

# (Second Coming of Christ) 10 the Supper of the Great God

by Aeron Morgan

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*The sermon explores the terrifying reality of the Supper of the Great God, emphasizing the righteous judgment of Christ as the Warrior Lamb during the Second Coming.*

**Duration:** 37:40

**Scripture:** Job 9:2, Matthew 6:33, Revelation 11:17, Revelation 19:2, Revelation 19:11, Revelation 19:15, Revelation 19:17

**Topics:** "Second Coming"

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## Description

In this sermon, the preacher emphasizes the importance of heeding the warnings of the Word of God. He warns that a fearful day is coming, known as the Armageddon, where there will be a great war between the forces of evil and the righteous. The preacher describes the scene as horrific and the slaughter beyond imagination. He highlights the power and justice of the imperial Christ, who will ultimately defeat the beast and the kings of the earth. The preacher urges listeners to live in accordance with the will of God and to not remain at variance with the Lamb of God, as the day of his wrath is imminent.

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## Transcript

Revelation chapter 19, please, verse 17. I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God, that he may, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. I'll not read on to the end of the chapter to conserve a little time.

I want to, again this morning, to look at this very wonderful passage where we've already seen a magnificent sight of the wedded lamb. And in our last message, you may recall that we dwelt upon the awesome sight of the warrior lamb, revealed in his proper divine glory. We were taken up specifically with one aspect only, and that is the appearance of the warrior lamb.

And what a revelation of our Lord is here, in various things that are spoken of him, as being one whose eyes is a flame of fire, and his head many crowns. He has a vesture that's dipped in blood. And in all this, we saw him as all-seeing, all-sovereign, all-settling, settling all issues as the great judge, and all-sufficient.

But now, in these verses 17 to 21, it is a forbidding, fearful sight, as the lamb rises from that blessed marriage supper, and mounts his white horse. The sight of him robed in blood-stained garment, it represents him, as we said last time, in unsparing judgment, confronting all that is opposed to his righteous kingdom. And so he descends from that open heaven to smite the nations, and to subdue those nations with an iron scepter.

Here is strength, omnipotence, firm and inflexible justice. And what a dreadful prediction, in verse 15, if you will notice, verse 15. And out of his mouth goeth a sharp two-edged sword, that with it he should smite the nations.

He treadeth the winepress of the fierceness and wrath of Almighty God. And we know, friends, that the whole world will soon face this Imperial Christ, one who, without dispute, is King of Kings and Lord of Lords. Our thoughts this morning, they focus particularly upon the war that ends all wars.

Here we have reference to the Armageddon. Now, the description in the chapter may be brief, but the scene is horrific, and the terrible slaughter beyond imagining. John hears an angel calling upon the fowls of the air to gather to that other supper.

We have seen the marriage supper, but here is the supper of the great God. It is not a banquet of celebration or jubilation, nor of adoration like the marriage supper of the Lamb. But here is a feast of human flesh, as with flashing eyes and decisive commands.

Every godless foe under the generalship of Antichrist is immersed in an avalanche of divine wrath. The armies of the beast are no match for the warrior lamb. And you will note, there is no reference to him fighting with carnal weapons, but he slays his enemies with his word.

And that demonized world ruler, together with the false prophet, his religious guru, who is directing all worship to the Antichrist. It says in verse 21, that they were cast alive into a lake of fire, burning with brimstone. The final chilling commentary is there.

All the fowls were filled with their flesh, and there's no hiding place. We saw this back in chapter 6, when there were those who call upon the mountains and rocks to cover them from the wrath of the Lamb, but they find no hiding place. I continue my simple and necessarily brief exposition this morning on this passage by observing three further things.

We have seen the appearance of the warrior lamb. Let's look at the armies of the warrior lamb, the assault of the warrior lamb, the achievement of the warrior lamb. In verse 14, notice, the armies of the warrior lamb, the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

Oh, there can be no mistaking who these are, as they are riding in Christ's triumphal, victorious procession into this final battle of Armageddon. For in verse 8, it says that to her, that is to the lamb's wife, was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. So here are the believers, the regenerated, those who've been saved by the grace of God, and part of that bride of the Lamb.

Of course, it's not exclusively armies of believers who make up this great army, because angels also, and no doubt, will be part of this host. But here are his saints, the wife of the Lamb, who will be, as Paul says to the Thessalonians, forever with the Lord. And here they are, following the Lamb, whithersoever he goeth.

Yes, as he comes into this final conflict on earth. I want to say this morning, friends, that we are living in a fearful day, in an increasingly vile and vicious and violent world. Talking with one of our brothers this morning, prior to the service, saying that, you know, there's nothing to live for in this world, apart from living to do the will of God, apart from seeking to serve the Lord and snatch souls as brands from the burning.

But this is a fearful, shocking, terrible world. A world that's at variance with the Lamb of God. But when I read this, friends, who would want to remain at variance with the Lamb of God, knowing that that day of his wrath is coming? Who would want to live in any manner that is averse to his good pleasure, in view of his imminent return? I believe that the challenge is before us, as Muriel has mentioned it.

And read those chapters two and three from this book of Revelation again, and see the call that goes out to the churches. The challenge is before us to live an overcoming life. These great promises, they are promised to the overcomers.

A life that's lived in perfect accord with his will, fervent in spirit, consecrated in service, faithful in devotion, patient in trials, steadfast in hope, holy and clean, righteous and true. To that church at Laodicea, Jesus said, to him that overcometh will I grant to sit with me in my throne. Even as I am, I also overcame and am set down with my Father in his throne.

I want to be on his side. It will be a fearful thing, friends, when he comes on that white horse, and he comes into great conflict in that final battle of Armageddon, when the wrath of the Lamb will be so devastating. I'm glad this morning to be amongst the redeemed.

We're on his side. We will be with that great army following behind the conquering hero, our Lord Jesus Christ. The armies of the warrior Lamb.

Down to verse 19, because here we have the assault of the warrior Lamb. I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. Here appears to be the last desperate attempt on the part of the Antichrist and those kings or rulers who are under his sway to resist Christ's authority.

No doubt that they will fight in that day with the only means they know. They will come with the best of military might, masses of the most modern fighting equipment, moving into position across the plains of Galilee to those fertile fields of Megiddo, where we have this word Armageddon from. That, of course, was the scene of many decisive battles in the history of Israel.

It was there that Deborah and Barak, they came with a great song of victory. It was there that Gideon fought and defeated the Midianites. And here is this place yet again the scene of great conflict as those armies come with all their fighting equipment and maybe fleets of ships ride at anchor in the gulf and aircraft will be poised to make their swift and deadly strike.

The Antichrist and all with him will have every kind of modern sophisticated implement of war. But it's not a contest. Listen to what we read, friends, in the Psalms.

And turn to Psalm 2, if you will. And I'll read just a few verses. Verses 2 to 5. The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed, that is the Messiah, saying, let us break their bands asunder and cast away their cords from us.

Listen, he that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure.

And Paul tells us something of what is going to take place in 2 Thessalonians chapter 2 and verse 8. Chapter that speaks of the Antichrist who is going to be revealed. Then shall that wicked, that is how he is described, the lawless one, then shall that wicked be revealed whom the Lord shall consume, not with scud missiles, not with carnal weaponry. He shall consume with the spirit of his mouth and shall destroy with the brightness of his coming.

You might recall with me for a moment back in the Gospel of John, in chapter 18, John tells it so gloriously, that incident in the garden of Gethsemane when the enemies of our Lord, led by Judas, came to take Jesus. The debutants of the religious leaders, they came with their weapons. And Jesus, unarmed, stands before them and asks the question, Whom seek ye? They said, Jesus of Nazareth.

Just three words he spoke, I am he. And what happened? They went backward and fell to the ground. And I could not help but think this morning, that if that was his personal authority in the day of his humiliation, how much greater a display of his power in the day of his glory.

When he comes, he will not be with the human machinery of war, but with a word that proceeds from his mouth, his look. As his eyes, they flash as flames of fire. And his enemies, they will perish as he manifests his almightiness.

Notice in verse 21, coming back to Revelation 19, verse 21, the remnant was slain with a sword of him that sat upon the horse, which sword proceeded out of his mouth. Interestingly also, there is no mention of his armies being armed with weapons. Simply because they do not need to fight.

They are following in the triumphal procession of the captain of their salvation. They are not warring, they are reigning, magnificently being manifested as the sons of God. And this is what the whole of creation is waiting for, longing for.

In Romans chapter 8, verses 18 and 19, Paul says, first of all, he talks about the difficulties that we might encounter in our Christian walk. Sometimes it might be physical or other trials that come, he says, but he said, I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature or the creation, waiteth for the manifestation of the sons of God.

The glory, friends, that we as believers have, is the glory of Christ's own impeccable holiness. And that is what we are reading here in Revelation 19, that clothes the bride. This white raiment, we have clothed the very glory of Christ himself.

And the sons of God will appear in that glory. They will come behind the King of glory, in their glory, and share in Christ's dominion. You see, it was for this that man was created, to have dominion, but he lost it.

He lost his right to it through sin. But thank God, Christ, the Lion Lamb, the Warrior Lamb, the One who has prevailed, is going to take his seat of universal authority and will involve his saints in his global rule. Hallelujah.

What a marvellous word we have by Paul in 1 Thessalonians, or 2 Thessalonians rather, and chapter 1. And I read from verse 7, 2 Thessalonians, chapter 1, if you're following, and verse 7. Paul says, To you

who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, inflaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe in that day. Hallelujah. So you notice there are two things here.

There's God's retribution, His judgment that comes, and also His rule. Oh, I know, friends, it's not acceptable to men to think in terms that God should execute judgment. It's not a popular theme, is it? The wrath of God.

He must only exhibit sin-tolerating love. But this is where the world does not have any understanding of His divine nature, in which we have this true balance of all His attributes. What does John say here in Revelation 19? Notice in verse 17, I saw an angel standing in the sun.

Standing in the sun. Friends, God never does anything in a corner. God always does everything out in the light, because everything He does is just and true.

And we know this morning that holiness in God requires accountability in respect of all sin. And all sin demands punishment. That is why we have those severe letters to the churches, mark you, in chapters 2 and 3. Repent or else.

That is the charge that's given to each of those churches. Accepting the truth to which no word of condemnation is addressed at Smyrna and at Philadelphia. You see, being just, God is compelled to show His displeasure in the fullest and severest form to all who oppose His righteousness in the universe.

When we think of God's wrath, friends, it's not like man's wrath. God's wrath is not the uncontrolled, irrational fury of a criminal or a person seeking vengeance upon another. When God rises in wrath, it is always against sin.

In Romans chapter 1 and verse 18, it says, for the wrath of God is revealed against all ungodliness and unrighteousness of men. You remember Cain? God had to deal with him. In his self-righteousness, he had been rejected by God, even though his offering was a very beautiful, well-presented offering.

But it was not as God had prescribed. In his malice and envy, he slew his brother. But God called him to account and God pronounced His judgment upon him.

And you recall the cry that came from Cain. He said this. He said, my punishment is greater than I can bear.

Will you note that? He does not say, it is greater than what I deserve. He does not say, it's greater than what is warranted. It's greater, he says, than what that I can bear.

He is not complaining of injustice in God, but he's filled with remorse at what he will suffer through God's pronouncement. Whatever God does is always just. And when Christ comes, friends, with His armies into this great battle and devastates the Antichrist and the false prophet and all those kings and rulers and captains and those who are part of that great enemy army, He does it.

It's just. It's righteous. In fact, earlier in the chapter 19, verse 11, it says, in righteousness, He does judge and make war.

I haven't the time to expand on this, but God's, God punishes by a law, His law. Romans 4, verse 15. The law, it exercises wrath.

God punishes on evidence. This, this is the remarkable thing. God is not just indiscriminate in pouring out His vengeance.

No, He punishes on evidence. Even when Sodom and Gomorrah were in their filthiness. And I tell you, friends, it was no worse in Sodom then than what it is in Sydney today.

And in our countries today, with sodomy being so ripe. And God says that He would go down to Sodom because the cry had come up to Him from it. The cry of what? The cry of sin, of sodomy, of iniquity that called for judgment.

But God said, I'll go down just to see if it is according to what the cry is. He might do what is right. God always does what is right.

What is right. He punishes on evidence. He, He punishes in fairness.

Acts 17, 31 says that He has ordained a day when He will judge the world in righteousness by that one whom He has raised from the dead. So Armageddon, friends, will not only be fearful, it will be fair. In righteousness He doth judge and meet war.

What is meted out in that day is only what is deserved. As I said earlier, what a world we live in. And sadly, friends, how unheeding are people to the warnings of the word of God, the warnings of the Almighty, how negligent people are in respect of the gospel of Jesus Christ.

There's a fearful day coming, I tell you. The assault of the warrior lamb. Let me come to the fourth and final little aspect this morning.

The achievement of the warrior lamb. Verse 19, I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image.

These both were cast alive into a lake of fire burning with brimstone. There's a total vanquishing of God's force, because friends, God's countenance is no rival. And what a description is here of the doom of the Antichrist and of that great revived Roman power represented in the ten kings, who we know from this last book of the Bible, they give to the beast their power, their authority.

I said it was last time that if you were to read the Treaty of Rome, and what has already been in force now for a number of years, those who are part of that amalgamation of nations in Europe, it's not been fully finalized yet, but the Treaty of Rome is so binding, and it's the handing over of sovereignty to that affiliation which is going to be headed up by the beast, the Antichrist. But the day of reckoning is coming, because you can't fight against God and win. And so Antichrist, together with the miracle-working false prophet, we read here, is cast into the lake of fire.

They'll be just taken, they just don't die, they are cast into the lake of fire. That's why there'll be no need for a resurrection of them. And they'll be in that lake of fire.

That's the final doom of the unregenerate. And the rest of those opposing armies are slain, and with that battlefield in the valley of Megiddo, just strewn with corpses, those birds which have been summoned by the angel, they swoop down to feast on that carnage of human flesh. It's the Armageddon cleanup.

Friends, this is the second coming of Christ. Thank God he will have come, he will have come for his church before this. That's why the church comes with him.

They come with him. But here is, properly, the second coming of Christ, when he is accompanied by his own, his saints on white horses. Are these the ones that were spoken of in Zechariah chapter 14? Zechariah 14 and verse 20, In that day there shall be upon the bells of the horses holiness unto the Lord.

I tell you friends, there will not only be a demonstration of power in that day, but there will be a declaration of purpose in that day. Holiness unto the Lord. That will be the great message.

Holiness unto the Lord. It must be the message today. Holiness unto the Lord, for Hebrews 12 tells us, without holiness no man shall see the Lord.

And here it is in that day, holiness unto the Lord. In fact, in chapters 12 to 14 of Zechariah, we have repeated 15 times. In that day, the day when Christ shall come in his glory, when he shall stand upon the Mount of Olives, accompanied by his saints, defending the inhabitants of Jerusalem, destroying those nations that rise up against his people Israel.

He deals with all idolatry and he is invested then as king over all the earth. Hallelujah. You read it for yourselves in Zechariah chapters 12 to 14.

So come here, this judgment at Armageddon, he prepares the way for his reign of peace. And then friends, swords will be beaten into plowshares and spears into pruning hooks. Then, and mark it only then, through the achievement of the warrior lamb, there will be peace on earth and goodwill toward all men.

And then, as Paul says in Philippians 2, every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. Do you know that John had already heard the shout in anticipation of this coming victory back in chapter 11 and verse 15, where the seventh angel is seen and heard to sound his trumpet. And the great voices are heard making this affirmation, the kingdoms of this world are become, not may become, possibly they will become, they are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever.

And that great host represented by the, in the terms, the 24 elders, that's the redeemed there in glory, they cannot help but sing an anthem of praise in full expectation of the triumphant end of all things. And what they have to say, and I haven't the time to read it, verses 17 onwards in chapter 11, but they sing that anthem that covers, it seems, the whole day of the Lord without taking into account the time intervals between some of the events. And when we come to chapter 19, we see the whole thing fully realized.

Hallelujah. Just as I conclude this morning, a leading question arises. It was posed by Job.

You'll find it in his book, chapter 9 and verse 2. How should a man be just with God if divine justice requires sin to be judged and sinners to be punished? And if that sentence cannot be anything less than death, because the wage of sin is death, how can there be salvation? This is where, friends, the gospel is good news, and properly described as the wisdom of God. As one of our hymns has it, love found a way to redeem my soul. Love found a way that could make me whole.

Love sent my Lord to that cross of shame. Love found a way, or praise, His holiness. God's glorious provision of salvation for man through that atoning death of Jesus Christ upon that cross.

It enables God both to satisfy the just demands of a broken law and extend mercy to repentant sinners. What a marvelous thing. Justice and mercy, they are not incompatible.

I think it was Charles Haddon Spurgeon who was asked the question one day, how do you reconcile love and justice? He says, I don't seek to reconcile friends. In God, friends, they are there together. And when Jesus died upon the cross, He paid in full the just penalty on account of your sins and my sins.

At that cross, He acted as the subject for you and for me. He took our place there, where God laid upon Him the ultimate stroke in penalty for sin, death. And so the just requirements of a broken law and an offended holiness were fully and finally answered and met by our Lord Jesus Christ, the one who has made a sin offering for us, the one who knew no sin, that we might be made the righteousness of God in Him.

At the cross, God was acting in perfect justice. He dealt with man's sin in the only way He could deal with it. We thank God this morning, friends, that mercy becomes effective in respect of all who repent of their sin.

Aren't you glad that He is faithful and just to forgive us and to cleanse us from all unrighteousness if we were but to turn to Him? What we must not overlook is this, that God's justice remains to be answered in all those who do not repent of their sin, those who do not lay hold upon the provision of Christ for their pardon and for their justification. Aren't you glad this morning that pardon was extended to you, you who are already believers? You came on the conditions that He set down in His Holy Word and found Him to be true and faithful and saved you. But friends, if His love and mercy is refused, if God's offer of salvation through His Son, Jesus Christ, is rejected, nothing but this wrath we've seen exemplified in this word this morning, nothing but wrath and fearful indignation awaits a sinner.

That's why I conclude by referring you back again to the Psalms, whether or not Psalm 2, it concludes in this way, Be wise, and now therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, S-O-N, the Son of God, kiss the Son, lest He be angry and you perish from the Word, when His wrath is kindled but a little.

Blessed are all they that put their trust in Him. There's a fearful day coming. Oh yes, there's a wonderful day coming for believers.

There's the marriage supper of the Lamb. Friends, there is the supper of the great God, which is awesome to think upon, that great ultimate conflict of Armageddon, and those fowls feasting upon all that human flesh that perishes before the One whose eyes are as a flame of fire. That's a fearful day.

In the light of all this, Peter says, what man of persons ought we to be in all holy conversation and godliness? I pray this morning God will help us, that these will not just be putting things into their proper perspective for us in an understanding of end time things, but this becomes the great challenge to us, that by the grace of God we're going to live for Him with all of our hearts, serve Him fervently, live godly lives, and be ready for the coming of Jesus. Hallelujah. Let's stand in His presence, shall we please.

Baste ourselves in utter consecration. Oh help us, I pray this morning, and glorify your name. Hallelujah.

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