

Series: Faith like a Child

The King of Kings

Revelation 19:11-16

Sermon by Lead Pastor Paul Joslin

Waterstone Community Church, Littleton, Colorado

Sunday morning, August 31, 2025

Good morning, Waterstone. I am Kela Schmidt, and I am representing Waterstone students today. It is a joy to worship together as a church body. This morning, I am reading Revelation 19:11 through 16: “I saw heaven standing open, and there before me was a white horse, whose rider is called faithful and true. With justice, He judges and wages war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on Him that no one knows but He Himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following Him, riding on white horses, and dressed in fine linen, white and clean. Coming out of his mouth is a sharp sword with which to strike down the nations. He will rule them with an iron scepter. He treads the wine press of the fury of the wrath of God Almighty. On his robe and on his thigh, He has this name written, “King of Kings and Lord of Lords,” the word of the Lord.

Thank you. Awesome. Can we give it up for our students? We love having our students worship with us and yeah, Sundays are just awesome. It is truly like one of my favorite days of the week, gathering together with you guys, worshipping together, but one of my favorite parts of what is happening on Sunday mornings is our growing student section and just how they worship. If you are ever worshipping and you want to be inspired to worship more fervently, just look at this crew here, because they are awesome, and I am so thankful for them, and yeah, we are going to dive into the message. If you are curious why I have some swords on stage, you just have to keep paying attention for a little bit. Kids in the room, if you are curious, just know that if you do not pay attention, maybe I will give this to your parents, and they will give you a little bop on the head or something. No, not really.

Before we get started with the message today, I want to talk a little bit about Wednesdays at Waterstone, which we have coming up in just a couple of weeks. Tomorrow is September, for those of you keeping track at home, which feels crazy to me that it is already September, but on September 17th we are beginning our Wednesdays at Waterstone this fall. Now, last week I talked with you a little bit about the different class options that we have available to you. There are some great classes. If you want to know what classes you can sign up for, I want to encourage you to go on to the app or onto our website, and you can find out all the information there, and you can register as well. What I want to talk to you about today is not the different classes that are available to you, but why I think you should do Wednesdays at Waterstone and sign up for it. Now when you think about your week, if your week is anything like mine, I feel like I go to church on Sunday, and then Sunday afternoon our family resets, and we get ready for the week, and then it is just off to the races. Schedules are crazy. Things are busy, work, kids’ practices, all the things, and then we get to the next weekend, and I get a chance to go back to church, recharge a little bit, be filled, and then go about my week. Wednesdays at Waterstone is a great opportunity for you to break into that rhythm, to have a moment where you can reset in the middle of the week, come to church, reconnect with all of your fellow believers, learn, grow together, challenge one another, and it is a great

opportunity for you to recenter in the middle of your week, so I would love for you to sign up. Like I said, all the information is online or on the app. You can sign up, but I want to encourage you, if you have not tried Wednesdays at Waterstone yet, it is a great chance, a great place for you to get to know people at Waterstone and to dive deeper into what it means to follow Jesus through the different classes we have available to you, so we would encourage you to sign up this week if you have not already. All right, let me pray for us, and then we are going to dive into this series today.

Heavenly Father, God, we thank you so much for our time together. Lord, we are grateful that we can gather together on a Sunday morning. Lord, I cherish this time together with fellow believers. I am so thankful for the smiling faces and the people who show up with so much joy, and God, I am so thankful for those who show up just feeling honestly a little bit worn down from their week. God, whichever place we are in, I pray that today you would meet us here. God, we thank you for the students and the children in the room, and we just pray that what we talk about today would be impactful for them too, and that all of us could walk away from here knowing you more deeply and more fully, and it is in Christ's name we pray, amen.

When we do an intergenerational service, all year we have been pausing in whatever series we have been in to talk about this idea of faith like a child, and what we have said is that there is this misunderstanding about what faith like a child means, because we think it just means you take faith hook, line, and sinker. You do not ask any questions. You do not challenge anything, and if you have ever met a child, you know that is not how they operate in the world. They ask so many questions. Kids ask the most questions of any of us, and so one of the things we have been doing in this series is going to scripture and asking some challenging questions of scripture, and that is what we are going to do again today. Some of you might be asking, "Why in the world are we picking Revelation for an intergenerational service, when we have first graders in the room?" Did any of you feel that a little bit as Kela was reading? It is very intentional. We do not want to dumb down the faith when our children, our students, are in the room. We actually want to invite them into deeper conversation, and so that is what we are going to do today as we take a look at this passage together, but before we get there, I want to do something that might feel a little different to you. I want everyone in the room, no matter if you are six years old or you are 96 years old, I want you right now to close your eyes, just sit in yourself for a moment. Everybody in the room, close your eyes. I am not going to ask you to raise your hand if you want to accept Jesus right now in this moment. That is not what is happening. I want you to take a moment. I want you to close your eyes, and as your eyes are closed, I want you to imagine the face of Jesus. What comes to mind? What does He look like? What do his eyes look like? What is his expression or his posture? Is He smiling at you? Maybe some of you, as you picture Jesus, you picture him in action, maybe kneeling to wash his disciples' feet or lifting a child onto his lap, maybe healing someone who is sick, or just sitting on a hillside, teaching about his Father in heaven. As you have this picture of Jesus in your mind, I want you to bring him a little closer, and I want you to imagine that you are sitting face-to-face with Him. What would He say to you in this moment?

All right, go ahead and open your eyes. Now, I want you to actually take a moment of vulnerability. I want you to share, not necessarily what Jesus might have said to you, but I want you to tell me, what did you see when you imagined Jesus in your mind's eye? You can just throw some different things out. What

attributes? What did He look like? Where were things that you noticed? Go ahead, shout them out. I heard someone mumble. Black hair. What was it? He looks like He does in “The Chosen.” Yeah, “The Chosen” is a great representation, so yeah. You see the TV show, and you are like, “Oh yeah, Jesus is just the guy in ‘The Chosen.’” That is awesome. Love it. All right, what else? What else? What do you guys see? What do his eyes look like? Does anybody have a note about his eyes? Yeah. He has blue eyes. Okay, love it. All right, what else? What else do we notice? What do we see? Hairy? Kindness. Yeah, absolutely. Yeah.

Now I am imagining right now in this moment that as you were picturing Jesus in your mind’s eye, and his eyes looked kind, or he was gentle or loving, or whatever that image might have been, my guess is that none of you had an image like this in your mind as you were picturing Jesus just now, right? There might be a lot of dangers to AI, but that was awesome, so thank you Polly, for pulling that together for us. I asked ChatGPT to create that image for me, and then Paul was like, “You know what? I could take it to the next level. All we need is a little AC/DC and some motion capture,” and I was like “Done. Let’s go,” but none of us pictured that image of Jesus. In fact, this week when we were talking about whether or not we should even show that image, because there were going to be kids in the room, do we want to give them nightmares about who Jesus is? I mean, eyes that are blazing with fire, a sword in his mouth, a tattoo on his thigh that says “King of Kings, Lord of Lords,” and for you kids in the room, if you have ever wanted to get a tattoo, and your parents have said no, just tell them, “Well, Jesus had one,” so what are they going to do? Parents, if I get an e-mail about that this week, I will totally understand, and I will send it to Sarah, our kids’ pastor, but that is not the image of Jesus that we have in our minds at all, this monster of a person riding on a white horse with eyes of fire in his head and a sword and who just looks like He is coming to town, ready to take vengeance and hurt someone. That is not the Jesus that most of us picture. I mean, I would imagine most of us saw an image of Jesus where He was gentle, loving. Maybe he was a shepherd holding a sheep or lifting a kid onto his lap as He is telling them about his Father in heaven, and then we get to Revelation 19, and it feels like a complete about turn about who Jesus is. I mean, if you look at all of the gospels, it is very clear there is this one image we have of Jesus in every single gospel. He is gentle, He is loving, He is kind, He is humble, and He is meek. He is a Jesus who turns the other cheek, who does not call down angels from heaven to fight his enemies. He is a Jesus who goes to the cross, and then you get to the very end of the Bible. In Revelation 19, there are only two chapters left after Revelation 19, and it is like we get this image of a completely different Jesus.

Have any of you ever felt like when you read through scripture, read the story of scripture, you see pictures of Jesus, or maybe God, and you look at God in the Old Testament? There are moments where it looks like He is so angry, and He is just ready to smite people who do something that is wrong, and He is just ready to attack anyone that displeases Him, and then you get to Jesus, and you are like, “Oh, I like Jesus. He seems like, so kind and so gentle and so loving,” and then at the end of the book, it feels like something happens, and Jesus like snaps, and all of a sudden, the Jesus who is loving and kind and gentle is like, “You know what? Now it is my turn. I get to give vengeance and violence and have my vendetta moment now,” and it can feel like a really confusing paradox about who Jesus is. Has anybody ever felt that before? So, what we are going to do today, what I would like to do with you is to walk through this passage and try to understand if the two ideas that we might have of Jesus in our mind actually are one and the same, or if there is something different that is happening there.

What we have to understand about this passage is when you dive into Revelation 19, John is not just making up this vision. He has seen something as he is in the throne room of heaven, but he is actually calling back to many passages that take place in the Old Testament. Specifically in Revelation 19 there are several points where he is quoting passages in the Old Testament, so the first is from Isaiah 63, and what happens in Isaiah 63 is Isaiah is ushered into the throne room of God, just similar to how John is in Revelation. He sees a warrior returning from battle, and as he sees this warrior returning from battle, he notices that his robes are just drenched red. They are covered in something that is crimson red, and so he asks this warrior, “Why are your clothes that look like they are supposed to be white, why are they covered in something that is red?” and the warrior’s response is, “This red on my robe is the blood of the nations, and I have just come from battle, where I have waged war against all of the nations,” and the image that we are given is that this warrior has literally tread upon the nations like a person in a wine press squishing grapes to make wine, and the image is that this warrior has literally taken, in his wrath and his anger, he has stomped on the nations, popping them, squishing them like grapes, and bringing his day of vengeance upon them.

Here is the idea behind the image. It is that in Isaiah’s story the people of God are living in exile. Assyria has come and wiped them out. They are about to be ruled by Persia, and then Rome, and it goes from one nation to another, and they are just being oppressed and living under occupation, and so the cry of Isaiah’s heart in this moment is, “God, come and save us. We need a God to show up who is powerful enough to do to Babylon what Babylon has done to us. We need someone who can enact the kind of violence that has been perpetrated against us,” and that is his vision, and then we see this idea play out over and over and over again in our world, don’t we? I mean, it is the idea that might is always right, and you see this all the way from playgrounds, like kids. You have probably seen that bully on the playground that he is just louder and bigger than everyone else and pushes people around because he thinks he wants to get what he wants. We see that on the playground. We see that in office politics. The person who controls the boardroom or who controls the budget, they get to push people around however they want. We see this on an international scale, with stockpiles of weapons and nuclear warheads, and whoever has the biggest army, they are the ones who are in charge, and it is as if in this moment Isaiah is seeing the story that has played out for all of time, and he is saying, “We just need a God who is bigger than all of our enemies, so He can take care of them for us. We need someone who can come and slay the monsters. We need someone who can come and not be pushed around by the bully, but who can push around the bully.” It totally makes sense, because that is what so many of us long for. When we experience injustice, when we experience oppression, when we experience the difficulties of this life, we want someone who can show up and save the day. We need a hero who can show up and make things right. We need someone who can slay the dragons and conquer the monsters in our lives.

That is what Isaiah is crying out for, but the challenge in Isaiah is that what we so many times see is that what often happens in history is that people who have been tasked with slaying the dragons or taking out the monsters or rectifying evil, so many times, if you read a history book, it is the people who have been trying to slay evil, turn evil themselves. You can read about this, like when people were trying to fight against the Nazis, they ended up using some of the exact same tactics that the Nazis were using. It is just this story that plays out over history, over and over and over again, that the heroes often turn into

the villains of the story if they are given enough time, and what it looks like in Revelation 19 is that exact same story is playing out. It looks like Jesus has taken all of the evil, He has endured all of the hardship and the suffering and the evil that the world has to offer, and then at the end of time it is his turn, and He gets to take what is his and dole out vengeance and punishment, and is that the image that John has in mind when he paints this picture of Jesus in Revelation 19?

Now there are some of you who might hear that story, and you are like, “Yes, I love the part where Jesus comes riding in with an army behind Him. I get to be a part of that army. I get to take out the enemies. I get to see Jesus slay all of his enemies and make everything right.” Some of us, we have a response to that moment, and we think, “Heck yeah, that is the moment I am waiting for,” and others of us, we pause for a moment, and we wonder, “Is the story that Jesus just turns into a bully? Like, does He just look like all of the other warlords and bullies and Caesars that we have had to endure throughout history? Is the end of history the same as the one that we live out every day of our lives?”

I think what is actually happening in Revelation 19 is it is absolutely a possibility that that is maybe the story, but what I would say and what I would offer to you today is that maybe John is trying to do something to subvert that story that we all know, and that in this passage in Revelation 19, what he is actually trying to do as he describes Jesus with eyeballs of fire and a head that is crowned with many crowns and leading an army behind Him and a robe dipped in blood is actually a picture that is subverting most of the stories that we know and that we hear in our world, because again, it feels like if you look at scripture, there is a very clear picture of who Jesus is, and then at the end of time, it seems like something turns, and something twists, and the question is, “Is that what John is trying to do, or is there something more beautiful taking place in this passage?” and what I am about to say to you today, so much of it, honestly, almost all of it comes from an understanding that is not my own.

I went to Tim Mackey, because any time I come to a passage in the Bible, I go to Tim Mackey of the Bible Project. He is one of the most phenomenal Bible scholars living today, and if I come to a place where I am like, “I do not know what to do with this, like, God, what is this?” I go and try to figure out what Tim Mackey said about it, and so, so much of what we do today comes from Tim Mackey, not my own teaching. I just want to give credit where credit is due, but what I want us to do is walk through this passage and try to pull out what John might be trying to do at the end of his vision in Revelation 19, so it starts with verse 11 in chapter 19, and it says this: “I saw heaven standing open, and there before me was a white horse.” Now that image there of a white horse is very important. It is what Roman generals or Roman Caesars would ride into town after they had conquered and won a battle, is there would be a parade celebrating their victory, and they would always ride on a white horse. That was a symbol of victory in that day, so this is Jesus, riding in on a white horse, symbolizing victory, and He is called faithful and true.

There are two names in this part of the story that we are going to look at, and then, “With justice, He judges and wages war.” He is unlike the other kings, who wage war or judge people for their own benefit. He wages war in justice, “and his eyes are like blazing fire.” The image there is that Jesus’ eyes are so penetrating, there is nothing He cannot see, nothing He cannot understand. He is all-knowing. Nothing can be hidden from Him, “and on his head are many crowns, and He has a name written on Him that no one knows but He Himself.” There are two names that Jesus is given in this passage. The first is “faithful and true.” What it is saying is that Jesus is the one you can trust, and then He is given a second

name, and we are told, “No one knows except for Himself,” which is a strange thing. The purpose of a name is for other people to know what to call you, but in the ancient world, if someone knew your secret name, it was this idea that they had power or sovereignty over you, and so what John is saying is, in this moment, Jesus is showing up. He is on a white horse of victory, and He has eyes of fire. He has seen everything, He knows everything, and people do not have sovereignty or the ability to rule over Him. Caesar might have a crown. Jesus has many crowns. Caesar might know your name, but Jesus has a name that no one knows or understands. John is going out of his way to say that Jesus is coming back to rule and to reign, and that no one will be able to stand against Him.

Then it goes on in verse 13, and it says this: “He is dressed in a robe dipped in blood, and his name is the word of God.” A robe dipped in blood, now this is a really important detail of what John is doing in this passage. It is a really strange detail, right? Jesus is showing up onto the scene. He is about to enter into battle, but He is riding on a white horse that symbolizes He already has victory, and his robe is drenched in blood, and the question is, whose blood is it? Now, if you remember back, I said in Isaiah 63 there is a warrior who is coming back from battle, and his robe is drenched in blood. What is interesting about John’s vision is that there has been no battle that has happened yet. Jesus is bloody before the fighting even begins. It is an interesting detail. It should make us pause. There has been no fighting, and Jesus is already covered in blood. This is an image that the ancient world would have been very familiar with, because what they would understand is that before a general went into battle, he would wear a robe of white, and the purpose was that as he went into battle, all of the things that happened in battle, all the blood and the gore would drench that robe in red, and people would know this is not a general who just sat back and watched as all of his men fought. This was a general who entered into the fray. This was a general who fought the battle himself, and so when they would return from battle, and when they would go through the triumph, people would see that they were a general worth following after the battle, because of how many enemies they had slain, but Jesus is bloody before the battle even begins.

What I would offer to you, what I would suggest is that the reason Jesus is drenched in blood is not because of the enemies that He has slain, but because of his act of being slain on the cross. The blood that is drenching Jesus’ robe is actually not the blood of his enemies. It is his own blood, and there is a very important reason why I would say this, because if you read through Revelation, if you start all the way back in the beginning, and you read through, any time that blood is talked about, and particularly Jesus’ blood is talked about, the way that it is presented is that Jesus’ blood is the thing that has the power to cleanse people and free them from their sin, and it is also the means by which Jesus has conquered all of his enemies.

So, for instance, in Revelation 5 we are told about the Lion of Judah, and you can imagine a lion. It is a very powerful creature. It is a creature that you do not want to mess with. You want to see it in a zoo, but if there is no barrier between you and the lion, you are a little terrified, and so in the Old Testament, any time the Lion of Judah shows up, it rips apart its enemies. It tears them apart, tears the flesh from their bones. It is a very violent act, and John in Revelation 5, he hears that the Lion of Judah is approaching and about to come, so he turns to see the lion of Judah that is about to show up and tear apart all of the enemies, and then when he turns to look at the lion, what he sees instead of a lion is a lamb that was slain. Suddenly these images from the Old Testament are brought together with the new, and the Lion of Judah,

who conquers all of our enemies, is actually the lamb who was slain and covered in his own blood, and that is the image that John wants us to have the entire time we walk through the book of Revelation. The lion who conquers is a lion who conquers as a slain lamb, that rather than the Lion of Judah ripping apart its enemies, Jesus has conquered his enemies through his own blood being shed for his enemies. John is pulling all of these images together, and he is saying Jesus is not a king who conquers with weapons but with his own wounds.

Then it goes on, and it gives us another image in verse 14, and it says this: “the armies of heaven were following Him and riding on white horses,” so all of the armies of the saints, all of the people who follow after Jesus, they are on white horses of victory too, but you notice how they are dressed. “They are dressed in fine linen, white and clean.” That is a really important detail. The armies of the Lord are dressed in fine linen, white and clean. Any time in scripture where it comes up that there are people, saints who are dressed in white clothes, what is that supposed to represent? It is supposed to represent that we have been forgiven of our sins, that we have been made clean, that we are no longer covered in our own sin, in our own sickness. We have been healed, and we are now white and cleansed and wearing white robes like Jesus Himself.

Now, the fascinating detail, and kids, could you help me out with this, is when you go to battle, what should you be wearing when you go to battle? What should you be wearing, Nolan? Armor. Yes. Anyone who has ever gone to battle knows you need to be wearing armor, right? You should probably have a shield, maybe a sword. Do the armies of the Lord have any of those things? No. They are wearing robes like pajamas to go into the fight. It makes no sense, and John is going out of his way to say that the armies of the Lord who are showing up for this battle do not need to be wearing armor or swords or something to battle their enemies. They are already on white horses. The battle has already been won. They are already in victory formation. The game is over, and then it goes on beyond that, and it says in verse 15, “Coming out of his mouth is a sharp sword with which to strike down the nations, and He will rule them with an iron scepter,” and that is actually a word for a shepherd’s staff, a staff of strength, “and He treads the wine press of the fury of the wrath of God.”

All right, now this is where the swords come into play. All right, I need someone to volunteer, maybe 10-12 years old. All right, J.J., come on up here, buddy. All right, J.J.’s hand shot up first. There were so many people that wanted to fight. All right, J.J., as you come up, have you ever held a sword before? All right, come on up onto the stage. He goes, “Oh, yeah.” Yeah, this is a kid who has played with swords. Which sword do you want, J.J.? Do you have a preference here? “Nah.” Okay, all right. That is a good choice. This is the one I wanted, so all right, so you have fought with some swords before, right? Okay. Do you feel like you could take me in a sword fight? “I’ve got to.” I’ve got to let you know that since I was younger than you, I have been playing with swords. I used to love a good sword fight. All right, so we are going to fight now in front of all these people. I want to see if you can hit me with your sword, okay? Are you ready? All right, but there is only one thing about it, okay? The rule I did not tell you is we can’t fight with our hands. We have to fight with our mouths and our swords, so I’m going to hold this sword in my mouth, and then you have to hold your sword in your mouth. We’re going to try to fight each other, and you have to try to hit me with your sword, okay? “I think I got him.” Okay, all right,

all right, all right, all right. Better attacker. I'm just going to come at you, all right? Are you ready? All right, here we go. All right, excellent job. Good job, man. Give it up for J.J., alright? Good job, J.J.

Now, what did you guys notice about that fight, other than it probably being the dumbest fight you have ever seen with a sword? It does not work. A sword in the mouth is like the least efficient way to fight with a sword, right? You need a sword in your hand so you can swing and chop and block and parry and all that kind of stuff, and now we do without a sword in hand, and he has resorted to, like tackling with a sword and hoping that punctures me as I like fall to the ground, right? Like there is no way to fight, so what is John talking about when he says that Jesus is showing up to the battle not with a sword in hand, but with a sword coming from his mouth? What he is trying to say, and this is so important that you hear this, he is not by any means lessening the power and authority of Jesus. What he is saying is that Jesus does not need the weapons the world uses, because He is a king like no other, and all He needs to defeat his enemies is the truth, the truth of the gospel, the truth of what He did on the cross. It seems to me like John is going out of his way again and again and again in this passage to try to undermine all of the narratives, all of the stories that we know about what it means for the knight in shining armor, the king, the prince to show up and to slay the dragon. He is taking all of those images we are familiar with of the king or the knight on the white horse, the king that has a crown, the person that charges in with a sword with an army behind him to save the day, and John is flipping so many of those images on its head.

This week I introduced Camden to the classic Shrek for the first time, and it was as awesome as you would imagine. Now here is the thing about Shrek. She loved it. It was a pretty fun movie to watch. Now what you need to know about my daughter is that she loves princess stories, Disney princesses, all of that. Those are like one of her favorite things in the world. The beauty of Shrek is that it takes all of those stories we are familiar with, and it pokes fun at them in a really endearing way, so the prince who shows up to save the day is an ogre, and then the princess who is supposed to be rescued, she has morning breath and knows how to do like a matrix kick moves against Robin Hood, and then the prince, the king, the one who you would expect to be the good person, turns out to be the villain in the end. The dragon that they are supposed to slay falls in love with the donkey. I mean, they are just subverting every story over and over and over again. That is something about what John is doing in this passage. He is taking all of those tropes, all of those ideas, all of that ideology that we hold to, and he is saying, what is an even better fairy tale than all of that is Jesus Christ, the King of Kings, and the Lord of Lords, who conquers his enemies not by slaying them, but through laying down his own life.

What John is going out of his way to say is that Jesus is a king, not who wins through victory through defeating his enemies with the sword, but He is the king who wins simply through his wounds and through his word, that all Jesus needs to defeat all of the monsters in our world, sin and death and evil, is not a giant sword or a battle axe. It is simply his own blood that He was willing to shed for his enemies, and that the truth of that, the word of that is enough to conquer all evil, sin, death, and suffering. The story that John tells is **not** that at the end of time Jesus turns into the monster that we have been running from our entire time. It is that Jesus shows up, and He is the one who slays the dragon, who conquers the monsters, and who sets us free, because He is the only one who is able to take all of the evil, all of the suffering, and all of the death, all of the oppression into Himself, and rather than retaliate in kind, absorb it into Himself and bring freedom and hope and truth, and save the day.

What we see in Jesus in this story is that He is the one who conquers not through some decisive battle that was fought on the plain of Armageddon, but that the battle was already fought and won on a hillside outside of Jerusalem on a cross, and that the blood that stains his robes is his own. The beauty of the cross is what looks like defeat, what looks like the decisive victory of sin and evil and death, they killed God, and they thought, “We did it. We finally won,” and it played right into God’s hands, and it was exactly the means that God used to conquer those very things that were seeking to conquer Him and take us away from Him. The vision that we showed that John has in Revelation 19, it is not Jesus as another playground bully. He is not another Caesar. He is not another warlord. He is not another monster. The vision is not meant to terrify us. It is meant to comfort us, because He is able to conquer the monsters that we were never able to slay ourselves, and He is showing up to the battle as if it is already won.

I want you to imagine for a moment a championship parade. Now we can’t imagine the Cowboys, because that is never going to happen in my lifetime, so let’s go with the Denver Broncos, because they have a pretty good team this year, and I think I might be becoming a Broncos fan. I do not know. We are trying to figure it out, so yeah, yeah, that is applause. Okay, good. Let’s say they win the Super Bowl this year, and then they do the championship parade, and we have all seen the championship parade. It is confetti, it is the blue and the orange. It is people popping champagne. It is everybody cheering, lining the streets, celebrating the parade. Now, what would happen if after the Broncos, let’s say they win the AFC championship, but before they get to the Super Bowl, the weekend in between, they throw the parade a week before the Super Bowl? That is how confident they are that they are going to beat the team that they are meeting in the Super Bowl. Now we would look at that and say like man, that is arrogant, like you are just like ticking off the other team. You are giving them the bulletin board material. Like, you better be careful, but that is the image that we have of Jesus in Revelation 19. He does not care about the bulletin board material, because He knows, He is so confident that the victory has already been won.

What that should tell us, what that should give us as followers of Jesus is so much confidence in our Lord and our savior that when it comes to the things of this world, like kids, when you have a playground bully at school, or when you are scared of monsters in the dark, you can trust Jesus, who is faithful and true, whose victory has already been secured. Teenagers, when you feel like you have to earn your place in this world, or you have to muster up an ability to make people like you through humor or accomplishment or anything like that, you do not have to be afraid of what people think of you, because you have the Lord of history on your side. Adults, we do not have to give our allegiance to the things of this world. We do not have to fear tomorrow, because we believe in a Jesus who is the Lord of Lords and the King of Kings. That is what John says to close out this passage. He says that Jesus, written on his thigh and on his robe is written, “King of Kings and Lord of Lords.”

This is an interesting detail. Do you know in the ancient world who had tattoos on their thighs? It was slaves and athletes. It was a way that they marked slaves for ownership. The image could not be clearer. What Jesus is saying in this moment is that He was the lowest of the low. He was as if a slave, a servant, and now written on his thigh permanently, it will never fade away, is that He is the King of Kings and Lord of Lords, so what do we have to fear?

As we close our time together today, I want to encourage you to close your eyes one more time, and as we close our eyes, and I want you to bring back that image of Jesus that you had as we started our

time together today, and I want you to imagine Jesus in light of everything we have talked about, and I want you to think of a place in your life, somewhere in your life where you have been struggling. Maybe it is a sin that you feel like you cannot conquer. Maybe it is a place where you have been enduring suffering, and you are not sure what the outcome will be. Maybe it is a place in your life where you feel uncertainty, and you are not sure what the future holds. Maybe it is a fear about a loved one or about a child who has walked away from the faith or something about them that you are afraid of in their future. Whatever that place is, that place of fear, uncertainty, and unknown, I want you to picture the Jesus that we talked about today, the one who we are told is faithful and true and sovereign and good. What would it look like to trust Him in those places of fear and uncertainty? What might the King of Kings and Lord of Lords have available to you in those spaces?

Heavenly Father, as we close our time together today, as we come before you to worship you and to exalt you and to lift you high, God, I pray that by the power of your word, what we have talked about together today would not be something that would lessen our understanding of who Jesus is, but it would deepen our understanding of who you are. God, I pray for the areas in life where we feel like we are uncertain, where we feel fear, where we feel like we are not sure what the outcome might be. I pray that this vision John has given us of the King of Kings, the Lord of Lords, who will one day return to set all things right, to put an end to evil and suffering and death and sin that plagues our world and our lives, that God, we could trust that Jesus, that we could believe that the victory is already ours, not to mean that we will not experience those things in this world, but that one day we will experience new life with Him, where all of those things will be done away with forever, because He is faithful to his word. God, may we respond now at a place of gratitude, of depth, of passion and affection for you and for the story that you have written, the greatest story ever told, the only fairy tale worth believing, and it is in the name of Jesus that we pray these things, amen.

Can you please stand to worship with us? Jesus is the King of Kings and the Lord of Lords, amen. As we head from here, I just pray you go and you live in that truth that He is the one who reigns and who is coming back to conquer all of the monsters of sin and evil and death and make things right, and in between, we live to serve and to follow Him. Let me pray a blessing over you as we leave today.

Heavenly Father, God, may we the people of Waterstone live out the truth that we have heard today. May we proclaim to the world that we have nothing to fear, because our God reigns in Jesus Christ. The lamb who was slain is the King of Kings and the Lord of Lords, amen. You may go in peace.

40:40 minutes