

# (Revelation) the Day of Vengeance Fully Come

by Willie Mullan

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*The day of vengeance is a period marked off by God in the world's history when he will take vengeance on the wicked and punish evil doers.*

**Duration:** 54:32

**Scripture:** Isaiah 34:8, Isaiah 61:1, Matthew 6:33, Revelation 19:20

**Topics:** "End Times", "Judgment Day"

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## Description

In this sermon, the preacher discusses the events leading up to the day of judgment as described in the book of Revelation. He highlights the battle of Armageddon, the judgment of the Scarlet Woman, and the judgment of commercial Babylon. The preacher emphasizes the importance of following the footsteps of Jesus and accepting his grace and mercy. He also mentions an angelic invitation to a great supper where the flesh of kings, mighty men, and all men will be consumed. The sermon concludes with a mention of the beast and the kings of the earth gathering to make war against Jesus.

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## Transcript

Number eight hundred and seventy-one please, eight, seven, one, I've found a friend, oh such a friend, he loved me ere I knew him, he drew me with the cords of love and thus bound me to him and round my heart still closely twine those ties which not can sever, for I am his and he is mine, forever and forever, eight, seven, one please. Revelation chapter 19 this evening, the book of Revelation chapter 19 and we're going through from verse 17 this evening to the end of the chapter, verse 17 right through to the end of the chapter, and we'll read this paragraph together, verse 17. And I, that is John, 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 onto the supper of the great gods, that ye may eat the flesh of kings and the flesh of captives 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 born, both small and great.

And I saw the beasts 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, and the remnant which flame was restored of him that sat upon the horse, which stored fruit seeded out of his mouth, and all the fowls were filled with their flesh.

May the good Lord bless to us the reading of his own word for his name's sake. You know, this brings us to what I've called the day of demons who become, as we've gone through these last chapters of the book of the revelation, especially 16 with the battle of Armageddon, and 17 with the doom and judgment of the Scarlet Woman, and 18 with commercial Babylon being judged by God, and on down through this chapter 19 where we saw the Lord himself coming back to earth the second time. That's what we were at last Tuesday, and we took note of what he came to do on earth the first time, came to say to us, came to declare God, came to lead us footsteps, us believers of course, that we should follow.

And then we differentiated between the first coming to earth and the second coming, because we took time to explain the coming to the air, which is in between. But we saw the Lord coming to earth last Tuesday, and all this was bringing to us this day of vengeance, and here it is now, it has fully come. You know, this word vengeance is a great word, it's right through the scriptures.

Sometimes it's rendered by the English word wrath, the day of wrath. For the day of his wrath he's coming to say in words, you know, of course you can see vengeance and wrath all together, can't you? Sometimes this word is rendered punishment. It's what the government's supposed to be doing, that's what the speech is all about, for the punishment of evil doers.

Why the man, or men, or boys, or whoever it may have been who murdered this little lad, they would need to be punished. I would think wrath would need to come upon them. And the men who go around blowing up chapels, I would think they would need to be taken and harmed with somebody.

It's time that the government got about punishing evil doers. This is what this word is all about, wrath and punishment, vengeance. It's a word, you know, that we would need to pay attention to in the scriptures.

Let's have a look at it as we see it in Psalm 94, the 94th Psalm. And it's good to note David praying at times. That's what we're doing in the prayer meetings, just taking out some of the phrases that David used in prayer and having a second look at them.

Psalm 94, verse 1, O Lord God, you can hear David praying here, to whom vengeance belongeth. You see, that's the truth that David had got into at very heart. You know about the times when he came to the king Saul, who hunted David upon the mountains like a partridge.

You know, David had a chance to say them again and again. But there's a lesson, you know, that David learned somewhere. The vengeance belongeth unto God, O God, to whom vengeance belongeth.

I wish we could learn this. For I know if you were the father of a little boy, there must be something moved within you. But if the father of a little boy belongs to God, he would have to know that vengeance belongs to God.

It's a great thing, you know. Here's what God teaches the saints. Have a look at Romans chapter 12 again.

How many times this comes to my heart in these dark, desolate, diabolical days in which we're living. Here's Paul writing to believers, verse 19. You can see he's a believer because he says, You know, you can leave the rebels in the hands of God.

You don't need to avenge yourselves. We need to get the hold of this, that vengeance belongeth unto God. We need to hear God say, Vengeance is mine.

I will repay, and I can assure you that it will come to pass. But I'm thinking tonight about the day of vengeance, as a special period that's marked off by God in this world's history. Let's go back to the prophecy of Isaiah.

Chapter 61. You remember we looked at this the other evening, but we'll look at it again. The prophecy of Isaiah, chapter 61.

When the Lord Jesus stood up in the synagogue to preach one Sunday, one Sabbath day, which was Saturday, you remember there was handed to him the book of Isaiah, and when he had found the place, this is what he read. Verse 1. The spirit of the Lord God is upon me. And that was very true, just a literal way true, because the Lord hath anointed me to preach good tidings unto the meek.

And he certainly did that. Verse 2. He hath sent me to bind up the brokenhearted. And you know he did that.

To proclaim liberty to the captives. And the man in the tombs knew all about it. And the opening of the prisons of them that are bound, to proclaim the acceptable year of the Lord.

And then he shut the book. My, the Lord stopped. Yeah, he did.

Because he knew all about dispensation. They argue with me about dispensation at times. I'd be amused at them.

You see, the Lord knew. He had come the first time to preach the gospel. He'd come to bind brokenhearts.

He had come to set the captives free. He had come to proclaim the acceptable year of the Lord. And he can't go any further, because the next bit belongs to the second coming to earth.

And the day of vengeance of our God. Wasn't it really wonderful that he stopped? Oh, he didn't come the first time to take vengeance. He came to save sinners.

He came to bind up brokenhearts. Ah, but when he comes the second time to earth, friends, it will be the day of vengeance. He's coming to take vengeance.

Let's go back to Isaiah 34 for a moment, the prophecy of Isaiah 34. Listen to the prophet talking here for a moment. Verse one, come ye nations to hear, and hearken ye people, let the earth hear, and all that is therein, the world and all things that come forth of it.

For the indignation of the Lord is upon all nations, and his fury upon all their armies. He hath utterly destroyed them, he shall deliver them to the slaughter. And then he has said all he wants to say about it, it says, verse eight, for it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

Oh, let's get this quite clear this evening, that God says, vengeance is mine. God says, I will repay, and you can bank on it. He will repay, and this will come for this old world, a period that is marked out and called the day of vengeance of our God.

And what a day it will be. Yes, you know, it was the day that John saw. Are you looking at your notes? John sees this day here in Revelation 19, and you'll take every detail just in the moment.

But remember, it was the day that Paul saw. Let's go back to 2 Thessalonians, and we're at the first chapter. Paul's second letter to the Thessalonians, and it's the first chapter.

Second Thessalonians, chapter one. Paul is saying, verse three, we are bound to thank God always for you, brethren, now that this meets, because your faith grows exceedingly. It's lovely to thank God for somebody's faith that's growing.

And the charity of every one of you all toward each other aboundeth. It's great when your faith and your love grows together, so that we can thank God for your faith and your love growing. So that we ourselves glory in you in the churches of God for your patience and faith.

It's great, you know, when your faith and your love and your patience is all manifested. In all your persecutions and tribulations, even when you suffer. This is what we would ask on Sunday morning, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God for which ye also suffer.

That's what we would see it as a righteous thing with God to recompense tribulation to them that trouble you, and he most certainly will, and to you who are troubled, rest. He's only going to give you rest. He's going to recompense tribulation to them when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance.

Oh, that takes all right, isn't it? That's what we're talking about. We're talking about him coming to earth the second time, not as the babe of Bethlehem, of the King of Kings, Lord of Lords. Coming to trample the nations beneath his feet.

It will be the day of the Lord's wrath. He's coming to punish. Oh, it's marked out on the calendar of God.

It's good to be sad, you know, because being sad means that you're saved from the wrath. Yes, if you're looking at your notes, you can see that John saw this day, and Paul saw this day, and you can see from what we have already said that Isaiah saw this day. I want you to get the hold of this, that Jude saw this day.

Let's have a look at the little epistle of Jude, just before you go to the book of the Levitation. There's only one chapter in it. Chapter 1, verse 14.

Jude's talking about Aunt Enoch also. That's going back a bit in Bible history, isn't it? The seventh from Adam. That takes you a long way back.

Prophesied. He was a prophet, you know. Wonderful what these old fellows knew, you know.

They hadn't much scripture behind them, they just got a few chapters there. But there he is, you know, walking with God. You can learn, you know, walking with God.

And he prophesied. Watch what he prophesied. He prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints.

That's the day we're thinking about, you know, the Lord coming the second time. If he's coming with his saints, he must have come for them before that, should he have to come for them before he could come with them. Now, that's where he came to the air, for the saints.

Now, what's what he's coming with the saints for? Verse 15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Come in to deal with sinners, you know.

My, they have blasphemed his name. They have spat in his face. They have rebelled.

They have been enemies. They have said boldly, We will not have this man to reign over us. They have cursed the Christ of God.

You're going to have to deal with them, won't you? My, when he comes, he will tear the clothes off. I've seen them scared when he didn't even come. During the last war, you know, when the jihadists came over Belfast some nights.

You, some of you remember this quite well. You see, I wasn't on the fire service or on any service. I was on the Lord's service.

I just used to go out in the dark with my Bible and walk into an air raid shelter. It would be packed, absolutely full. And you know, you could hear the old drone, drone, drone, drone of the German plane.

You could tell this thing if you've never seen it at all. And you knew they were just over there, and then you would hear the whistle. This whistle would come right across the rooftops, and somewhere nearby would be lifted out into the sky.

These were horrible nights, you know. And the old air raid shelter with maybe a hundred people packed tight in would move like that and back again. And I'd stand in the dark and say, does anybody here object to me praying? I'm a preacher.

Never was anybody that I ever had objected. And I used to pray for all of my shepherds. And I used to preach Christ to them in the docks.

And the big men down at the dock were broad shoulders, you know. Men who would coach Christ's day on daily. I could feel them standing beside me, shaking in their hands.

I've seen big men shake before now, you know. What a breadth of your shoulders that may come on in you, you know. You could be a big fool.

I've seen big men tremble, you know, before now. And I'll tell you this, when death comes near, and the cold, calming hand is not far away, they're not as big as we think they are. But we should take vengeance.

This world of vengeance, by the glory of the Lord, and the angel of the heavens, trample the nations beneath his feet. We begin to know who he is as he's coming to take judgment. And when the day of vengeance has fully come, just like the day of Pentecost was fully come, I'll tell you it'll be a day for this cruel world.

Let's go back to the chapter now. Revelation 19. And you'll find it.

You'll find that in this day of vengeance, when it has fully come, that verse 20 says, and the beast was taken. You know, he thought himself a big man. This is the Antichrist.

Oh, he thought he was some boy. And the Lord just left him like that, and put him in the hell. No nonsense with him.

Not even Jacob thought of it. Oh, no. They're appearing in sure clear sizes, you know.

Just left him in the hell, in the depths of it. The Lord will not argue with him. Take no nonsense with him.

The armed, clean beast will just be taken like that. And then it says, and with him the false prophet that wrought miracles before him. And you can put a line under the miracles, can't you? I hope you don't be deceived by so-called miracles.

Yes, well, he'll be taken too, and he thought he was a big man too, because he deceived the whole world, you know. And he must have run swanky about for three and a half years, appearing on every television screen. Got the whole world shook off at the beast.

Oh, the Lord will lift him and down. Mind you, the Lord can lift you and put you into hell righteously just now. Won't you forget that? He's left you and down you tonight.

He that believeth not said Jesus Christ shall be damned. That's his language, not mine. The beast will be taken.

And you'll find that vengeance will come upon the ungodly nations. See verse 19, I saw the beast and the kings of the earth, and there is a nest there, the kings of the earth, and their armies. Boy, they think they're some folk, the Americans and the Russians.

They think they're the whole piece. I tell you, the Lord will fix them. What a day it'll be.

It'll be fully come now. It's worldwide now. The beast, the prophet, the kings, their armies.

Oh, let them drop their tanks first. The Lord's going to upset things, isn't he? My, he's wonderful. All power in heaven belongs to him, and he's a friend of mine.

See that? And you can see that the on-prepared Israelite will be taken, the remnants. Oh, yes, there's going to be the five wise and the five foolish, and the five wise are Jews that have turned to the Lord in the tribulation, and the five foolish are those that have stood beside the Antichrist. And you can see this when we go to the next stop to next week, you know, the old devil will be taken.

That'll be a mighty moment. You know, he thinks he's a big sore. My, he's trotted around for a long time, going about like a roaring lion.

He thinks there's nobody can touch him. The Lord will lift him and pitch him into hell too. Gotham was pitched for him.

Yes. My dear friends, what a day it will be. Yes.

I think you can see the portion this evening. We're just starting now. Have a look at the portion.

I want you to notice this, that while I have called it the day of vengeance, it gets another name in our portion this evening. It gets the name of the supper of the great God. Now, the truth is, we're looking at all the great suppers in this book, the gospel supper, and the last supper.

You remember how we went through them all, and we found out so many suppers, that great supper that they made them up at Bethany, when Martha was pleased to serve, and Mary worshipped at her feet, and Lazarus just sat staring at his face. Well, here's another supper this evening. It's called the great, the supper of the great God.

My God's going to spread carcasses across the face of this palace. What a table will be laid. It's called the great, the supper of the great God.

Now, we'll go down the verses quickly. You know, there's an angelic invitation to this supper. I saw an angel standing in the sun.

He cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come. It's what you call an angelic invitation to the supper, just talking to the fowls. And in the graphic vision of the supper, the flesh of kings, the flesh of captains, the flesh of mighty men.

I wonder, will Heath be there, and Wilson? It's not as big as I think they are. They're just soft panaches, I wish they would learn. All England's in an uproar now, isn't it? There's a way of Parliament today asking for the death penalty to drop back again, because they've had a couple of scoops.

If any one of us in Austria had asked for the death penalty, you would have heard all England in an uproar. But is there for London? I wonder, will someone of my command be here, spread out from the table? Today is not far away, mind you. I'm sure it's not far away, and that means the coming of the Lord for us must be terribly near.

It isn't as scarce one of these days. What a moment today, just to walk out upwards. There's a table it is, what a graphic vision of the supper we're getting.

The flesh of mighty men, the flesh of horses, the flesh of men that sit on them, the flesh of all men, both free and bound and small and great. You can see the historic occasion of the supper, and I saw the beasts and the kings of the earth and their armies gathered together to make war against him that sat on the horse. Most fancy this, you know.

You know men are marginal than you think. You know the Antichrist and the false prophets and the kings of the earth and the mighty men and these chief captains who know so much. You know they're going to venture out at last against the Lord of Glory.

Don't they go to war against the Lord of Glory? And that's the historic occasion, that's the moment, you know. You can see the majestic conclusion comes through, the beasts are taken, the kings are taken, the false prophet is taken, the remnant is taken and all the rest of it. But I don't think that although I put it out like that just for your clarity that we should stop with that.

I think, you know, we need a specific exposition of the passage. I've only gone over it like that so that you would get it in your mind. I think if I were expanding it I would have to talk about the audacity of wicked men, you know, for to march out against the King of Kings and Lord of Lords.

And then I think we would have to underline this, because in this passage not only do we see the audacity of sinful men and leaders, but we are bound to note the ability of the King of Kings. None of you can just lift the beast, just lift the false prophet, just lift the armies of the King. Oh, what a bad thing.

My dear friends, it's good to gaze at the Lord's power in this passage. And then I think that we must, most briefly as we're going to expand this, not only the audacity of these wicked leaders and the ability of our wonderful Lord, I think we must mark tonight forevermore the individuality of these two characters. The beast and the false prophet, they get these words cast alive.

These are individuals, you know. Try to tell me sometimes that the beast is the Roman Empire, huh? Casting it alive? Ah, no, his number is six, six, six, and the book tells me it's the number of a man, not an empire. That's a man.

That's the devil's man. He's called in 2 Thessalonians, the man of sin, son of perdition. And he's different from the other one, isn't he? And the beast was taken and with him the false prophet.

You are bound to differentiate now between them. I think you can see the audacity of these leaders and the ability of Christ and the individuality of these two men. Then you must be able to see the capability of evil, because evil can work miracles that can deceive us.

I think we need to underline that, you know. Why there are some folks I meet that are always raving about miracles. Ah, well, the devil can work miracles, you know, and work miracles to deceive folks.

Did you get that? That's what it says. Have another read of it just to make sure you've got it. I see some of you are squinting.

Verse 20, 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. I think you are bound to see the capability of evil. We must always remember that.

It's something to underline. You know, these days they can put things on screens and print pictures and papers, and I can tell you, you can do anything with a camera. I saw a fellow on the TV the other night walking up the wall and over the roof and down the other side.

He said, is that a beast too? You don't think I believed it, do you? No, I didn't believe it. They can do these things where they can make these cartoons. The missus is a simple woman.

She says to me, how does that wee dog do that now? You're bound to see this. Can't you see the audacity of these leaders going to war? Can't you see the ability of our wonderful Lord how he can just lift them? You see the individuality of these two, can't you? Can't you see the capability of evil? Can't you see the gullibility of men? How easily gullible. You knew about the man who came to London not so long ago and said he was Elijah, the beard on, down to here, long coat, walk around London.

No time at all, he had frozen to falls. Dr. Ironside was preaching in London at the time and somebody went in and said to him, doctor, is this Elijah real? And the old doctor looked over the glasses and said, when Elijah was here it was the ravens that fed him, but now these are the ghouls. Yes.

And you can see the gullibility, can't you? Now the fact that these two, these both were cast alive into the lake of fire, you can see the humanity of them. You know what a thing this is, you know. These fellows don't die at all.

Two men in this book who went to heaven without dying, Enoch and Elijah, they went right up without dying. How are those two men going to go right down into the pit? Struttin' along, you know, with the metal

from the chest. When the Lord gives you an abdomen, down into the pit.

Alive. It shows you that it's human beings we're talking about. You can see the audacity, can't you, and the ability of Christ, and the individuality of these boys, and the capability of evils, and the gullibility of fools.

The humanity is here. I think that I must wait and see about the ferocity of fear. Glory to the Lord.

Take no mansions now. Tonight the Lord's standing at some of you centers, at your heart's door, and He's patiently waiting. It's not waiting on you, waiting on a fool like you.

He could turn away and actually go to hell, you know. But this is the day of His grace, and it's patience, and it's love, and it's mercy, and it's grace that waits. Christ is outside your door.

Ah, but the tables will turn on you if the master rises tonight and shuts the door. He will deal with you in a different way, so just lift these two boys and put them into hell, in compliments beneath his feet. You're going to see all this in this passage, the audacity that goes against Christ, and the ability of the Lord, and the individuality of these people, and the capability of evil, and the gullibility of men, and the humanity of these two, and the ferocity.

You know, I think the thing we've got to get the hold of tonight is the eternality of the judgment. Watch what it says here now, in case we make any mistakes. At the end of verse 20, these both, the beast, the false prophet, were cast alive into a lake of fire burning with brimstone.

You're quite sure of where they are, aren't you? Just lifting, as they were in the mosque, lifted and pitched into the lake of fire, burning with brimstone, they died. Now, when we start the chapter next week, just hit your time with it now. I'm not taking any out of it, because I want to come to it very carefully.

It talks about the old serpent, verse 2 of chapter 20. The angel did hold on the dragon, that old serpent, which is the devil in fit, and you can't make any mistake about this, bound in a thousand years. You know, they just want to bind the devil up in the bottom that's fit for a thousand years.

You know, the wonderful thing about it is that at the end of the thousand years he'll be let loose, you know. It says in verse 7 of chapter 20, when the thousand years are expired, fit and he shall be loosed. It's going to let him out again.

And then he'll start all this deceit and all over again. But it'll be taken again, see verse 10, and the devil that deceived them was cast into the lake of fire the next time, not the bottomless pit. Where's the beast and the false prophet are? They've been there for a thousand years, you know.

They were put in at the beginning of the thousand years and then he was in the bottomless pit for a thousand years. And when the thousand years are up and they let him out, and he starts this nonsense again, you know, the Lord will take him and put him into the lake of fire where the beast and the false prophet are. And you go and tell this, what's the like of that? Because they're not annihilated.

They're still there when a thousand years have passed, and they'll be there when ten thousand years have passed. Mind you, eternal torment is a dreadful thing. And God has damned you, and the love of God will never reach you again, and the grace of God will never plead with you again, and not only to put down that eternality there.

And so next week we'll get round to this. The Lord bless you. We're singing two verses, 1-7-6 please.

1-7-6, Our Lord is now rejected, and by the world disowned, by the many still neglected, by the few informed, but soon he'll come in glory. The hour is drawing nigh, for the crowning day is coming by and by. We're singing the first and last verses.

1-7-6 please. 1-7-6, Our Lord is now rejected, and by the world disowned, by the many still neglected, and by the few informed, but soon he'll come in glory. The hour is drawing nigh, for the crowning day is coming by and by.

For the crowning day is coming by and by. For the crowning day is coming by and by. Dear Lord, pause us in thy fear, and with thy blessing, take us to our homes in safety, through Jesus Christ our Lord.

Amen.

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