would marvel at his glory. John says Jesus does out here except that He is not marching after the battle on a white horse, He's riding one before to show the victory is sure; it's a certain thing. He's going to win.

It also says that He who set on it is called Faithful, which means He's faithful to keep his promises. And he's True, which means He is sure to uphold them.

And then the end of the verse here says, “As such in righteousness, He judges and wages war” because Christ is not coming back for a picnic, He's doing it for war. This is the war to end all wars, by the way; and the battle to end all battles.

Because the word “wages” it's in a continuous tense in Greek, which means He will wage war, and He won't stop until He's finished. And He will start fighting here in this passage, and He won't quit until everyone's destroyed, which means whether you're big or small, rich or poor, male or female, black or white, it doesn't matter. He will slay everyone who has rejected Him. He's just going to keep killing until His wrath is satisfied.

Verse 12 says, as He does this, His eyes will be like a flame of fire. Which gives you the feeling that His eyes are like torches, they're like lasers, if you will, boring a hole into everything they look at, so that no one can hide from Him. No matter where you go, Jesus will find you.

And it says on His head are many, many, many, many diadems. It's like they're stacked one on top of each other like layers on a cake. In the ancient world, if someone ascended the throne, they would be given a crown. But for those who ascended a higher throne, like the throne of Rome, or Babylon and Persia, they would be given a diadem. And it was like a crown except that had gems and jewels and rubies in it. And John says that Christ had an untold number of those on Him more than he could count. Some have wondered how Jesus could balance that on top of His head, but that's not the point. The point is this is a prophecy. And these diadems are meant to represent His sovereignty.

He's so sovereign that verse 12, says that He has a name written on Him that no one knows except Himself. That's interpreted different ways. Some have said this is a secret name that Jesus has. And that could be the case. I kind of tend to think that this means that the vision of Christ was so amazing to John that it kind of left Him speechless. He had to put his hand over His mouth and be silent after looking at Christ like this.

I just want to stop here for a moment and say that's quite a picture, isn't it? I mean, you're only in verse 12. And it's something that should make us put our hands in our mouths and be silent. To my knowledge, this is one of the only times the Bible paints an image like this of Christ. You see a few other glimpses of Him like this in Revelation, but very few. The Book of Isaiah says that Jesus the first time He came had no stately form of majesty that we should be attracted to Him. On the contrary, He was despised and rejected of men. But when you read this, you see that at the next coming, no one's going to despise Him. And no one's going to reject Him. It's the other way around, He will be the one rejecting and judging.

If you're tempted to read this passage as we get into all the judgment and say, “That's not fair, Pastor Jeremy.” Let me tell you that it is fair. And if you look at this, and tell yourself, it's not right for Him to start treating people this way when He comes back, I want to tell you it is right. He has every reason to do this. This world has spit in his face for thousands of years. They have spurned His commandments, they've broken His law, they've rejected His gospel, they've laughed at His church, they've rejected His people; and now it's time to make them pay.

As I told you, when this unfolds, the Lord will split the Earth into two groups of people; there will be the saved and the lost. And He will separate parents from their children, wives from their husbands, friends, from their neighbors, coworkers from associates, Canadians from other Canadians, Americans from Americans, to send them to one of two places Heaven or Hell. And you'll do all the judgment on the basis of one thing, and that is their faith in Him. That's all. Jesus will not come back and judge the world based on their works only. He will not do it on the basis of their race. He won't judge on the basis of politics or religion, or whether you voted conservative or liberal at the last election. All He'll want to know is "Did you believe in Me? Because if you did, you will go here to escape the wrath. If you did not, you will go there to endure it."

The reason I tell you this is because I think this is one of the greatest problems facing the church in Canada right now. And that isn't so many people are lost in the church because they've never made a decision for the Lord Jesus Christ. They come to church and say they're seeking. They show up here and they tell us they're undecided because they feel like there's not enough evidence to believe; there's just not enough proof. Friends, let me tell you, if that's you this morning, on this day, do you know what will happen to you? Jesus will send you to hell. Do you know why? Because there's plenty of proof and you're not listening. If you've grown up in church, you have heard the gospel preached to you over and over again. If you've come to a place like this, I'm sure someone has asked you if you've trusted in Christ before. You've said no. Have you put your faith in Him? No. Will you go to the cross? No. Will you come to the fountain filled with blood? No. So let me ask, you what else is there for God to do on Judgement Day but this? What choice does He have? The door to salvation is shut and you're shutting it. You don't want to act that way today. Listen, if God has given you a chance to believe, you need to take it. And you need to take it now. One pastor says if this passage teaches you anything it's that no one has an infinite number of opportunities to be saved. You get so many in that's it. This world is like a stopwatch, it only has so many seconds left on it. And if a man is going to be forgiven, it has to be now. Friends, this is why it's not enough just to come to church, you need to come here and really be here. And this is why it's not enough to walk through the doors and sit in the pews and pray the prayers and listen to sermons. You have to pay attention. You gotta wake up, straighten up. perk up sit up straight in the pew so you can have your eyes fixed on Christ. That's why you do it. So you can have your thoughts fixed on him and never take them off of Him. You want to give Him your heart today because if not, you will be sorry on this day.

Brings us to another phase of this second coming here, and that's the arrival of the army. We talked about the arrival of Christ Himself, but the second phase is the arrival of this army. Because when Jesus comes back, listen, He's not coming alone. He's going to bring a multitude with Him that's ready for war.

And John makes no apologies for this. As you read this passage, you find he doesn't sugarcoat what's going on here because he tells us that Christ Himself is dressed for war. When he says in verse 13, that He is clothed with a robe dipped in blood. You see that there? Let me ask you, whose blood is it on His

robes? It's not His blood. Whose carnage is on His garments? It's not Christ's; His blood was shed 2,000 years ago when He said, "It's finished." There's nothing more to pay. So whose blood is this? It's the blood of His enemies that He's about to slaughter. It's smeared on His robes in anticipation of that event.

It says that his name is called The Word of God, which doesn't refer to this word or the Bible, it refers to the visible word that you can see. John 1:14 said the word, Jesus, became flesh and made His dwelling among us, which means when Jesus came, God's word lived in bodily form. And that's what this is talking about. That's this word of God. And as He does that, it says that the armies which are in heaven, will follow Him because the picture here is that when Jesus descends through this door that's been opened in the clouds, He'll go first, and the army will go second. He'll be out in front leading the way and then there'll be millions or hundreds of millions, however many trailing afterwards. It's kind of an unusual way to fight a battle. In normal warfare, even now, the army goes first and then the general comes afterwards to keep the general safe from harm and that type of thing. In this one it's the other way around. Jesus is going first. So He can do the killing.

It says that this army is clothed in fine linen. It's a contrast to what Christ is wearing. Christ is wearing a robe dipped in blood; they're wearing fine linen, white and clean. They're riding white horses, just like Christ is. I had a farmer in Illinois one time ask me if he's going to get to keep the horse after he rides it. I said, "I don't think you're getting the point here. Roger. I don't think that's the point of it." John is identifying this army because if you look up in chapter 19:8 right above this, it tells you who the army is, when it says, "It was given to her, the bride of Christ, to clothe herself in fine linen bright and clean. For the righteous linen is the righteous acts of the saints." So who is this army? It is the saints. Who are following Jesus here? It's the Bride of Christ. It's the church. It's people like you and me. When Jesus returns, we won't stay in Heave. We'll go down with Him to watch Him conquer the Earth.

Now, to be honest, from what I could tell in the passage here, there's no evidence that we're going to be killing people there. I think it seems like Jesus is doing that all Himself. But as He does, we will watch Him and have a front row seat to His deeds. And we will look on, as verse 15 says, that a sharp sword comes out of His mouth. Because in order to bring judgment, this is what Christ will do, He will open his mouth and the judgment will come. He'll say the word and the violence will pour out to such an extent that it says He will strike down nations with it.

And the word "nations" is plural because it implies that Jesus is not going to do this for one nation, but all the nations; and He's not going to kill those from just one single country, but anyone you think of – He'll cut them down like timbe. Whether it be the lost from a nation of Canada, Mexico, the United States, whether it be those in China, Taiwan or Japan, England, France, Italy, Russia, Portugal, Spain, you name it, no one's going to escape. He will turn this planet into a killing field.

It says that He will rule them with a rod of iron or break them as the word indicates. It's like someone's setting up clay pots and smashing them with iron. And then the end of the verse here says He will tread

the wine press of the fierce wrath of God Almighty. Because like a person in the first century would take grapes, and drop them into a pit, and stomp on them and smash them and crush them until they're pulverized, Jesus will do that to His enemies. The prophets actually say that on this day, the blood will flow as high as the horse's bridles because there will be rivers of it. Just floods of human carnage.

And as you hear this, I can just imagine some of the objections that are going through your head because I wrestled with this all week as well. Some of you may still be saying, "Okay, wait just a minute, pastor, that's too much. I really think you're exaggerating. I mean, surely Jesus isn't going to do this. Not my Jesus. He's nice. And He's kind and loving. And Jesus is good and gracious and friendly. You got the wrong guy. This is the worst Christmas sermon I've ever heard." I don't think so. I think this is the right guy. Because you're right, Jesus is those things. But you know what else He is? He's holy, which means there's a fixed settled indignation within Him towards all that is evil. And He's righteous, which means that it doesn't matter what it is, if it's sin, He hates it. He hates the big sins; He hates the little sins. He hates the white lies; He hates the dark lies. Every lust, every evil deed, every outburst of anger makes Him furious. And He will never let someone get away with it just because He's nice. It won't happen. I don't know how long it is before the Lord returns, but if it's another 100, 200 years, it still won't happen.

I don't know if you're aware of this, but I looked it up this week and the return of Christ or the events that pertain to it are mentioned more than a thousand times in the Bible. And almost every time it comes up, there is some kind of reference to anger. For this reason, when Jesus returns, He's angry. He's not coming back because He's happy with the world. He's coming back because He's enraged at it.

In fact, this passage only gives you a taste of the rage that Christ will give to the earth at this moment. But there's other passages that say more, let me just mention some of them to you. For example, Matthew 24, which is known as the Olivet Discourse, says that when Jesus returns immediately after the tribulation of those days, the sun will be darkened, and the moon will not give its light. The stars will fall from the sky and the powers of the heavens will be shaken. And what that means is that when Christ returns, He won't just judge the people in the world. He'll judge the world itself because He will pick it up and shake it. He'll shake the sun; He'll shake the moon. He'll shake the stars. He'll shake the atmosphere, the heavens and the earth to show that He's mad. It will not be a pleasant happy shaking. It'll be a furious one.

Second Peter 3 also says that the day of the Lord will come like a thief, in which the heavens will pass away with a roar, and the elements will be destroyed with intense heat, and the earth and its works will be burnt up. Which means that not only will the heavens and the earth be shaken, but they'll be burned in a fire. Because God will put this universe into a furnace to annihilate and start over again with a new heaven and a new earth. You see that later in the book of Revelation.

Isaiah 34 says that at this point, the host of heaven will be dissolved, because it will be evaporated like this. You'll just turn around and it will be gone. Which really means at the end of the day, there are a

whole lot of people putting a whole lot of stock in a whole lot of things that are worthless right now. Amen? I mean, they're not going to last. Your home is not going to last on this day. Your job won't matter. Your Money, money, money, money, money, where's it going to be? Gone! Because Jesus will be so irate that He'll blast it all away.

In fact, the Bible makes it clear when you read Revelation 19 there's really only one person you need to be afraid of right here. Do you know who it is? It's Jesus. Who's the one killing people here? It's Jesus. Who's the one slaughtering? It's Christ who's the one stomping and smashing and crashing in the winepress of God. He does. And you've got to understand that this morning, because I think some people think that on Judgement Day, all they're going to have to do is come to Christ, and He will forgive them. Whether they believe or not, doesn't matter. Whether they trust in Him or not, who cares? I don't have to repent; I just need to show up. And God will say, "You're fine." Friends, on this day, the whole earth will show up in front of Christ, and He won't forgive any of them. If they're lost, not a single soul. There's no mercy, no grace, no second chances. Which shows you who you're dealing with here. This is more than just the sweet little baby in the manger. This is the Son of God. And you can't rebel against Him your entire life and think things will go well for you at the end. They will not.

I remember the time several years ago, found John MacArthur was doing an interview on our on a radio program and the host was saying, and I think that host was kind of a little bit liberal in their theology. And they said, "You know what, nothing really matters except our relationship with Jesus." And John MacArthur said, "I think I need to clarify something for you. Everybody has a relationship with Jesus. The devil himself has a relationship with Jesus. It's a bad one. The question is what kind of relationship do you have with Him. Because if you want a good one, you need to bow the knee to Him now. If you don't, on Judgment Day He won't want to talk to you. He won't listen. He will drench the earth in your blood. But you can be saved from it."

And I want to say some more about that here in just a moment before I do, let me give you one more phase to the second coming of Christ. Just to review these other ones, the first one is His arrival to the earth. And second, we see the arrival of the army and what an army it'll be, Amen? They'll be clothed in white linen riding on these white horses. And there'll be millions of them, I think, maybe hundreds of millions. Which means if you feel alone as a Christian, you shouldn't. And if you ever think you're the only one standing up for Christ, you're not because at this moment, there'll be more people among you than you can even imagine. The sky will be full of them. One commentator said if they're all in white, they're going to look like a stampede of clouds. And I can't wait. I want to see all of you there. That's why I'm preaching like this. I don't want to see anyone left out there. There's no reason to be left out of this.

I'm bringing it to one more phase of all this, and that is His dominion. We've looked at His arrival, we've seen the army's arrival. But you need to see the dominion of Christ. Because this is what happens next, after the Lord destroys the nations and strikes them down, He begins His dominion and His rule of them

or rule of those that are left. And in order to explain this, John goes on to tell you in verse 16, that on His robe, and on His thigh, which means that across His body like this, like a sash that starts off on His chest, and it goes down to his leg, He has these words written: KING OF KINGS, AND LORD OF LORDS. That's another way of saying King above all kings and Lord above all lords.

And it's important because if you've picked up on this, this is the fourth time John gives you one of Jesu's names in the passage. It's like he's writing this and saying, He's called this, and He's called that, and He's called this, and He's called that in verse 11. John says, Jesus is called Faithful and True. That's the first name. Then in verse 12, He has a name written on Him, which no one knows. That's the second name. Then in verse 13, He's called the Word of God, that's name number three. And now He is the King of kings.

The reason that one's important is because this was actually a title used by Caesar at this time. Whenever Rome conquered an area, they would set up a king like Herod, who would rule over a certain area in the Caesar's place. But Herod, as he's ruling Jerusalem, always knew he's not the ultimate King. Caesar is. He's the king of kings. John says it's the same way with Jesus. Except He's more than that He is the King of kings and the Lord of lords. Because Caesar is just a little Caesar compared to Him, amen? He needs to stick his face on a pizza box. He has nothing to do with Christ. Christ is over him in every regard. Only one king of kings.

And if you notice at this point, John says the word "then." You see that there in verse 17. That marks a transition in the passage because it means that after Jesus returns, and does all this as the King of kings, this is what happens. This is how He acts as the king. It says, "Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, 'Come and gather together for the supper of the great God.'" Now, I don't have to tell you, that's a strange expression. What's the angel talking about when he refers to the great supper of God? What are the birds eating at this supper? And the answer is found in verse 18. When it uses the word "flesh." They're eating people. He tells them to devour the flesh of kings, and the flesh of commanders and the flesh of all men small and great. Because after Jesus defeats them in the battle as the king, He decides to desecrate the dead by taking their bodies and leaving them in a pile for the vultures to come along afterwards and consume. This might be the most gruesome thing that we've talked about this morning. But this is how enraged He is.

When I read this this week, I kind of gasped a little bit because I've seen vultures in the Negev desert in Israel at a nature reserve and it freaked me out. They're hideous, dark looking creature with black eyes. They stand about this tall, they've got wings that are four feet in length, and they have beaks that can break a bone. And John says with those beaks, the angel tells them to eat everything all the way down to the horses. They'll scarf up the animals as well.

And the massacre won't even stop there if you can believe it, it goes on. Because verse 19 says, "And I saw the beast, or the Antichrist," apparently, he was not at the first battle. And what happens, as you can read on later, he's defeated as well. Verse 20 says he and those with him are seized without a fight, they don't even put up resistance. They're not able to when they're thrown alive into the lake of fire. So that once he is in it, he's drowning in fire, that's the image of a lake. Once the beast is put in this place, when he looks up, there's fire; when he looks down, there's fire. When he goes here, there's judgment; when he goes there, there's judgment forever. Because it says this will burn with brimstone, which is also in the continuous tense is burning repeatedly. There's no break, no rest, no pause.

And at this point in the book of Revelation, you would think, well, the judgments got to be over now, right? I mean, certainly that's enough. Who's left to judge? The answer is the dead. The judgment's not finished yet. Because after the Lord comes back, sets up His millennial kingdom. And after He has punished the living this way, chapter 20 says, He will eventually turn His attention toward those who have already died and make them stand before the throne so they can be judged again. Chapter 20, at the end of it says, if their name was not found in the book of life, He will throw them into the lake of fire, which means He will take them out of hell to pass sentence upon them and send them back. And the reason it will happen, this is what you need to understand, the reason it will happen is so His dominion can be complete. It will take place so His kingdom can be perfect. And there will be no one or nothing standing in His way ever. I mean, when you look at the end of Revelation, tell me where are Jesus enemies after this? They're all gone. And go to the end of your Bibles, and where are the lost at that point in the story? They're not there. He's taking them away to be judged.

And if you're saying, "Well, that's interesting Pastor Jeremy, but what does it have to do with me?" Well, the answer is, this is what it has to do with you. You don't have to experience that. This is how it relates to your life. You can stay as far away from this suffering as possible if you trust in Christ because you have been warned. You know there's a judgement day, there is a time of reckoning. The world doesn't know that. You're aware; you've sat in this sermon. But the only thing that will allow you to escape it is putting your trust in His name. You say, "Well, you've already told me that Pastor Jeremy." I did. "And you've already said that earlier in the sermon, this is getting repetitive." I know. But have you trusted in Christ yet? If you have not, I need to say it again.

In fact, just so I can talk about this one more time, before we close, let me take you back to His first coming. We're talking about His Second Coming this morning, but why did Jesus come the first time? The Bible says He came to seek and to save the lost. What brought Him to the earth? Not to be served but to serve and give His life a ransom for many and go to the cross and be lifted up and die so that our sins could be placed on Him, and you could be forgiven. Which means do you need forgiveness? You can have it. Do you need your sins put on Him? He can do it. But the time for you to believe is today. Tomorrow may be too late. You need to say to yourself this morning, "I will arise and go to Jesus now." Don't get out of your chair. Don't raise your hand, walk the aisle, that takes too long. You go to Him immediately right where you are in your heart, and He will save you. Some of you may say, "Well I

can't do that Pastor Jeremy. I have too much sin in my life.” No you don't, not for Him. He can pay for any sin. Well you say, “Well, you don't understand. It's hopeless. I'm so evil.” Well, maybe you are evil, but here's the thing, it doesn't matter. Salvation is not about you. It's about Christ. Salvation is about knowing Him and trusting Him. It's about believing in Him and receiving Him. It's about honouring Him and treasuring Him and worshiping Him in your heart. But it's not about you. You have nothing to do with it. The only thing you contribute to your salvation is your sin, and your repentance and faith trusting in it.

Look, I know I've said some strong words to you this morning. But I don't want to end that way. I want to wrap this up in a word of hope. And the hope is that everyone in this room can be saved this morning. No one has to be left out. If you come to Jesus now.

In the previous church I was at, I was privileged once to baptize an older man who had gotten saved in his 70s. And I asked him, I said, and I knew him pretty well so I could kind of joke with him a little bit. But I said, “Brother, what took you so long? You know, you're kind of getting close to the end here. What took you so long?” And he said, “Well, I thought it wasn't good enough.” I said, “Okay, what changed your mind?” He said, “Jesus did.” He said, “As I read about His life in the Bible, I learned that nobody was good enough for Him. But He saved them anyway, if they asked Him to. Do you know that? He will save you anyway if you ask Him to. So just ask. I can say with the authority of the Word of God, He will forgive you. But don't do it then; you have to do it. Now let's pray.

Heavenly Father, Lord, I pray that these words would be ringing in our ears this morning, that Christ is coming back. And when He does, it will be a glorious day for those who have trusted in Him. We will be on those white horses, we will be wearing white robes, and we will be blown away at the glory of our Saviour, and the King of kings. It will be a dreadful day for those who are not. And so Lord, I pray this morning that no one would walk out of this room unconverted. Lord, I don't have it in myself to save sinners. None of us can reach into a lost person's heart and give them life. But You can. The Holy Spirit can give them a new birth, the wind can blow and open their eyes, and the scales can drop and fall. And so I pray that this morning it would happen.

Lord, we've talked about a lot of things in this series on Revelation, and I pray that it would be a series that has given us hope, not a silly petty hope, like the world has, but a very sobering serious one. That You will take care of all the evil in this planet. Lord, all the sin that we see You see. All the evil deeds that we witness and more, You see all of it and You're keeping track of it all. You will let none of it go unaccounted for. It will be paid for at the cross or it will be paid for in hell, but it will be paid for.

We pray for those who are here this morning that it will be paid for at the cross. Lord, thank You for the reminder of Jesus in His sovereignty. We often forget this. May we go with it burned into our brains this morning stamped upon our hearts that we would submit to Him as our King every day. We pray this in Jesus' name. Amen.