

Revelation 17: 14

Preparatory; Lord's Day 13b; Revelation 19:16

THE LAMB IS LORD OF LORDS

I. The battle.

- A. John's vision portrays the seductive nature of Antichrist: the great harlot, Babylon.
 - 1. Babylon is the name given to Antichrist from the viewpoint of its attractiveness to human flesh.
 - 2. It is the center of antichristian seduction at any time in history.
- B. The "Lamb shall overcome them," i.e., to conquer, to carry off the victory.
 - 1. Note that the one who speaks here is one of the seven angels with the vials.
 - 2. Antichrist may seem to be victorious, but his utter ruin is imminent (11:11; 16:14; 19:11).

II. The Lamb reveals Himself as King of kings and Lord of lords (cf. Deut. 10:17 and 19:16).

- A. He is the only Lord, King, and God (not in a class of lords, kings or gods).
- B. First, Jesus is Lord by virtue of creation (Colossians 1; John 1:2,3).
- C. Second, Jesus is Lord (especially) by virtue of redemption (I Cor. 3:23; 6:19b,20; Phil. 2:9-11)

III. The rich implications of Jesus' Lordship.

- A. He is my Lord, so I am He is responsible for me and for all that I am.
 - 1. We are the "called" by irresistible grace (I Peter 2:9; Rom. 8:30).
 - 2. We are those "chosen" unto salvation and victory; eternal election identified them (Eph. 1:4).
- B. His Lordship gives great comfort.
- C. They are "faithful" or loyal to the Lamb, which evidences that they are indeed God's children (1:5; 2:10).
 - 1. This means that He rules over us by grace and the constraining power of His love.
 - 2. We surrender ourselves to Him, trust in no other lordship, and realize we need not fear any other.
 - 3. It brings a great obligation: to show true thankfulness in all our life.