

King of Kings and Lord of Lords

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Revelation 19, beginning with verse 11 and concluding with verse 16. Very important verses. This evening's message, I trust, will be the introduction. I was going to have some illustrative material for you tonight, but I found that our blackboard would be hardly adequate. So next week I intend to have for you a mimeographed sheet which will have the material on it that I want you to have, in order that you can preserve for yourself and have for your use that which we are going to see as the implications of this tremendously important portion of His Word.

“And I saw Heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth Judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a Name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His Name is called The Word of God. And the armies which were in Heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

In the previous portion, the first ten verses of this wonderful 19th Chapter of Revelation, we saw the marriage supper of the Lamb, the redeemed of all ages gathered from every kindred, tribe and tongue, and nation, washed in the Blood of Christ, robed in that spotless righteousness that He imputes, and with clean garments of their own obedience to His Word, are presented without, spot, blemish, or any such thing to our Lord Jesus Christ as the reward of His suffering.

Now, immediately that John saw this, and fell at the feet of the angel that announced it to him, he heard these words from the angel, “See thou do it not. I am thy fellow servant, and of thy brethren that has a testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy” (Rev. 19:10). And having said that, the angel then as it were gave in these words the prelude to this this next phase of glorious vision that was seen. “The testimony of Jesus is the spirit of prophecy.”

And then he said, “I saw a white horse.” If you were to go back to the 6th chapter, I believe it is, you would find that there in that 6th Chapter of Revelation we saw also the white horse. Let me read these first two verses: “And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.”

And at that time we pointed out to you that it seemed as though this white horse had reference to the going forth of the Word of God that should prevail during the entire period that would be pictured by the other three of the horses, and by the trumpets, and by the vials, and all that was to be given. During this entire time, just at the very beginning of this unfolding, John saw the white horse. And I said at the time, it was the opinion of the speaker though (of course everything in Revelation, we will find, if you wish and hunt far enough equal authority.) — One of the reasons why for twenty years I never spoke on this Book was that in Minneapolis I had the experience one winter of hearing Dr. W. D. Riley¹. Donald Gray Barnhouse, and H. A. Ironsides all speak from the same Text of Revelation, and each give to it an entirely different interpretation. And so, I said, “Well, if that is the case when three or four outstanding authorities cannot agree, why should a little fellow like myself get into the contest.” And so I just left it alone for some twenty years. And I think three years ago I made the statement to you, “One thing you will never need to fear, I shall not dare to escort you on a conducted tour through the Book of Revelation.” Now I am the fellow also you know that seven years ago said, “There is one place I will never go to minister, and that is to New York City.” Well, I have been here for five years, and we have been in Revelation now for seven months, and so if you ever hear me making such a statement as that again, will you please remind me of these other things lest I should forget. For it is almost invariably that it is charting one's own course when you say, I won't.

1 Rev. Dr. William Bell Riley (1861-1947) Pastor of the First Baptist Church, Minneapolis, MN. and educator.

Well now, here is the white horse again. And we find in this 11th verse that after John had seen the gathering together of the saints, he saw the white horse, and now particularly he that sat upon him. It has to do not so much with the horse itself, as it is with the rider upon the horse. Might I suggest to you (it seems to make clear, to me at least) that in the 6th Chapter we saw the Word of God as the Truth given to us, and written and authoritative that was to continue to be preached, and to be carried by the saints through all the centuries and generations that were encompassed in this vision of the apostle John. This was the Word that went forth. But now we must remember that the Book that I hold in my hand, and you have in yours, is authoritative because it is His Book. For, after all, it was John, the revelator, this same one whose Gospel spoke of the Lord Jesus, using this word Logos. "In the beginning was the Word, and the Word was with God, and the Word was God." All things were made by Him, and without Him was not anything made that was made. And the word that is here used, this word 'Word' employed by John is for this purpose. The written Word reveals Christ, and the living Word makes the written Word real. It is the written Word that describes Him, and presents Him. But it is just a closed Book without the illumination that the Lord Jesus Christ gives.

Just as this Book, Revelation, is the Revelation of Jesus Christ, so I would suggest to you that all sixty six Books of the Bible could well be called the Revelation of Jesus Christ. For, beginning with Genesis, where you find that the name Elohim is succeeded by the name JEHOVAH -- I have said, and do hold, that the JEHOVAH of the Old Testament is the JESUS of the New Testament. And that this word JEHOVAH ELOHIM now introduces the One, the Self - Existent One who reveals Himself, and revealed in the Word is the Lord Jesus Christ, from Genesis right through the Bible. This is the reason why I treasure so, and use so often Dr. Simpson's² Book of Sermons, and his major work, Christ in the Bible. You can tell of course what a person sees by the title of his major work. For instance, the one whom I have referred to and admired so greatly, Dr. Riley, has a set of sermons on the Bible, 44 volumes, and he called it The Bible of the Evangelist and the Expositor. Well this was his large ministry, and his strongest approach. He was an Evangelist, and an Expositor, so this was The Bible of the Evangelist and the Expositor. Then there was one who wrote The Preacher's Homiletical Commentary. This was his thought; this was his viewpoint. But Dr. Simpson, I believe, expressed it both in his hymns, and in this title for his work, Christ in the Bible.

And thus we would see that right from Genesis, where with the Lord in the cool of the evening searches, calling, Adam, where art thou, drawing this rebel -- these rebels rather out from the place of their hiding, exposing them by His Word, preparing them by His truth, for grace and then providing salvation as it is pictured in the skin of the lamb that was used to cover them. This, I say, is the Revelation of Jesus Christ. And so it is His Word. The Holy men of old spoke as they were moved by the Holy Ghost. It has the seal of God on it. We honor it and respect it as being verbally inspired, authoritative, and inerrant in the autographs. God's Word. And it is this Word that John saw going forth throughout the entire period. Oh there has been book burnings, and Bible burnings, everything that Hell could do to exterminate the Word, and extinguish the fire that had started has been done.

I have referred in times past to Voltaire's prediction that within one generation after his death the Bible would be an extinct Book. It would be a collector's item, and no one would care about it. And now his home, the place which he owned, and in which he died, is a Depot of the British and Foreign Bible Society. And there is a greatly accelerated distribution of the Bible. The wonderful irony of the Lord, that He should take such a boasters calumnies against the Word, and turn them in this fashion. Well the white horse has ridden on, down across all the centuries, and after the gathering of the Marriage Supper of the Lamb, all the Redeemed are gathered, then there is some unfinished business. There is something that has to be taken care of, has not been taken care of yet. Remember two weeks ago we saw that John the Baptist was greatly disturbed because he had said of Christ, "There comes One after me, preferred before me. He it is that baptizeth you with the Holy Ghost and with Fire, Whose fan is in His Hand, Who shall thoroughly purge His floor, and will gather His wheat into His garner. But the chaff shall be burned up with unquenchable fire" (Luk. 3:16-17). And John has sent his disciples to Jesus, saying by implication at least, All we have heard from you is a ministry of mercy. Yes. The blind see, and the lame walk, and the deaf hear. But where is this fan? Where is this judgment? Is there someone coming after you that is going to complete this ministry? Do we look for another? Is there someone to come that will join you? And the Lord Jesus said, "You go back and tell John that the blind see,

² Albert Benjamin Simpson (1843-1919) founder of The Christian and Missionary Alliance

and the deaf hear, and the lame walk. And you tell if that if this is fulfilled of Me, then he can rest confidently that everything that has been said of Me will be fulfilled.”

You recall that when our Lord went into the Synagogue there in Nazareth, and on that day that they sought to honor this young man whom they esteemed but did not recognize, they gave HIM the Scroll to read. And sitting down, as was the custom, our Lord turned to the Prophecy of Isaiah, and He read, “The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek. He has sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening the prison to them that are bound, to proclaim the acceptable year of the Lord...” (Isa. 61:1-2). And He rolled the scroll again and sat down. And He stopped at what is the middle of a verse. What is the remainder of that verse? Hear it now. “And the day of the vengeance of our God.” He stopped right in the middle. He did not complete it. He did not finish it. He stopped right there.

Now the time has come when this second ministry is to be unfolded. And we discover that John has seen the gathering of the redeemed, the completion of His love purpose, which is to get for Himself a Bride. Eleazer, the greater Eleazer, the Holy Ghost has been working in the midst of all of the war, and the rumor of wars, the brutality, and the rising of the great dragon, and the beast, and the little beast, and the pouring out of all that we see. The Spirit of God has been gathering these that would believe and would be gathered to the Lord. And now they are presented to Him. So the time has come when this day of the vengeance of our Lord is to be poured forth. And so we find that John has waited now these two thousand years, and as many more as it may be, but there goes the white horse. And the rider upon him whose name is Faithful and True. It has seemed along the way that He was not. There were some whose persecution rise up, denied the Lord, like Julian the Apostate, this young man that followed Christ for a time. Then his heart moved by avarice, and covetousness, consented to accept the throne of Rome, and denied the Lord that he had once professed to love, and followed into battle. There came a time, however, when it is said by tradition that he was wounded, and seeing a vision of Christ standing in Glory, mortally thrust through with the sword of the enemy, he reached down in the sand that had been moistened with his, own blood, clenched it into a ball in his fist, and flung it toward the One whom he saw in vision, saying, Oh Thou Galilean, Thou hast at last conquered.

Now this is true of all of the apostate, all of the Julians of the Ages, that feeling that God had forgotten to be faithful, forgotten to be just, that sin could go unpunished, and that righteousness did not pay, they have renounced the Lord Whom once they professed to serve, and thought that sin should never be brought to account. But the One who rides upon the white horse, Who has said, “The soul that sinneth it shall die” (Eze. 18:4). His Name is Faithful and True, and He is not going to allow sin to go unpunished. It was David who said, “I look at the righteous. They seem to prosper. I look at the wicked. They seem to be rich, and they have no care. It is the righteous that suffer. It is the wicked that seemingly have all the ease, and comfort and pleasure.” And I say, “How can this be just? How can God be fair and allow the wicked to be wealthy, and be happy, and to be at ease.” And he said, “My heart was greatly troubled.” Then he said, “I went into the Sanctuary, and I saw the end of the wicked.” And he said it was there in the place of the Revelation of God that I realize that their end is all that God said it would be. But how many there are that listen to the siren-like of the god of this world, saying, “God doesn’t see. God doesn’t care. Sin will go unpunished. You needn’t be afraid. There will not be a harvest at the end. Payday is not going to come. And you can do as you want to do, and everything is going to be all right.” But they have forgotten of the One who has put into His Word that every sin shall be brought into Judgment. They have forgotten that His Name is Faithful, and True, and in Righteousness He doth judge and make war. We need to remind our hearts again of what has been seen, not this time by John, but by the Apostle Paul.

In the letter to the Thessalonians he describes that which is to take place. 2 Thessalonians, Chapter 1. Paul saw it also. He saw this One, though he did not see Him on a white horse. And His Name was Faithful and True — but none the less. Listen to the words that I read to you:

“So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 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: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming 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...(When?) When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (II The. 1:4-10).

And so we see that He is come now to be glorified in His saints. We have seen the Marriage Supper of the Lamb, but He is also come to take vengeance in flaming fire on them that obey not the Gospel and that know not God. Thus He judges in righteousness. He makes war against His enemies in righteousness. Why? Because His eyes are as a flame of fire. He looks not upon the outward appearance, but upon the heart. He is the only One who knows the motives. He is the only One who knows why. He is the only One that can properly judge. And this is the reason, dear heart, why it behooves us to be so careful in our judgment, because the only thing that we can judge is the outward appearance, and the Lord Himself in that day is going to judge why. How many times we become upset and disturbed. We would take judgment into our own hands. But do you know what happens when you do? When you take judgment into your hands, and you take vengeance into your hands, what you have actually done is to paralyze the Lord's operation, at least during time, because the same thing is not now, in time, going to be judged twice. It is so much better for us as Christians to realize that our eyes are just so near sighted. We can only see what is in front of us. We do not know what goes on in the heart. But His eyes are a flame of fire. And you say, "Well this thing ought to be dealt with." Well there are some things, of course, the church must deal with in discipline, in fairness. But there are so many other things that it would be so much better for us to leave alone. Because the Lord, the Righteous Judge, is going to take care of these things. It is so much better for us to just leave them, because His eyes are a flame of fire. I suppose that, if John had been writing in our day, he would have said, "His eyes are as of a x-ray machine that can see right through." But this is exactly what they would say to us, what it would teach us.

And thus, He is going to judge righteously, looking upon the heart, and knowing the motives, because on His head are many crowns. He reigns. He rules. God has given to Him, crowning this Man, Jesus Christ, with all of the attribute of the Triune God. This is the truth that we find in John 17. Our Lord Jesus, who for the joy that was set before Him, in getting a redeemed people, was willing to lay aside the right to act in His Deity as Son, to humble Himself, and take upon Himself our limitations, body like ours, nature like ours, present that body to the Father, and then have everything that was done through Him done by God, by the Father through the Spirit. And after He had gone to the Cross, from the grave been raised triumphantly, what was His prayer? "Father glorify Thou Me with the glory I had with Thee before the world was" (Joh. 17:5).

And so, tonight in the Heavens is a Man who is crowned with all the attributes of the Triune God, and all of the attributes of God are now manifest in a Man who has a resurrection body: All of the Omniscience of God, all of the Omnipotence of God, the Omnipresence of God. He has been glorified with the Glory He had with the Father before the world was, crowned with many crowns. God has appointed a day in the which He will judge the world by that Man Whom He has appointed. He has sealed this by raising Him from the dead, and in that resurrection glorifying Him with all that He had had from eternity past. And so all the attributes of God are manifest now in this One who walked here on the sands of time, and left His footprints for men to see, worked and lived, and went to the Cross and died; and now He is this One that is coming again, as it is said, in flaming fire, taking vengeance on them that know not God. He is clothed with a vesture dipped in Blood, and His Name is called, The Word of God.

This is our wonderful Lord of whom we are speaking. This is the One whose Name men take today upon their lips, a curse word, a by-word, blasphemy associated with the Name of the Son of God. It is as though Hell in all of its madness feels that if they can deride and despoil the Name of the Son of God, that somehow this will stop the inevitable judgment that He is going to bring. And so today what do you hear when you hear men talking? Women, as well, for blasphemy seems now to know no sex delineations, and sometimes I think that women are equally blasphemous, taking the Name of our Wonderful Lord in vain.

What is it? This folly, this insanity, this moral madness that says if we can just deride Him, if we can just blaspheme Him, perhaps He will go away. He won't go away. He will come again. And this time it will not be in mercy as the meek and lowly Jesus, but One Whose presence is so awesome, so glorious, that when the wicked see Him "they shall call for the mountains to fall upon Him, and to hide them from the face of the wrath of the Lamb" (Rev. 6:16).

And so it is that, as through the centuries the truth concerning Him has been preached, and the testimony about Him has been given, and the Word has gone forth, men have had one of two responses. They have either accepted, or they have rejected. It

is His Word. It is His Word that has been preached, His Word that has gone forth, and now that Word which men have had the privilege of dealing with according to the information of their heart, to submit to if they were so inclined, or to reject if they wish to destroy themselves.

And it seems as though this moral madness has indeed afflicted most of mankind. Now it is that same Word, that same Sword that went out of His mouth that was a message saying, Judgment is coming, His fan is in His hands, He will burn up the chaff — all of the message of warning that God has given to the church to proclaim. That has gone forth. Men have turned a deaf ear to it. They have laughed and mocked at hell. They have scoffed at judgment. They have turned the whole world, it seems, against our God and His Christ, but that same Word is going to come to judge them, that same Truth. For it is the Sword that is going out of His mouth with which He shall smite the nations. You know some people have thought that perhaps in that day the Lord would more or less spring something new upon sinners, bring something that He had not exposed before. No. That is not what is going to happen. It is going to be this same Truth.

And when the wicked stand before the Son of God... I used to think that the Angel would take the record in which there had been penned with quill and ink the deeds of a man, referring to this from the recording angel. But ever since I heard about that Television Broadcast that was made in England, a program of 20 minutes, and was sent out into the radio waves, and nearly three years later was picked up on sets out in Oklahoma. (It had been somewhere all the time.) - I had been figuring that the Lord was going to perform His judgment in an entirely different way. It would not be by the laborious means of something inscribed by a quill pen, in a great volume, as a bookkeeper would have had a long time ago. No. No. I think when the wicked come to stand before Him, it will be just be unveiled like a video tape. It will just be — there is the sight and there is the sound, and the whole life will pass before them. And there will be such a complete indictment. Now hear me. There will be such a complete indictment that the wicked themselves will take sides with God and say, “There is nothing that you can do but to send us to our destiny.” I believe that God is going to have praise even from those that are damned by the virtue of the fact that His judgment and condemnation will be so perfectly just, that they will have to say, “There could be no other end for which we are fit. The evidence is conclusive, even though it is against us. He has said “that every knee shall bow, and every tongue shall confess that Jesus Christ is LORD” (Rom. 14:11). I believe that this does not imply saving confession, but I believe that in that day the wicked dead are going to be forced to kneel before the Name of this ONE Who is Faithful and True, the WORD of GOD, and say, You are LORD, and Your judgment is just and true, and we deserve our fate. And, confessing that Jesus Christ is LORD, they will then arise and go off to the left hand into the Lake of Fire and Brimstone that abideth forever and forever.

You see, God promised His Son that, if He would leave Heaven’s Glory and lay aside His eternal Glory, and take upon Himself the form of a man, every knee should bow, and every tongue should confess that He is LORD to the Glory of God the Father. And, so today the mad men of the day are blaspheming Christ, and raging against Christ, taking His Name as the vilest epitaph they can use, and all the while that they are doing this they are simply concluding that His Judgment is just. And think of it in that day, when those who have never known His cleansing Blood are there, and every blasphemous thing, and every lie, and unclean thing, and mean thing, and vicious thing. And it is all unrolled. You say, “It will take too long to unroll it.” No. They say when a man is drowning that his entire life passes through his mind, as it were, in just a second. I am confident with eternity before us there will be ample time for the Lord to secure a complete indictment, and for that only to say, “Yes. You are right. You are just.”

There is something else that I want to see in this. There is something else that is here. There is something else that impresses itself upon my mind. And I see it in these last words. KING of kings and LORD of lords. This is the Name we have encountered elsewhere. And this, I say, is but preparation for that which is to engage us in the week to come. Are you one of those that exalt Him to be KING of kings and LORD of lords? Are you one that has confessed with your mouth Jesus to be LORD, and believed in your heart that God hath raised HIM from the dead? You know it is not only that the wicked dead are going to be judged. They will be at the Great White Throne, this scene that we have been beholding here, or that which is to transpire there. But there is another scene.

We find that in 2 Corinthians 5. We call it the Judgment Seat of Christ. And, if it is true that the wicked dead are going to be judged by what they have done with the Word of God, then it is equally true that “we must all appear before the Judgment

Seat of Christ, that every man may receive of the things done in the body, whether they be bad or good" (II Cor. 5:10). I firmly believe, therefore, that since we are acknowledging "Him as KING of kings and LORD of lords," you and I in that day are going to be judged by what we have done with His Word (Rev. 19:16). And it is that which engages my heart increasingly these days, pressing me on my face in prayer as I have seldom known in the past. What are we doing with God's Word? One day we are going to stand before Him and give an account.

May I suggest to you this? That if that message that was spoken by angels was steadfast, so that those who sinned received a just recompense of reward, how and how much more shall that Word which He has spoken by His Son be held against and before us. And so we as Christians find something in it to hold our hearts. We own Him to be KING of kings, and LORD of lords. Is this just something that we have taken as a title that we can use as a name, or is this an attitude that we have acquired toward His Truth. "God who at sundry times and divers manners has spoken unto us by the prophets hath in these last days spoken unto us by His Son" (Heb. 1:1-2). And then in the 2nd Chapter of Hebrews, in the 3rd verse, "How shall we escape if we neglect so great salvation." This is not written to the unsaved. This is written to Christians.

I believe, dear friends, we are going to have to put a great deal more integrity into the matter of the Christian's attitude toward the Word of God than we have been customarily doing. I think perhaps we have been a little bit light in this matter, thinking that if we could bring people to consent to the Word of Jesus Christ being Lord, and His Word being the rule, this was all that was needed. I believe with all my heart, and the conviction is growing day by day that when you stand, not before the Great White Throne as we have just read, but when you stand before the Bema, the Judgment Seat of Christ, you and I together are going to be judged as to what we have done with His Word. His Word is steadfast. How are we going to escape from His judgment? The loss of reward and all that is involved in this, if we neglect that which is spoken unto us by the LORD.

And so we have seen the Word, we have seen the integrity of the Word, we have seen the wicked that have spurned the Word, and ignored the Word, and rejected the Word, once again brought up against not the written Word but this time the Living Word who says, "That Word which you ignored was My Word. You refused My Word. Now face Me." And we see that their judgment is sure. And our hearts ought to be moved the more to pray that as we preach and teach men would submit to the Word of God because it is a savor of life to life to those who hear, and of death to death to those who reject.

But that which I want you to see, and want you to share with me next week has to do with what we as Christians are doing with the Word of God today. And that which is implied here, and involved here indirectly, that day when we are going to stand before the Judgment Seat of Christ and give an account of what we have done with the Word.

Now, in conclusion, in closing, there are two kinds of people before me tonight. There are those that have heard the Word of God concerning the fact that Jesus Christ is God, and in the light of that have seen themselves to be sinners and have fully repented of their sin, and have savingly embraced the Son of God, and have been born again. Are you one of that company? You have confessed with your mouth Jesus to be Lord, and you have not only made this as a statement but it has been the testimony of your heart attitude. He said, "If ye continue in MY Word then are you My disciples indeed" (Joh. 8:31). And there are these, therefore, here, and I trust you are one of them, that have said, "Yes. I have seen myself a rebel, a traitor against God, a sinner in every sense of the word, deserving hell and all of God's wrath. But I have taken sides with Christ against myself. I have consented that God's condemnation was just, and fair, and true. And I have repented of my sin. I have purposed to please Christ. I have submitted myself to His Word. And tonight I love Jesus Christ, and I know I have been born of Him. If that is true of you, then the rule of your life is the Word of God. And you are longing to understand it. You are longing to know it, longing to obey it because you love His Word.

Then there is another group. You may be a church member, or you may not. You may know the plan of salvation, and you may not. You may have professed to be saved, and you may not. But what you have not done is to submit to the sovereignty of God's Son, and broken in your purpose, that evil purpose which motivated you and all of Satan's children to please and gratify, and satisfy yourself. Oh you may have been baptized or you may not. But something that has not happened to you. You have never broken. You have never fallen before the nail pierced feet of the Son of God, never realized that your crime was that you have played God. You may be a church member. You may be a church officer, either here or somewhere else. But you have never truly met Him. You may not be a church member. You may have had nothing to do with church. You may have just have come in off the street. But I submit to you that if this is the case, then one day if you do not do something about it you are

going to stand before Him, and your case will be honestly and fairly presented, and if you do not change it or rectify it in the interim, then you are going to have to bow before Jesus Christ and confess that He is LORD, but it will be too late.

I said there are two kinds of people here, the ones that have already bowed, and the ones who have not. And this divides all of humanity. Where are you? Where are you? You can fool me. I want to relieve the best about you. You can fool me. I am so gullible, so easy to be fooled. I am just appalled at myself how easily taken in I am. I guess that is true of most Christian workers, because we do want to believe the best about everybody. But you cannot fool Jesus Christ. I have just got eyes of flesh, and He has eyes of fire. I just see the outer appearance, but He sees the heart. And you are not going to be judged by me. You are going to be judged by the Son of God who wears crowns, and is righteous, and whose judgment is righteous. He makes war in righteousness. Two kinds of people. Those that have broken before Christ and live in that brokenness, and those that have not. Which are you?

Let us bow our hearts.

Our Father, look down upon us. See us. See us. Our hearts go out to Thee. We long that everyone here should be among that number that have truly broken before Thy Son, whose hearts have been crushed, who like Jacob have wrestled with Thee and have felt the tearing of the strong cord of self will and rebellion, and limp and broken before the living God. Oh, Father, that it might be true that everyone in this house is of that company that is truly broken by the revelation of their guilt and sin. Perhaps, Lord, it is not the case. Then tonight we would ask Thee to move by Thy Spirit upon some heart that has never known, never professed to know Christ, and that tonight they might see Him as the glorified One, worthy to receive riches and honor, and glory and dominion, and majesty, and power and praise, that they will fall at the feet of the Son of God and receive Him, as did Thomas, as Lord and God. Oh that it might be true tonight. Father we do ask Thee that Thou wilt increase the number of those that are committed, broken, bowed, bent before Thy Son. We know that these are His people, the ones with whom He works. His Church is made up of people that have been called through the Cross to Himself, through death into life, and so we would ask Thee that this might be so.

Now just before we conclude the prayer and the Service, could it be that there are those who here tonight would say, "Yes." The issue has been drawn clearly enough. I have heard the Word, and have known it for years, and if the Lord Jesus were to come back tonight and judgment were to come tonight, my heart would be shown to be a hypocritical heart, a proud heart. I have never truly broken before the Lord. I have never been born again. And tonight I am bending. I am bowing. I am breaking. Tonight I am meeting Him on His Own terms. I want you to pray for me. I know something of what it involves, and something of what it will cost. It is not going to be easy where I live my life, but I want to come to Jesus Christ on His Own terms tonight. I would rather fall before Him now and be broken, than to have Him fall upon me and be ground to powder. And so I ask God's people to pray for me. Would you put your hand up that I may remember you in prayer. You have made it awfully hard, preacher. You have made it awfully hard. I meant to make it hard. It is going to cost everything. It is worth everything. You are tonight prepared to say, "Yes, I am bowing before the Son of God," would you raise your hand in commitment. Yes, I see it. God bless you. Anyone else? You need not hurry after the Benediction. You can leave by way of going to Wilson Chapel, this little room to my right, to your left. The light will be on. You can go in there and pray. We will come and talk with you and counsel with you. But I want you to realize what is involved, what the judgment is going to be in that day, what it involves now in meeting Him, breaking before Him, submitting to His sovereignty, submitting to His Word, as well as trusting in His shed Blood to wash away all your sin tonight. Whatever the reason may be, whatever your testimony may be, you are coming to Him on His own terms. Even though you did not raise your hand, do not go until the issue is settled.

Now let us stand for the Benediction. "Now unto Him who is able to keep us from falling, to present us faultless before the presence of His Glory with exceeding joy, to the only wise God Our Saviour, be glory and honor, dominion and majesty, now and forever. Amen" (Jud. 1:24-25).

* Reference such as: Delivered at The Gospel Tabernacle Church, New York City on Sunday Evening, July 2, 1961 by Paris W. Reidhead, Pastor.