Good morning!

Once again, we’re going to be continuing our series in the book of Revelation. The last time I preached, we looked at the Rider on the White Horse, and I argued for you that this horseman is neither Christ, nor Antichrist, but a heavenly spirit and avenging angel who proceeded from the throne room of God on a mission for the King.

Today, we’re going to be looking at the second of the four riders. I mentioned to you last week that I’d intended for this to be part of a single sermon, in which I looked at each of the horsemen and gave you my interpretation on what the Bible has to say. Recent events have pushed that thought to the side, and it’s important today, and particularly in the light of recent events, that we spend some time looking at what is coming upon the earth.

Before we look into this any further, let’s come before the Lord and ask Him to bless this time we have together, looking into His Word.

Let’s pray.

Father, once again as we come before this amazing book, the Revelation of Jesus Christ, given to Him to show His servants what must soon take place. Lord, we thank you that you have made the end known from the beginning, and that you have communicated your plan to us in your Word, so that when these things occur, we might praise you for who you are – the author of all of history.

Lord, as we study this book, I pray today that you would remind us of who it is that we’re looking at – that, as we peer beyond the veil into the very throne room of the King, that we might truly appreciate the majesty of your Son, the Lord Jesus Christ, and give Him the glory, and honour, and power and blessing that is due to His name.

...and Lord, as we look at the terrifying things that are to come upon this earth, I pray that you would grant us the grace to be still... and know that you are God. That all things are in your hands, and that the righteous judge who comes in great wrath is the very same son who made Himself nothing, taking upon Himself the very nature of a servant, and being obedient to death – even the death of a cross, that whosoever should believe in Him should not die, but have everlasting life.

Father, we pray for those among us today who do not have your life in them.
Move among us, through the power of your Word, through the ministry of your Holy Spirit, through the Revelation of your Son. Be powerful and effective among us, mighty to save – and let all that stands in the way of your Kingdom crumble to ashes and dust, that you might be magnified.
Amen.

Turn with me in your Bibles to Revelation, chapter 6... starting at verse 1.

First Seal: The Conqueror
6 Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, “Come and see.” 2 And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

Second Seal: Conflict on Earth
3 When He opened the second seal, I heard the second living creature saying, “Come and see.” 4 Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword.

Third Seal: Scarcity on Earth
5 When He opened the third seal, I heard the third living creature say, “Come and see.” So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. 6 And I heard a voice in the midst of the four living creatures saying, “A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine.”

Fourth Seal: Widespread Death on Earth
7 When He opened the fourth seal, I heard the voice of the fourth living creature saying, “Come and see.” 8 So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.

I mentioned earlier that we’d be looking primarily at the second of the four horsemen, and the second seal, today. Even a cursory glance at the passage will give you a pretty good idea of what we’re dealing with here. This Rider on the Red Horse doesn’t bring with him the same kind of controversy as the white horseman, and his mission and mandate seems in many respects to be far more straightforward. There is, however, far more to this horseman than there may appear at first. What we’re going to be doing today, as with many of the previous sermons in this series, is looking intently at the detail provided in Scripture as it pertains to this horseman. There is a lot we can learn here, and I believe there is a warning and a reminder of just how late the hour has become. We are living in the final breaths of this age. These horses and their riders are chomping at the bit, ready to ride.

In investigating this passage today I’d like to do two things. First, I’d like to examine the literal meaning of the text, and see where that takes us. There’s a lot of detail in these two verses, and they deserve exploration. Second, I’d like to connect this horseman with a series of events that are on the prophetic horizon, and even at the door.
Let’s start.

Revelation 6, and verse 3.

“When He [that is, Christ Jesus, the Lamb] opened the second seal, I heard the second living creature saying, “Come and See.”

Once again, John starts with context. We looked at this in some detail last time I preached, so I’m not going to focus on it intently here, suffice to say that we remain, once again, in heaven. As I mentioned to you in my last sermon, we need to keep in mind that each of these horsemen is being sent out from the throne room of Heaven, from their place before the Lord of all the Earth. This was explicitly stated for us in Zechariah, where the writer asked the Lord who the horsemen were. “These are the four spirits of Heaven that go out from before the Lord of all the Earth”, came the reply (Zechariah 6:5). Remember at this point that the overall mission of the four horsemen is likewise defined for us in Zechariah. The horsemen ride forth to “give rest to the Spirit of God” (Zechariah 6:8), and they do that by enacting the righteous judgment of God upon a world living in sinful rebellion against Him.

So, the scene is set.
Verse 4.

“Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword.”

I’m going to break this verse down a little further for you. In each instance, with each of the horsemen, there are four distinct elements that we need to be aware of. Those are the horse, the grant, the weapon and the mission. We saw this last time with the Rider on the White Horse: the horse was white, indicating purity and victory; he was granted the crown of the overcomer; his weapon was a bow, indicating rising tension and conflict, while his mission was to overcome the nations.

We see this same pattern unfold here with the Rider on the Red Horse.

First, let’s look at the horse itself. Verse 4.

“Another horse, fiery red, went out.”

I love the way this is written. All throughout this book, we’re hit with vivid imagery and detailed descriptions about what is happening. We have fire and lightning, emerald light, rainbows, white robes, creatures full of eyes, angels, elders... it’s really quite an assault on the senses. In this sentence, however, John seems to implicitly recognise that these horsemen are dramatic enough as it is without any further elaboration. As with each of the horsemen in this
passage, however, there is a significance to the detail provided. In fact, I’d suggest that there are two details in this brief sentence that we need to be aware of. The first, and the most immediately obvious, is that this horse is red.

Now, we’ve seen throughout our studies in Revelation that colours, symbols and images have a significance to them if we’re willing to dig deeply enough to uncover them. This is no exception.

Red is, of course, the colour of blood. We remember the blood of the lamb, spread upon the doorposts of the Hebrews’ homes in Egypt; the crimson cord hung from Rahab’s window, and of course the blood of Jesus Himself, “shed for many, for the remission of sins.” There’s an obvious connection here, of course – that the colour red symbolizes the loss of life and the stain of sin. I could take you through numerous verses on this topic, but for the sake of time, we’re just going to look at one, which fits well with our context.

Turn with me to Isaiah 63.

Isaiah 63, beginning at verse 1.

Who is this who comes from Edom,
With dyed garments from Bozrah,
This One who is glorious in His apparel,
Traveling in the greatness of His strength?—

“I who speak in righteousness, mighty to save.”

2 Why is Your apparel red,
And Your garments like one who treads in the winepress?

3 “I have trodden the winepress alone,
And from the peoples no one was with Me.
For I have trodden them in My anger,
And trampled them in My fury;
Their blood is sprinkled upon My garments,
And I have stained all My robes.

4 For the day of vengeance is in My heart,
And the year of My redeemed has come.

5 I looked, but there was no one to help,
And I wondered
That there was no one to uphold;
Therefore My own arm brought salvation for Me;
And My own fury, it sustained Me.
I have trodden down the peoples in My anger,
Made them drunk in My fury,
And brought down their strength to the earth.”

So, you can see here that the crimson stains on the robe of the Messiah, symbolized by wine in the winepress, represents the blood of sinful men, shed amidst the righteous judgment of the King. These verses speak of the arrival of the Messiah at the end of the Tribulation, but you can see the same pattern symbolically. These verses also correlate with what I’ve suggested to you regarding the purpose of the Tribulation. Jesus says “the day of vengeance is in My heart, and the year of My redeemed has come.” This is the same concept that emerged out of Zechariah 1, wherein we learned that the purpose of the Tribulation was to bring rest to the Father’s heart, either through exacting justice in judgment, or through salvation.

The colouration of the red horse, then, represents both judgment, and bloodshed.

There is, however, another aspect to this colour that I’d like you to be mindful of, and it ties in with what we looked at the last time I preached, where we saw the angelic nature of the white horse and its rider.

The Greek word used here to describe the colour of this horse is “purrhos”, and it implies that the horse is glowing red, or shining. Some of your Bibles will translate this implied connection by stating that the horse was “fiery red” – but I’d like to suggest to you that it’s more than just colour. This word might be familiar to you already, and that is in part because it has come down to English through Greek and Latin. It’s the same word we use to describe a ‘pyre’ – most often as it relates to funerals or burials in some cultures. This is the implication: a burning, red-hot glow. You could even take that further and suggest that this is a judgment so hot, so fierce, that it consumes both flesh and bone. I don’t think I’m reading too much into that, given the context here in Revelation. What I’m suggesting, however, is that this language isn’t merely figurative. This is a literal glow – this horse is radiant with fire. We have context for this view in the book of Revelation, and we’ve seen it already in previous studies. You may remember from our study in Revelation 1 that we saw the King of Kings described as having “eyes like a flame of fire”, and a “countenance like the sun shining in its strength”. His feet were “like fine brass, as if refined in a furnace, and out of his mouth went a sharp two-edged sword”. You don’t have to look far to see the parallels here – this angelic avenger has several characteristics in common with the King, and all of those characteristics, both in Jesus Christ, and in the Rider on the Red Horse, refer to a single point and purpose: the burning judgment of a righteous God.

So, we now understand that this horse glows with fire – but what does that add to our understanding? Well, Scripture once again has an answer for us.

Listen to these verses from Ezekiel chapter 1:
“As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning. And the living creatures ran back and forth, in appearance like a flash of lightning.” (Ezekiel 1:13-14)

Now, I’m not suggesting to you that these are the same angels; though the descriptions are very similar, and these creatures certainly have many characteristics in common. What I would have you note, however, is that these angels are, in appearance, like burning coals of fire, bright, flickering with energy, and immensely swift and powerful. This is exactly the image we see presented here in Revelation 6 with the red horse, as he glows with the vengeful fire of God.

...but what of this horseman’s mission?

Turn back to Revelation 6, verse 4.

“And another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another.”

What we’re going to do in a moment is look at one potential scenario for the ministry of this avenging angel. There is, I believe, enough information provided in this verse, and in the parallel passages in Scripture, that we can understand in some depth what this horseman brings upon the earth. First, however, I’d like to look purely at what these verses have to say – and then we’ll look at the passages that this one connects to.

Take careful note of the way that this is phrased. I would suggest to you that this verse suggests a ministry that occurs in two phases. Let me elaborate on that. The first phase of his mission is detailed for us in the first half of verse 4. This rider is commissioned to “take peace from the earth, that people should kill one another”. This is phrased in an interesting way, and I don’t believe for a moment that this is accidental. I would suggest to you at this point that the horseman’s first responsibility is exactly what’s stated here. He comes to take peace away, that people should kill one another. He is not a direct participant in this conflict – but rather, through the removal of peace upon the earth, he creates a vacuum that is filled by war.

I’ll suggest to you in a moment that this is an explicit reference to a war that will occur at the breaking of the second seal; but for now, note the scope of this conflict: he is given the right to take peace from the earth, as a whole – so while there is indeed be a specific conflict in focus here (more on that in a moment), the impetus that leads to war is global. Peace is eradicated, and the world is plunged deep into conflict.

The second phase of this horse’s mission is in the latter half of the verse. “There was given to him a great sword.” This, put simply, is the horseman’s mission:

First, that he should take peace from the earth, to draw the nations to war.
Second, that he should wield a great sword, and become an active participant in the judgment that follows.
We’ve seen throughout this book the constant reminder of the impending judgment of God. Some might wonder why we bother spending time studying these things, particularly given that we also believe that the church won’t be here to see them occur.

The reasoning for this is fairly simple, not only for those who are saved through Jesus Christ, but also for those among us who are not. We need to be aware of what is coming on the earth, so that we might prepare ourselves now. Let me be abundantly clear on this. I’m not suggesting that you go home today and stockpile tins of baked beans for an impending apocalypse. ...but I am telling you that the events that I’ll be describing to you today, the things I’ll be showing you from Scripture, are so near on the horizon that you need to be prepared. Not with stockpiles of water, or tinned food, or guns and ammunition – though if that’s your bent, so be it.

What you need to be prepared for is the return of the Lord Jesus Christ – either in the air, as He comes for His church, or in judgment. This is the One who comes in robes drenched with blood, demanding justice and bringing judgment. Prepare your hearts for the coming of the King.

So, let’s look at a potential scenario here. I’m going to preface this portion of my sermon with a note of caution. What I’ll be doing from this point onward is presenting to you one possible avenue of fulfilment for a series of prophecies that I see as relating to the Rider on the Red Horse. I believe that two key prophecies in the Old Testament are directly related to events that are unfolding in the Middle East at this very moment; and that if we study God’s Word, we can see that these things are on the verge of fulfilment – a conclusion that means that the Tribulation, and thus the Rapture of the Church of Jesus Christ, which precedes it, are far closer than many of us have given credit to.

What you need to do today is take these things on board, and do your own research. Study the Scriptures, test what I present to you, and come to your own conclusions as the Holy Spirit leads. Consider these things prayerfully, sincerely, earnestly... and prepare for the coming King.

What I am going to suggest to you is that the Rider on the Red Horse, and the opening of the second seal, leads to two major conflicts. The first of these corresponds with the first phase of that horseman’s ministry: taking peace from the earth. The second corresponds with the second phase, and results in God’s avenging angel explicitly involving himself in the wars of men.

**Phase One: The Destruction of Damascus**

Let’s start by looking at the opening phase of this war. Turn with me, if you would, to the book of Isaiah. Isaiah chapter 17.

Isaiah 17, beginning at verse 1.

*The burden against Damascus.*
I hope the significance of these verses is not lost on you in today’s geopolitical climate. Damascus stands today as the oldest continually inhabited city in the world. History tells us that large-scale settlement within the modern boundaries of the city of Damascus began in around 2,000BC, with continual habitation on that same site going back to 6,000BC. That makes this city older than Jerusalem, and this prophecy one that is indisputably being fulfilled before our very eyes.

What the prophet Isaiah is describing here is a conflict in which several things occur. Keep this passage open for a moment, I’ll be referring you back to the text.

First, verse 1, “Damascus will cease from being a city, and it will be a ruinous heap.” While I would suggest to you that this prophecy is being fulfilled before our eyes, and has been fulfilled in slow-motion over the past four or five years, I would also suggest that there is a dramatic and far more complete fulfilment of this prophecy that is in the very near future. Parts of Damascus currently remain standing; that is not the picture that this chapter presents. In fact, this passage hints at a conflict that involves possibly nuclear, and/or chemical weapons. Look at verse 2.

“The cities of Aroer are forsaken; They will be for flocks Which lie down, and no one will make them afraid.”

Aroer is a city that was in the ancient Kingdom of Moab, and is now part of modern-day Jordan. The same name is also given to the plain on which the city itself lies, which is why this verse speaks of “the cities”, plural, of Aroer. Now, what’s important here is that something occurs that causes these cities, and the plain itself, to be completely abandoned. Importantly, the implication of the Hebrew here is that they will be forsaken forever; that is, they will become completely uninhabitable. What this indicates to us is the scale of this conflict. Damascus and Aroer are a significant distance apart – and yet each is affected by this single conflict.
There is a mitigating factor here that suggests to me that this conflict may be nuclear. The prevailing winds in Syria run, in Summer, from north to south.

I believe that the reason for the abandonment of the cities and plains of Aroer is because the hot winds that run south out of Syria will carry nuclear fallout as far as central Jordan. This explains why Damascus will never again be inhabited, and the cities to the south abandoned.

...but there’s more to this scenario, and it explains just how these things fit with Revelation 6. Let’s continue on.

Look at verse 3.

“The fortress also will cease from Ephraim.”

I suggested to you in my previous sermon that each of the four horsemen responded to a call from the living creatures in heaven. I also suggested that the living creatures were representative of four of the tribes of Israel. You may not remember, but the Red Horseman is called forth by the second of the living creatures, who bore the likeness of a bull, and was representative of the tribe of Ephraim.

I would suggest to you that the conflict detailed in Isaiah 17 occurs very early on in the Tribulation. The rider on the Red horse will take peace from the earth, and this will be the opening foray in that conflict. But let’s read on, because there’s more here that we need to be aware of. Verse 3.

The fortress also will cease from Ephraim,
The kingdom from Damascus,
And the remnant of Syria;
They will be as the glory of the children of Israel,”
Says the Lord of hosts.

4 “In that day it shall come to pass
That the glory of Jacob will wane,
And the fatness of his flesh grow lean.

Now, there are a couple of things to note here. The first is the use of the phrase “in that day”. Now, Scripture uses this phrase a lot, but never does it employ it loosely. In this instance, and in numerous others, it refers to the Day of the Lord, the Tribulation. So, we have some context for this already.

It’s important, however, that we note the sequence of this passage, because doing so narrows down the timing of this event. We’ve already seen peace taken from the earth, conflict in Damascus, fallout in Aroer – and now, we see that
conflict in Ephraim, in Northern Israel. There’s another element here, though, and it’s in verse 4. “In that day, it shall come to pass that the glory of Jacob will wane, and the fatness of his flesh grow lean.”

There’s a parallel here, and if we’re not careful, we can miss it. The sequence of events here mirrors precisely those events in Revelation 6. First, Israel overcome, as the Rider on the White Horse pushes her to mobilize her military and be in a state of constant tension and alertness. Second, conflict, as the Rider on the Red Horse takes peace from the earth, resulting in the destruction of Damascus and the fallout of nuclear war. Third comes the Rider on the Black Horse, bringing famine and economic disparity. That is exactly the picture and sequence we’re being shown in Isaiah 17.

So, this is Phase One of the Red Horse’s ministry: the removal of peace, and the nations rushing to war. I believe that what we’re seeing in the world at this very moment is a prelude to what Isaiah 17 describes. The pieces on the chess board are moving into the necessary alignments, that when peace is removed, conflict will undoubtedly ensue.

**Phase Two: The Ezekiel 38 War**

The second phase of this war is a conflict that is detailed for us in Ezekiel 38. I’m going to do my best to outline this war for you without delving too deeply into the passage, purely for the sake of time, but there are a few things that we need to be clear on, so turn with me to Ezekiel 38.

For the sake of time, I won’t read this entire passage to you, but we do need to understand what’s occurring here. What I’d suggest to you is that the alignment of nations described in this passage is precisely what we see in the Middle East today – and indeed, precisely what we see in the current conflict in Syria. What this passage is suggesting is that a coalition of nations, comprising Russia, Iran, Turkey, Sudan, Libya, and a collection of European Nations and former Soviet States, will declare war on Israel. The purpose of this conflict is made clear in verse 10; they come to “to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land.”

…but note here that this conflict doesn’t begin with each of these nations settled happily in their own lands. Look at verse 4.

“I will turn you around, put hooks in your jaws, and lead you out...”

If something is to be turned around, that suggests that it is already facing another direction, or that its attention is currently focused elsewhere. This coalition of nations, which has never before existed in the history of the world, is currently aligned in precisely this fashion. Their focus is fixed firmly upon Syria. Russia and Iran have formed an alignment to tackle the conflict in this nation and have declared war both on ISIS, and upon the rebel forces in Syria that seek to overthrow Bashar Al-Assad.
Now look at verse 13.

*Sheba, Dedan, the merchants of Tarshish, and all their young lions will say to you, ‘Have you come to take plunder? Have you gathered your army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder?’*

Sheba and Dedan are the modern day nation of Saudi Arabia, while the ‘Merchants of Tarshish, and all their young lions’ refers to Britain, and the nations that sprung from the British Empire. The question, is – where are these nations when this conflict takes place? Well, Scripture provides the answer again in the wording. “Have you *come* to take plunder”, verse 13 asks. This implies that these nations are already engaged in the *same geographical region* when the hook that pulls the Northern coalition into Israel takes effect.

Now, all of this is very interesting, of course – and no doubt you can see at least a passing resemblance to today’s situation in the Middle East, particularly Syria; but the deeper you dig, the more significant these events become. In the past five years, God has completely redrawn the battle lines of the Middle East. I believe that He has been doing so, through ISIS, through the United States, through Russia, in order to draw the nations into an alignment ripe for judgment. Let me elaborate on that a little bit.

What we are seeing right now in Syria is a conflict primarily between two armies: Russia, Iran and their allies from the North, and Saudi Arabia and their ‘Islamic Alliance’ from the south. The power and influence of the United States seems to be almost entirely absent as they fade toward the sidelines and defer to regional factions.

What you may not realize is that these two camps, on either side of this conflict, effectively represent contrasting factions of Muslim theology: Shiites, aligned with Russia and Iran, and Sunnis (including Wahhabis) aligned with Saudi Arabia. In the past week, Saudi Arabia, the United Arab Emirates warned their citizens to leave Lebanon. The Saudis had, in previous weeks, planned to enter into the Syrian conflict from a direct route, south-north across Jordan and into Syria. Having been warned by the Russians, however, they have now changed tack. Instead, their plan is three-pronged: to enter into Syria via Lebanon, via the Golan Heights in Israel, and via Jordan. Their plan is to overrun Damascus and take control of Syria.

You might wonder why Saudi Arabia would bother concerning themselves with such a plan. The truth is that they are desperately afraid of Iran, and deeply unwilling to watch a Shiite Muslim coalition headed by Iran take over Syria. They’re so afraid of this scenario, in fact, that they’re even willing to face conflict with Russia over it.

Now, let’s take a step back, and remember what we just learned from Isaiah 17. Isaiah mentioned three distinct regions that would suffer through the early seal judgments of the Tribulation. Damascus will become a ruin, the fortified cities will cease from Ephraim, and the cities and plains of Aroer will be deserted. I don’t believe it is a
coincidence that Saudia Arabia’s plan of attack should include passage through Ephraim, through the Golan Heights; that a second prong should travel north through Jordan across the plains of Aroer, and that their final destination is Damascus. The conflict of Isaiah 17 is at the doorstep, with Ezekiel 38 to follow.

Let’s return to where we started, as I draw this to a close.

If what I’m suggesting to you is true, if there is validity to this argument, which suggests that the rapture of the church of Jesus Christ is even at the door as we sit here today, and if the crushing weight of the Tribulation is just waiting to fall on the Middle East, and the world, then we’d expect to see that all reflected here, wouldn’t we.

Well, if I haven’t demonstrated that for you enough, let me do so now. Allow me to show you the ministry of the red horse here in Ezekiel 38.

Look at verse 18.

“And it will come to pass at the same time, when Gog comes against the land of Israel,” says the Lord God, “that My fury will show in My face. 19 For in My jealousy and in the fire of My wrath I have spoken: ‘Surely in that day there shall be a great earthquake in the land of Israel, 20 so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who are on the face of the earth shall shake at My presence. The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.’ 21 I will call for a sword against Gog throughout all My mountains,” says the Lord God. “Every man’s sword will be against his brother. 22 And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone. 23 Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I am the Lord.”

I hope you can see it here. Everything we’ve discussed here this morning, everything, from have judgment, to fiery wrath, to a sword called out from heaven against Gog, and “every man’s sword... against his brother”... it’s all here. Every last word.

So let me close with this.

The judgment of the Lord Jesus Christ upon a sinful world is at the door. But neither I, nor scripture, would have you be afraid of these things. If you’re in Jesus Christ this morning, if you’re washed by the blood of the Lamb, saved by faith, through grace, then this shouldn’t be terrifying for you, it should be uplifting. The King is coming.

…but if you’re not in Christ, if you’re relying on your own false sense of goodness, or your presence here at church, or any other human construct that convinces you that deserve the grace of God, then you should be afraid. …but you
shouldn’t be afraid of these things – of the tribulation coming upon this world... you should be afraid of the One who has the power, the glory and the righteous authority to throw body and soul into hell – because without Jesus Christ, that’s what awaits. That’s the default condition of man without Christ. Unwashed, unsaved, unholy... and destined for hell.

These are hard things to hear... and harder still to accept. But the Word of God does not give ground on these matters, and there is no other name under heaven, given amongst men, by which we must be saved. You will never be good enough for grace. You will never earn it. Never deserve it. Your sole and unyielding hope, for this life and the next, is the life, death and resurrection of Jesus Christ, the King of Kings. ...and He is coming soon.

Let’s pray.