

Revelation 19 — Allelujah! The Lord Reigns! With the Double-Edged Sword of His Word!

To Call to Repentance for the Believers (Rev. 2.16) and
To Strike Down the Nations for the Unbelievers (Rev. 19.15)

Revelation 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

Revelation 19:2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Revelation 19:3 And again they said, Alleluia. And her smoke rose up for ever and ever.

Revelation 19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

Revelation 19:5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

Revelation 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Revelation 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Revelation 19:9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revelation 19:11 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.

Revelation 19:12 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.

Revelation 19:13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

Revelation 19:14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

Revelation 19:15 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.

Revelation 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Revelation 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Revelation 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

Revelation 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Revelation 19:20 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.

Revelation 19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

We have finished our comprehensive study of the Great Tribulation which is covered from Revelation Chapter 4 through Revelation Chapter 18. In Revelation 17 and 18 John was shown the Harlot, Babylon the Great—both her background and ultimate destruction. Now we find ourselves at the final four chapters of the Book of Revelation.¹

Chapter 19 begins a series of chronological events that carries us through the rest of the book of Revelation. ...We'll see it as it unfolds. Revelation 19:1 begins with **After these things**, then describes the praise that breaks out in heaven just before the second coming. Revelation 19:11: **And I saw**, announces the second coming. Revelation 19:17: **Then I saw**, announces the battle of Armageddon. Revelation 20:1: **Then I saw** the binding of Satan for a thousand years. Revelation 20:4: **Then I saw** the thousand-year reign of Jesus Christ. Revelation 20:11: **Then I saw** the great white throne. Revelation 21:1: **Then I saw** the new heavens and the new earth.²

This is [an overview of the] rest of the book:

A series of events that have been called **the seven last things** is recorded in **Revelation 19-22**.

Summary of the Seven Last Things³

1. Second coming of Christ
2. Defeat of Antichrist
3. Binding of Satan
4. Millennial Kingdom of Christ
5. Release of Satan and man's final rebellion
6. Last judgment and the end of the world
7. New heaven and the new earth

The first ten verses of chapter 19 introduce us to these last things – in fact, in **Revelation 19:1-10**, at the end of the seven-year Tribulation just before Christ returns in the Second Coming, **all heaven will suddenly erupt in deafening, unrestrained praise of Almighty God**.

Chapter 19 speaks of the second coming as well as the defeat of Antichrist at Armageddon. **Chapter 20** is the binding of Satan, the millennial kingdom (where our Lord reigns on this earth for a thousand years), [after which] when Satan is temporarily loosed for man's final rebellion, and Satan's final defeat, and Chapter 20 finishes with the great white throne judgment, that is the judgment of all unbelievers of all time.

Chapters 21 and 22 introduce us to the new heavens and the new earth.⁴

In this chapter, Chapter 19, John sees the exultation in heaven at the destruction of the Harlot on the earth below. Then he sees the marriage of the Lamb which is followed by the return of Jesus Christ to earth at His victorious Second Coming. Revelation 19 can be considered the **apex** of the book of Revelation because it describes **the most important event remaining in history**.⁵ The kingdom of the Beast has wasted the earth.

Isaiah 14:15-17 *Yet thou shalt be brought down to hell, to the sides of the pit. ¹⁶ They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; ¹⁷ That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?*

Great darkness prevails. Those who follow God have been more intensely exterminated than at any time in history past. The saints that remain on earth lack the mark of the Beast needed for commercial activity and place their lives in danger by refusing to worship the Beast.

Revelation 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Revelation 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

They are either in hiding, living off the black market, or they are in the special place of protection provided by God.⁶ All *appears* to be lost.

Then, at the darkest hour—which is always just before the dawn—heaven is opened and the long-awaited Saviour is seen riding forth with the armies of heaven in glorious array! Millennia of expectant waiting *finally* comes to fruition in the arrival of the “KING OF KINGS AND LORD OF LORDS” to slaughter the rebellious at the Battle of Armageddon and to institute the glorious age of righteous rule that is the Millennial Kingdom. Although sin and death remain for another one thousand years in the Millennium, the coming of the Righteous King to earth starts history on an upward path. We will cover this in Revelation Chapter 20 with all that Scripture has to say about it, but so you don’t stay up at night wondering, see Endnote ⁷ for a cliff note version of what’s to come!

Let’s not miss the striking change that is seen here in contrast to the preceding chapters. We are taken **from somber weeping and lamenting to joyful worship and praise**, from **darkness and doom** to **light and deliverance**, from **a series of woes** to **a series of jubilant announcements**. Chapter 19 is easily divided into four sections:

- (1) The Allelujah/Hallelujah Choruses (Rev 19:1-6)
- (2) The announcement of the Marriage Supper of the Lamb (19:7-10)
- (3) The Announcement of the Advent of Christ (Rev 19:11-16)
- (4) The Announcement of Armageddon (Rev 19:17-21)⁸

Not only is the Second Coming of Christ perhaps the most dramatic event in Scripture, it ends the **continual downward trend of history**. The age of the Millennium on earth demonstrates what all of earth’s history *should have been*—with truly righteous rule by a righteous Man. Even this, in all its fullness, is to be surpassed in the final state when both sin and death are vanquished and the new heavens and new earth become the final abode for the righteous of all ages with full communion with God (which we will gloriously end our study of the Book of Revelation with when we cover it in Revelation 21 and 22).

This is the sweep of history before us and explains why this chapter is the **Alleluia chorus**—the word **alleluia** appearing **four times in this chapter (vv. 1, 3, 4, 6) and nowhere else in**

the New Testament.⁹ The Hebrew word, *hallelujah* simply means *praise Yah* is a shortened form of God's personal name. Together it means *praise Yahweh*. It's a call to praise the one true God. These four hallelujahs express or introduce us to **four great reasons for heaven's praise** at that future moment in human history, and why we should *praise God now*.

We will review the reasons for ***all heaven break[ing] loose in praise just before the return of Christ*** as we go through the verses where each of these *(h)allelujahs* appear.

I. A great voice of many people in heaven cry out ***Alleluia, salvation, glory, honor and power unto the Lord our God!***, testifying that ***true and righteous are his judgments, because He judged the great whore who corrupted the earth with her fornication; He has avenged the blood of His servants at her hand!*** ***Allelujah!*** Because the judgment is ***done: the smoke of Babylon rises for ever and ever.*** The 23 elders and 4 beasts fall and worship God on the throne, saying, ***Amen, Alleluia,*** and a voice came out of the throne saying ***Praise our God all ye His servants and that fear him, both small and great,*** and the voice of a great multitude, as the voice of mighty *thunderings*, said ***Alleluia for the Lord God omnipotent reigneth!***

Revelation 19:1 And after these things I heard a great voice of much people in heaven, saying, **Alleluia**; Salvation, and glory, and honour, and power, unto the Lord our God:*

Revelation 19:2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.**

Revelation 19:3 And again they said, **Alleluia**. And her smoke rose up for ever and ever. ***

Revelation 19:4 And the four and twenty elders and the four beasts**** fell down and worshipped God that sat on the throne, saying, Amen; **Alleluia**. †

Revelation 19:5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. ††

Revelation 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, **Alleluia**: for the Lord God omnipotent reigneth. †††

* He begins in verse 1 by telling us the source of this praise. *After these things I heard something like a loud voice of a great multitude in heaven*. The opening verses of Chapter 19 tell us that at the end of the tribulation, just before Christ returns, **all heaven will suddenly erupt in deafening, unrestrained praise of Almighty God**. Verse 1 tells us this will happen, "*after these things*." *These things* refer back to the detailed destruction of Babylon in Chapter 18. Babylon will be the world's last great empire and its greatest empire, ruled over by the ruthless dictator the Bible refers to as antichrist. It will be, as well, a vast religious, political and commercial system that will stand opposed to God. In Chapter 18, God announced the coming destruction of Babylon, and the entire world mourns, but heaven rejoices.

A similar phrase to this occurs throughout the book of Revelation, describing the powerful voice of an angel. Since the redeemed join in later in this song (v. 4), it's likely that this **does**

mean an angel. But it's not just one angel. Notice verse 3 says, *[And] a second time **they said**: this is rather **the angels of heaven**.*

Scripture doesn't tell us exactly how many angels there are, but we do know that, just a few chapters before, 200 million demons invade the earth. Scripture tells us a third of the demons fell. So just doing the math, we know that there are at least 400 million holy angels. Hundreds of millions of angels will join their mighty voice in this one magnificent, awe-inspiring song. And John says what he heard was **something like a loud voice of a great multitude**. It's like one voice, *hundreds of millions of angels with mighty voices. Can you imagine what that will be like? That's the source of the praise.*

The word "**Hallelujah!**" is a Hebrew word that was transliterated into Greek and then transliterated from Greek into English in our Bibles. This is the only place in the New Testament where this familiar Old Testament word occurs: Four times, in this one chapter, in heaven, at the end. The word consists of two Hebrew words: the verb **hallel**, which means *to praise*, and **Yah**, which is a shortened form of God's personal name, *Yahweh*. Literally, it means *praise Yahweh*. This tells us that the Old Testament name of God is His personal name forever; it will be a name that we use in heaven. The Hebrew word *hallelujah* occurs 24 times in Psalms, either at the beginning or at the end of the psalm, or both. If you want to see it at both, Psalms 146-150 all begin and end with this expression.

Now, as the angels begin this song, they first emphasize that God's perfections guarantee divine justice. **Salvation and glory and power belong to our God**. Literally, **salvation and glory and power** are perfections are **of God**. They **belong to Him by nature and right**. He should be praised for His salvation. He is a Savior by nature, and He will rescue His people once and for all. He should be praised for His glory, the greatness, the heaviness, the weightiness of His moral character. He should be praised for His power. God has unlimited power to do whatever He chooses to do. His power is only limited by two things, His will and His character. God, by His expressed **will** uses His **glorious power** to save His people for eternity. His perfections guarantee that justice will be done for His people and for His enemies, because **He is a God marked by moral perfection and by power**, and because He's a **Savior**, He will do what is **just**. And here, God brings justice on those who persecuted and martyred them, in other words, on antichrist and on antichrist's empire.

His salvation should awaken our gratitude, His glory should awaken our reverence, and His power should awaken our trust.¹⁰

One of the greatest comforts in this life, a world that is filled with injustice, is knowing that someday God will set everything right. He's a God of justice. Maybe you have been horribly sinned against at a personal level, maybe because of an incident or a series of incidents in your life; your life has been forever changed. And the perpetrator behind that sin is unrepentant or appears even to have gotten away with it. Don't believe that for a moment.

****God wants you to know that He is a God of justice, and justice is coming.** We should celebrate that.

Not a single sin will [be passed over; every sin shall] be **dealt with**. Think about this for a moment. Because God is a God of perfect justice, not a single sin that has ever been

committed by one person on this planet will ever go unpunished. There's only two ways that that justice will be meted out.

1. If you refuse to repent and believe in Jesus Christ, you will face justice yourself, and you will endure the justice that your sins have earned before God for all eternity in a place that Revelation calls *the lake of fire*.
2. The only other option is you will repent and believe in Jesus Christ. On the cross, Jesus took the justice *your sins deserved*, and therefore since the *wages of sin is death*, and since *Jesus paid the penalty for your sins*, God has forgiven you.

Every sin will be punished one way or the other. For those who have not trusted in Jesus Christ, it is not going to go well with them at the judgment. Because God is a God of perfect justice. He has a perfect record; we'll see it in Revelation 20. Heaven will celebrate when divine justice is finally done.

First Allelujah. #1 Reason for *all heaven break[ing] loose in praise just before the return of Christ: Divine justice is finally done.* (vv. 1-2)

Second Allelujah. #2 Reason for *all heaven break[ing] loose in praise just before the return of Christ: Human rebellion is finally over.* (v. 3)

And again, means that this is the same angel chorus from verse 1: these hundreds of millions of angels are continuing to sing, and now they articulate the second reason for praise. **"...they said, 'Hallelujah!'"** Praise Yahweh! Why? **"And her smoke rises up forever and ever."** Together they call for Yahweh to be praised because the smoke from the destruction of Babylon, antichrist's capital city and his empire, rises up forever and ever. Back in 18:8, when God announces the destruction of Babylon, he says this: **"She will be burned up with fire; for the Lord God who judges her is strong."** The phrase **"forever and ever"** emphasizes the **eternal nature of God's judgment. The perpetual rising of smoke serves as a reminder of God's ultimate victory over evil and the establishment of His eternal kingdom.**¹¹

In Genesis 11 we saw that the ancient city of Babylon symbolized rebellion against God. ...At the end of human history Babylon, the capital city of antichrist's empire, will also be the center of and will perfectly symbolize **human rebellion against God**. Heaven will celebrate when it has been permanently, finally, totally destroyed. Why? ***Because it's a reminder that human rebellion is done. It's over.***

We tend to want God to judge, but we want Him to judge the worst sinners. When we think about this, we tend to think, "Okay, yes, *I want God to judge ...child abusers and murderers and terrorists*," and rightly so. But sometimes we struggle when we think about God punishing the good people we know who choose sin. **When we think like that, we've really misunderstood the nature of sin. Every sinful thought, word, and action is filled with evil.** Just think about the first sin. Think about the mess this world is in that stemmed from one sin: Eating a piece of fruit that God had forbidden. You say, *"How bad could that be?"* Think ...about the sins included in the sin of eating that piece of fruit. This is not an all-inclusive list, just a representative one.

There was pride. There was lust. There was ingratitude. There was selfishness. There was a failure to love God, a failure to love others. There was a flagrant disregard for God's goodness and grace. There was a violation of God's holiness. And there was terrible, horrible unbelief in what God had said.

No wonder the world was plunged into sin and death. But hear and know this: *every sin you and I commit is filled with just that much evil*. Ultimately even the smallest sin is an *egregious act of rebellion against the King of the universe*. **That's why when God finally ends mankind's rebellion, heaven will celebrate.**

One of the students in a college in Western Africa asked, "So when Christ returns with a shout, what will He shout?" And the bible teacher said, "He'll shout, 'Enough!' Enough starvation, enough suffering, enough terror, enough death, enough indignity, enough hopelessness, enough sickness, enough disease!" Macleod goes on and adds, "Enough corruption, enough dishonesty, enough perversion, enough violence, enough adultery, enough disobedience to parents, enough abuse of children, enough cheating, enough blasphemy! And enough irreverence toward God! Enough!" One day, human rebellion will finally be over, and all heaven will break out in its own hallelujah chorus.¹²

**** Notice, he says, "And the twenty-four elders and the four living creatures." We've looked at these before: there are two views about the identity of the twenty-four elders. Some say it's an order of angelic beings, maybe the cherubim or the seraphim, or perhaps an unknown order of angels. The other view says no, these twenty-four elders represent a group of humans (either Israel, the New Testament church, or both). Who are they? Here is the first time we meet them.

Revelation 4.4 *And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.*

In this text we get some important clues as to who these twenty-four elders are. *Thrones* implies that whoever these elders are, they're engaged in ruling and reigning. And Scripture nowhere describes angels as reigning. In fact, Hebrews 1:14 says they are servants, ministers of the redeemed. On the other hand, saints are often described as ruling with Christ.

Revelation 2.26-27 to the church in Thyatira, Christ says, To **[he] who overcomes**, that is, to the true believer, **and he who keeps My deeds until the end**. Again, the characteristic of a true believer. **To him** — to the true believer — **I will give authority over the nations; and he [shall] rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My father**. Believers will rule with Christ.

Revelation 5.10 **You have made them to be a kingdom and priests to our God; and they — believers — will reign upon the earth**. These clues point toward these being believers.

Revelation 4:4 goes on to say they're **clothed in white garments**. Although that can be true of angels, and in some other texts they're referred to that way, in Revelation this description is most often used of the saints. We'll see it soon here in chapter 19. One final clue, and this one seems conclusive: Verse 4 goes on to say, **Golden crowns are on their heads**. Scripture never describes angels with crowns, but it often describes believers as having crowns. **Revelation 2:10** **Be faithful until death, and I will give you the crown which is life**. When you put all the evidence together, it is convincing that the twenty-four elders are not angelic beings, but rather represent believers. Many think that they're only New Testament

believers, and that's certainly possible. People we love and respect would come to that position.

But why are there twenty-four elders? I think it's because they represent all believers, Old Testament and New Testament. Think about the math... Twelve elders represent the leaders of the twelve tribes of Israel, which in turn represent all true believers in Israel. And even though they're not part of the rapture of the church, according to Daniel chapter 12 — their resurrection comes later — their redeemed spirits are already in heaven. The other twelve elders represent the twelve apostles, which in turn represent the New Testament church. It's interesting that the new Jerusalem, the capital city of the new earth, according to Revelation 21, will have twelve gates with the twelve names of the tribes of Israel and twelve foundation stones with the names of the twelve apostles. In other words, there are twelve and twelve, making twenty-four, meaning there is a united people of God. The twenty-four elders represent the redeemed of the Old Testament and the New Testament. In addition, in **Revelation 19:4** John adds, ***The four living creatures***, literally the four living ones. These four *living creatures* are likely a distinct class of angelic beings not mentioned in other places in Scripture. They are the exalted guardians of the throne of God.¹³

✠ **Third Allelujah. #3 Reason for *all heaven break[ing] loose in praise just before the return of Christ: Christ's kingdom has finally come.* (v. 4-6)**

We see this in verses 4-6: **Christ's kingdom has finally come.** We looked at the *source* of praise above about *the twenty-four elders and the four living creatures* who joined the *angelic chorus*.

Both of these groups, all of the redeemed, Old and New Testament, and these exalted guardians of God's throne, **they join in the praise.** Verse 4 says both groups ***fell down and worshiped God who sits on the throne.*** This is a physical response of worship and reverence and adoration before God on His throne. In saying, ***Amen. Hallelujah!*** they were probably quoting **Psalm 106:48**, which is the only other place in the Bible where these two words come together.

Psalm 106.47-48 ⁴⁷Deliver us, O Lord our God, and gather us from among the nations, that we may give thanks to Your holy name *and* glory in praising You.

⁴⁸Blessed (affectionately and gratefully praised) be the Lord, the God of Israel, from everlasting to everlasting! **And let all the people say, *Amen! Praise the Lord! (Hallelujah!)***

Amen is another Hebrew word transliterated into Greek and then transliterated into English. When you say the word **amen**, you're saying a Hebrew word. It is a word that expresses full agreement with what has been said or prayed. It means *let it come to pass, may it be so*. These two groups as well as these amazing living creatures around the throne of God, they **are in full agreement with what the angels have said before them.**

This third hallelujah doesn't bring a new idea, but rather just echoes and affirms the previous one. Praise Yahweh! *Hallelujah!*

✠✠ Separate from the voices of the angels we've already seen, separate from the redeemed and the four living creatures, there comes now another voice from the throne. The Greek word from here doesn't mean out of in the sense that it has to be the one sitting on the

throne. It can simply mean *from the direction of the throne*. [The voice coming from the direction of the throne] is not the voice of God Himself, as indicated by what is said: *Praise our God*. It is probably the voice of an angel of high rank, such as one of the living creatures....¹⁴

[T]he verses we just read are really heaven's response to the angel's call for praise over Babylon's destruction back in **Revelation 18:20**, when the angel says, ***Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her.*** When God announces the destruction of the world's greatest and last empire, earth will mourn. But earth's lamentation will be followed by heaven's celebration.¹⁵

This angelic being addresses and calls for praise from, now, an even wider circle: *All you his bond-servants, you who fear Him, the small and the great*. This voice calls on all who were servants of God, all who fear Him: so redeemed humans, angelic beings, small and great, regardless of their social standing. **This is a call for the universal praise of God.** Every holy angel and every redeemed saint will join in one great choir of praise. What will that actually sound like? John uses three similes to capture what it will be like.

✠✠✠ It will sound ***something like the voice of a great multitude.*** Like the greatest [most exuberant] crowd ever assembled. Most of us, the largest crowd we've ever been a part of is 100,000 in a football stadium or a soccer stadium. And when 100,000 people rise up with one voice, it is deafening and overwhelming. *Can you imagine what hundreds of millions will sound like?*

And like the sound of many waters. It'll be like the deafening roar of Niagara.

It will be *like the sound of mighty peals of thunder*. In north Texas, they understand that it will sound like the same simultaneous peals of thunder in a massive supercell thunderstorm, all at one time exploding from multiple locations.

Together, every angel and saint in heaven will call with one mighty thunderous voice for the universe to praise Yahweh. The voices are of all those in heaven including: (1) the voices of the Church, having been raptured..., (2) the voices of the Tribulation saints, many of whom were martyred (Revelation 6:9; 7:14; 12:11; 13:7; 15; 15:2; 16:6; 20:4), and (3) the voices of various ranks of angels. They sing in unison as one mighty, thunderous voice (Revelation 19:6).¹⁶ And it's because of the third reason for ***all heaven break[ing] loose in praise just before the return of Christ: Christ's kingdom has finally come.*** (v. 4-6)

The verb tense in the Greek there could be translated like this; the Lord our God, the Almighty, ***has begun to reign.***

This is referring to the inauguration of God's reign in and through His Son, the Messiah; the introduction of the kingdom of our Lord.

The word “**(h)allelujah**” comes from two Hebrew words. The first is **allelu**, an intensive verb in the imperative meaning “**give praise.**” The second is the Hebrew name of God in the shortened form, **Yah**. It means “**praise Yahweh,**” or “**praise the Lord.**”

This *transliteration* (the act of transliterating, or of expressing words of a language by means of the characters of another alphabet) occurs here in the New Testament [vv. 1, 3, 4, 6 where *(h)allelujah* is used]. It is a frequent title for certain of the psalms.¹⁷

Psalms 111:1 (AMP) PRAISE THE Lord! (Hallelujah!) I will praise *and* give thanks to the Lord with my whole heart in the council of the upright and in the congregation.

Psalms 112:1 (AMP) PRAISE THE Lord! (Hallelujah!) Blessed (happy, fortunate, to be envied) is the man who fears (reveres and worships) the Lord, who delights greatly in His commandments.

Psalms 113:1 (AMP) PRAISE THE Lord! (Hallelujah!) Praise, O servants of the Lord, praise the name of the Lord!. This phenomenon clearly illustrates the connection of the early church's liturgical worship with the synagogue and temple worship of the first century. These praise psalms formed an important part of Jewish festival celebrations.

Fourth Alleluiah. #4 (introduced in v. 6 and explained in vv. 7-10) **Reason for all heaven break[ing] loose in praise just before the return of Christ: Christ's kingdom has finally come.**

The fourth reason is introduced in v. 6. It has two parts:

Christ's kingdom has finally come:

First part: **Alleluia**: for [because] the Lord God omnipotent reigneth. (v 6)

Second part: The Lamb's marriage has finally come. (v 7)

The tense of the Greek verb **reigns** accurately translates like this: The Lord our God, the Almighty, has **begun to reign**. [It] doesn't mean He wasn't reigning over the universe before. It means this is a new expression of His reign when He will give His Son a kingdom in which He will rule and reign over this world for a thousand years. His reign is now taking a new and different form. This is referring to the inauguration of God's reign specifically in and through His Son, the Messiah. Beginning in verse 11 of this chapter, Christ returns in the second coming, and He defeats the armies of Antichrist at Armageddon. In chapter 20 (verses 4-6), Jesus will establish His millennial kingdom, and **He will reign on this earth, renewed and restored for a thousand years**. That's what this is celebrating. We also looked at this back in Revelation 11.15.¹⁸

Those believers sitting in those small churches in Asia Minor **were shocked** when they heard this read for the first time in their churches. The emperor Domitian was ruling Rome at the time that John wrote this letter, and Domitian had claimed for himself the title "*our Lord and God*." John says, **Not so fast**. God is referred to as **the Almighty** nine times in Revelation, but only once in the rest of the New Testament. This expression comes from the Old Testament.¹⁹ The focus in this word is not on the fact that God has unlimited power, though He does. The focus of this word, **almighty**, is on His power to rule and to control. **Nothing happens outside of His powerful control**. He is **sovereign**. That's what **almighty** means. **He just showed that power, that sovereign power, in destroying history's greatest dictator and history's greatest empire**. For seven years, antichrist and his capital city and his empire will appear absolutely invincible. At God's decision, now there's nothing left but smoke. This call of praise is grounded in the reality that **because our God is almighty Christ's kingdom has come**.

We pray *Your kingdom come*. And when it does, all heaven will break loose in *hallelujahs*. This passage calls us to join heaven's celebration. This describes what you and I will do: this

is **us** in the future in the Lord's presence. But this is also a call to join heaven's celebration **today** and to lift your voice in **hallelujah! Praise Yahweh!** Because one day divine justice will finally be done; human rebellion will finally be over. **One day Christ's kingdom will finally come.**²⁰

Application Questions:

1. Do I live in the realization that all ***salvation and glory and power belong to our God?*** What does it change for me to remember that Jesus is a Savior by nature, and He will rescue His people once and for all?
2. Do I praise Him ***for His glory, the greatness, the heaviness, the weightiness of His moral character: Do I praise Him for His power?***
3. God has unlimited power to save His people for eternity. How does my life reflect this realization?
4. How does the salvation of God *awaken my gratitude?*
5. How does the glory of God *awaken my reverence?*
6. How does the power of God *awaken my trust?*
7. How does my life reflect the knowledge that God has unlimited power, that ***nothing happens outside of His powerful control?***

II. Be glad, rejoice and give honor to Him: the marriage of the Lamb is come, His wife made herself ready, and to her was granted she be arrayed in fine linen clean and white, which is the righteousness of the saints! Blessed are they which are called to the marriage supper of the Lamb! These are the true sayings of God! Worship God! For the testimony of Jesus is the spirit of PROPHECY!

Revelation 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come,* and his wife hath made herself ready.

Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.**

Revelation 19:9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb.*** And he saith unto me, These are the true sayings of God.

Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. †

* The fourth reason was introduced in v. 6: ***Alleluia: for [because] the Lord God omnipotent reigneth.*** Here we see the second part: ***The Lamb's marriage has finally come.***

I love how the Amplified Bible (which *amplifies* or *extends* the meaning of the original Greek word) puts this verse: *⁷Let us rejoice and shout for joy [exulting and triumphant]! Let us celebrate and ascribe to Him glory and honor, for the marriage of the Lamb [at last] has come, and His bride has prepared herself.* This is a call for irrepressible, overwhelming joy.

*The wedding of the Lamb represents the consummation of God's purpose in history, ...signifying His desire to be in relationship with human beings.*²¹

Right before heaven opens, and a white horse appears with Jesus riding in righteousness to judge and make war in the **much anticipated conflict** of Revelation 19.11-21, John hears about the Bride of the Lamb for the first time: the kingdom of the city of God. This brief introduction speaks volumes. Everything said about her sets her apart from Babylon, the *Harlot of the Beast*. The placement of the Bride's introduction right after the Harlot's judgment is fitting, because of how the two cities are related. The fall of the one city must take place before the other city will be revealed in all her glory. The Bride will come after Babylon fades into darkness. Babylon will become a city of the past. The Bride of the Lamb will be the one and only city of the future. It is interesting to notice that this first introduction of the Lamb's Bride does not tell us who she is. We do not find out that she is the New Jerusalem until Revelation 21.2.

Revelation 21.2 *And I saw the holy city, the new Jerusalem, descending out of heaven from God, all arrayed like a bride beautified and adorned for her husband;...*

We have noticed this pattern elsewhere in the book of Revelation. It encourages the reader to read Revelation several times with a careful eye on how the book aids in its own interpretation.

The marriage of the Lamb has come. This image of God being married to His people is not new in the New Testament. In the Old Testament, Israel is often pictured as the wife of Yahweh. For example,

Isaiah 54:5, *Your husband is your Maker, whose name is Yahweh of the hosts.*

In the New Testament, the apostles use that same metaphor of marriage to describe the church's relationship to Christ. Here's where you have to be careful because there is **so much confusion on this issue**. **Scripture uses several images to picture the church's relationship to Christ:** the church is called a building, a sheepfold, a family, Christ's body, and Christ's bride. Be very careful to not just choose one of those images or *word pictures* and make that the primary way you think about Christ's relationship to the church. It is only **all together** that they capture the full reality of Christ's relationship to the church.

A second warning: be very careful to remember these are **metaphors**. The church is not Christ's literal body [as our body is], and the church is not Christ's literal bride in all the ways that a human bride is the bride of her husband. **The key to understanding these word pictures** is to consider how the church corresponds to or shares the same characteristics with them. What is it that is similar between the church and a body; what is it that is similar between the church and a bride? When metaphors occur, you're looking for the point of similarity between the topic and the image; in this case, the subject is the church, the image is a bride. What are the points of *similarity* between the two? What does this metaphor of our *marrying Christ* actually mean? Here are the main ones:

In terms of our relationship to Christ...:

1. As a human wife is called to love and submit to her husband, we as believers are called to love Jesus Christ. (**Ephesians 6:24²²**) When you say "forsaking all others," you pledge loyalty and commitment to your partner above anyone else. This phrase signifies the importance of prioritizing your spouse in all aspects of life. The vow is a promise to remain faithful... It symbolizes that your relationship is unique and sacred. ...It's a reminder that your love and dedication should be directed solely at each other, helping build a strong foundation for your future together.²³
2. We are also called to submit to Him. (**Ephesians 5:24²⁴**)

But most of the representations in this metaphor comes on the other side, and that's **Christ's relationship to us:**

1) Christ's love and delight for us is like that of a bridegroom for his bride. Christ's love and delight for us is like that of a bridegroom for his bride. – three times in Ephesians 5, we learn that Christ loves the church, and He demonstrates that love in the price that He paid to redeem us. (**Ephesians 5:25²⁵**) I love the picture in **Isaiah 62:5** *As the bridegroom rejoices over the bride, so your God will rejoice over you.* Isn't that a beautiful picture?

The idea of the marriage of the Lamb to the New Jerusalem is an important one. It tells us something about the Lamb and relates to the fulfillment of the Old Testament. In the Old Testament God is the bridegroom and God's people (Israel) or God's city (Jerusalem or Zion) is His bride.²⁶

Hosea 2:14-20 (AMP) *Therefore, behold, I will allure her [Israel] and bring her into the wilderness, and I will speak tenderly and to her heart. ¹⁵ There I will give her her vineyards and make the Valley of Achor [troubling] to be for her a door of hope and expectation. And she shall sing there and respond as in the days of her youth and as at the time when she came up out of the land of Egypt. ¹⁶ And it shall be in that day, says the Lord, that **you will call Me Ishi [my Husband]**, and you shall no more call Me Baali [my Baal]. ¹⁷ For I will take away the names of Baalim [the Baals] out of her mouth, and they shall no more be mentioned or seriously remembered by their name. ¹⁸ And in that day will I make a covenant for Israel with the living creatures of the open country and with the birds of the heavens and with the creeping things of the ground. And I will break the bow and the sword and [abolish battle equipment and] conflict out of the land and will make you lie down safely. ¹⁹ **And I will betroth you to Me forever; yes, I will betroth you to Me** in righteousness and justice, in steadfast love, and in mercy. ²⁰ **I will even betroth you to Me** in stability and in faithfulness, and you shall know (recognize, be acquainted with, appreciate, give heed to, and cherish) the Lord.*

Isaiah 54:5-6 (AMP) *For your Maker is your Husband—the Lord of hosts is His name—and the Holy One of Israel is your Redeemer; the God of the whole earth He is called. ⁶ For the Lord has called you like a woman forsaken, grieved in spirit, and heartsore—even a wife [wooed and won] in youth, when she is [later] refused and scorned, says your God.*

Jeremiah 2:2 (AMP) *Go and cry **in the ears of Jerusalem**, saying, Thus says the Lord: I [earnestly] remember the kindness and devotion of your youth, your love after your **betrothal** [in Egypt] and **marriage** [at Sinai] when you followed Me in the wilderness, in a land not sown.*

Jeremiah 31:31-32 (AMP) *Behold, the days are coming, says the Lord, when I will make **a new covenant with the house of Israel and with the house of Judah**, ³² Not according to the covenant which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, **although I was their Husband, says the Lord.***

Isaiah 49:18 (AMP) *Lift up your eyes round about and see [the returning exiles, ready to rebuild **Jerusalem**]; all these gather together and come to you. As I live, says the Lord, **you [Zion] shall surely clothe yourself with them all as with an ornament and bind them on you as a bride does.***

Isaiah 61:10 (AMP) *I will greatly rejoice in the Lord, my soul will exult in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, **as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels.***

Isaiah 62:4-5 (AMP) *You [Judah] shall no more be termed Forsaken, nor shall your land be called Desolate any more. **But you shall be called Hephzibah [My delight is in her], and your land be called Beulah [married]; for the Lord delights in you, and your land shall be married [owned and protected by the Lord].*** ⁵*For as a young man marries a virgin [O Jerusalem], so shall your sons marry you; and **as the bridegroom rejoices over the bride, so shall your God rejoice over you.***

Ezekiel 16:8 (AMP) *Now I passed by you again and looked upon you; behold, you were maturing and at the time for love, and I spread My skirt over you and covered your nakedness. **Yes, I plighted My troth to you and entered into a covenant with you, says the Lord, and you became Mine.***

Ezekiel 16:32 (AMP) *Rather, you were as an adulterous wife who receives strangers instead of her husband!*

The first important thing to notice is that God is the bridegroom in the Old Testament. Therefore, the portrayal of the Lamb as the bridegroom casts Him in a divine role. He is God Who has come to unite with His bride. In doing so, He brings the ultimate fulfillment of passages,²⁷ where God promises to enter into an eternal marriage covenant with Israel or Jerusalem.²⁸

2) Christ's commitment to care for us is like a faithful husband's care for his wife. **Ephesians 5:29** says Christ "nourishes and cherishes" the church. The word *nourish*, in Greek, simply means *to feed*. In other words, He provides for your *physical needs*: every physical good thing you enjoy in this life comes to you from your Shepherd King. And the word *cherish* is only used one other time in the New Testament where it describes the tenderness with which a new mother treats her nursing child. **It's about an attitude, a disposition** of how Christ thinks about us: **He handles us with the same care and tenderness. He's committed to care for us.**

3) Christ's eternal covenant with us is like a faithful bridegroom's covenant with his bride. We stand in front of a pastor, and we stand in front of witnesses, and we make covenant promises to each other. **Covenant is simply, we make legally binding promises in the context of a relationship.** We say I will, I will do this and I will do this and I will do this, and we covenant together. Christ has done that with us. In **Matthew 26:28**, in instituting the Lord's Table, He said of the cup, *This is my blood of the covenant, which is poured out for many for the forgiveness of sins.* Jesus says, *I'm going to seal My covenant promises to you, not with a ring, but with My own blood.* Hebrews 10 talks about that new covenant that we enjoy.

4) Christ's relationship with us, is like the loving, personal friendship and companionship in the best of human marriages. Unfortunately, ...many grew up in a home where parents didn't enjoy that kind of relationship, or maybe are in a marriage where you don't enjoy that kind of relationship.... But **understand this: as you think about the best human marriage you know, and you see the loving, caring personal relationship between them, that's the nature of Christ's relationship with us, but elevated to a divine level.** Do you understand the primary reasons God created marriage was for companionship and mutual labor? **Genesis 2:18**, "The Lord God said, 'It is not good for man to be alone'" – there's

companionship – "I will make a helper suitable for him" – there's mutual labor, side by side, walking through life together. Similarly, the New Testament picture of marriage describes the loving, personal relationship that Christ has and will have eternally, with us as His people. **John 14:3**, *If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also. **He wants to be with us, just as a loving husband and wife want to be with each other.***

You see, Christ promises, for all who are His own, an ongoing, personal, intimate relationship like that in the best of human marriages. Imagine the relationship He had with His disciples when He was on earth – but imagine that relationship when they are made perfect; that's the kind of relationship Christ wants to have with us, His people.

Revelation 21:3 *I heard a loud voice from the throne, saying, 'Behold, the tabernacle of God is among men and He will dwell among them, and they shall be His people, and God Himself will be among them.'*

God is going to pitch His tent among us not only during the thousand-year reign of Christ (the Millennium) but forever, **in the new heavens and the new earth**. All heaven will one day break out in praise because the marriage of the Lamb has come, because that relationship becomes reality.

"The figure of marriage denotes the intimate and indissoluble union of the community of believers with the Messiah." That's the picture – "intimate, indissoluble union."²⁹

****And to her was granted** that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. The Greek word for *granted* is #1325. **δίδωμι** *didomi*, did´-o-mee; **to give** — adventure, **bestow, bring forth, commit, ... give, grant**. This word shows the power of God to *grant* or *give* to us, and it is used 57 times in the Book of Revelation. Here it means that the Bride's fine linen garments are the clothing given to her by the Lamb of God.

In essence then, God/the Lamb of God gives her fine linen garments and she prepares herself by putting them on. ... **fine linen, clean and white** recalls the Lamb's promise to the overcomers in Revelation 3.5 that they would clothe themselves with *white garments*, and the *giving of white robes* to the saints in Revelation 6.11. Also referencing Revelation 7.14 where the saints wash their robes and make them white *in the blood of the Lamb*.

This passage would appear to be in tension with Revelation 7.14, because Revelation 19.8 associates the Bride's bright, clean linen with the righteous acts of the saints rather than with the blood of the Lamb. These two verses express complementary aspects of John's theology. It seems likely that the Bride stands clothed with clean linen that represents *the righteous acts of the saints* due to both the *blood of the Lamb* and the *righteous deeds of the saints*. In preparation for the marriage of the Lamb, the saints washed their robes with His blood, which means that **His blood cleanses them from sin**.

Revelation 7:14 *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

Revelation 1:5 *And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,...*

John 1:29 *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*

1John 2:2 *And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

As a result, **their unrighteous deeds have been washed away and forgotten**, but **their righteous acts remain**. Revelation 14 contains parallels that are helpful to recall. Due to the completion of their sanctification, the Lamb's people are all pure *virgins* and *blameless* when they stand before him in the New Jerusalem in 14.4-5. (Note: This is consistent with what Paul says in Ephesians 5.26-27. *Christ sanctifies the church so that he can present His holy and blameless bride to Himself.*)

Revelation 14:4 *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. ⁵ And in their mouth was found no guile: for they are without fault before the throne of God.*

Ephesians 5:26 *That he might sanctify and cleanse it with the washing of water by the word, ²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

2Corinthians 11.2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

Yet their prior righteous deeds are not forgotten, since **their works do follow them**.

Revelation 14:13 *And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and **their works do follow them**.*

The church's wedding dress is *the righteous acts of the saints*. Now, don't misunderstand – Nobody ever makes it to heaven on their good deeds; we're saved by grace alone through the work of Christ alone, received by faith alone. Christians don't become Christians because of their good works.

Titus 3:5 *He saved us, not on the basis of deeds we have done in righteousness, but according to His mercy.*

Ephesians 2:8-9 *For by grace you have been saved through faith, and that not of yourselves, it is the gift of God, it's not as a result of works, so that no one may boast.*

And after salvation, even, our good works are not our own (we're not the source of them, and we don't earn them: they're a gift of God's grace) we need to put them on. It's in that sense that the church, as a bride, has made herself ready – we simply put on good works as the garment that was given to us by Christ's grace alone.

Our righteous works are not how we earn heaven, but they are evidence of our existing relationship with Jesus Christ. ...righteous deeds don't make us right with God; **they simply are an expression of the fact that we are already right with God.**

Therefore, we are not saved by works; it's God's gift to us by grace through faith in the finished work of Jesus Christ. However, Ephesians 2.10 hastens to remind us *We are His workmanship, and we are created in Christ Jesus unto good works, which God hath before ordained that **we should walk in them***. [We should walk in them! *Should* = Be **obliged** to; have an obligation to; **ought** to; indicates that the **subject** of the sentence has

some **obligation** to execute the sentence **predicate**.] Accordingly, we're not saved **by** good works, we're saved **unto** good works; we're **saved by grace alone through Christ alone**, and we are **saved unto good works that God has prepared us to walk in**. So, in the first case, the white robe represents our justification, our being declared right with God; in the second case, the white robe represents our sanctification, that we are increasingly becoming like Jesus Christ.

Indeed, the *righteous acts of the saints* fits with an important theme of Revelation, that is, the saints' obedient service to God. The saints distinguish themselves from the people of the Beast by *keeping the commandments of God*.

Revelation 14:12 *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

Revelation 12:17 *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

Revelation 22:11 *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

Obedience to God is a general theme of the seven letters to the seven churches (Revelation 2-3). Through their faith and perseverance they continue in their service to God and prepare themselves for the *marriage supper of the Lamb* (19.9).

Revelation 13:10 *He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

Revelation 14:12 *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

They will be among the conquerors who will be clothed with *white garments* (3.5; 6.11). In addition their righteous acts *will manifest themselves in the form of the Bride's bright clean linen* (19.8). Of course, it would be foolish for them to take significant credit for their obedience, since they carry out their work with direction and power from God and the Holy Spirit. (Seen at length in John 14.6-26; 15.26-27; 16.13-15;³⁰ and Revelation 2-3).³¹

The bride is both the subject and the object (*herself*) of the preparation. The puzzling aspect of her having *prepared herself* is answered in a Scriptural understanding of the relationship between faith and works. Scripture teaches that true biblical works are the result of faith.

James 2:17-8 *Even so faith, if it hath not works, is dead, being alone. ¹⁸ Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*

Scripture also teaches that faith is a gift from God.

John 6:44 *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

Acts 11:18 *When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.*

Romans 12:3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

Philippians 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*

Thus, she made herself **ready by the power of God working in her**. Paul said this very same thing: he labored, even striving, but that which was working in Him was of God. So it is with the wife of the Lamb.³²

Colossians 1:27 *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: ²⁸ Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: ²⁹ Whereunto **I also labour, striving according to his working, which worketh in me mightily.***

See Handouts: The Bride of Christ, Slides on Marriage Reflecting Our Relationship with Christ.

*** *Are called* is κεκλημένοι [keklēmenoī], perfect passive participle: *while having been called*. They were called in the past and now stand as invited guests.

Jesus' response to the faith of the Roman centurion (a Gentile) indicates who was invited:

Matthew 8.10-12 *When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."*

The *sons of the kingdom* are the Jews. They are the ones who were initially invited to the marriage supper, but refused to come. Therefore, the invitation went out to all nations.³³

The ones who are blessed are **not** the ones who were *invited but refused to come*. The ones who are blessed are the ones who are **not only invited, but accept the invitation and turn to faith in Christ**. Jesus indicated that although many would be called (κλητοί [klētoī]) to the marriage feast, **few were chosen** (εκλεκτοί [eklektoī]). [Note: This demonstrates that just a remnant of Israel will be saved and *many of the sons of the kingdom will be cast out into outer darkness* (which will happen at the Great White Throne Judgment in the *second resurrection*)³⁴.]

Matthew 22:14 *For many are called, but few are chosen.*

Only the chosen ones who come to faith in Christ actually attend the feast. This includes the saints of all ages who will sit down and eat with Abraham, Isaac, and Jacob.

Since the banquet includes the saints of all ages (not just the bride), this also indicates the feast will be held during the Millennial Kingdom. In order for Abraham, Isaac, and Jacob to participate, it will have to follow their resurrection (showing they are part of the *first resurrection*).³⁵ In order for the Tribulation martyrs to participate, it will also have to follow *their* resurrection (also part of the *first resurrection*).

Revelation 20:4 *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

It is with the Marriage Feast that the Millennium will begin. It is in the kingdom of God when the Messianic Kingdom comes on earth, that Jesus will once again eat the Passover:

Luke 22.15-18 *Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." Then He took the cup, and gave thanks, and said,*

“Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.”

Since the marriage supper consistently is used in reference to Israel on the earth, it may be best to . . . view it as the traditional Jewish wedding would be: the marriage supper of the Lamb. The marriage feast or supper to which Jews and Gentiles will be invited, which takes place on earth, is a time when the bridegroom is honored through the display of the bride to all His friends who are assembled there.³⁶

The marriage of the Lamb has come, the bride of the Lamb is ready ...and the marriage supper of the Lamb is imminent. What is this marriage supper, and what does it picture? It pictures the eternal blessing of the saints. The adjective used here tells us this banquet is a **marriage feast**.

Now, this beautiful word picture of a marriage feast grows out of the Jewish marriage customs of the first century... There were three parts.

1. The betrothal. In the presence of witnesses, the man and the woman and their families agreed on the terms of the marriage, and the arrangements for the wedding begin. When all the arrangements were complete, a date was set.

2. The procession and the wedding itself. Once all the arrangements had been made and the day had come, the groom left his parents' home with great fanfare, usually in the early evening with torches and everything else and marched with a huge crowd through the streets of the city to his bride's home. Then he took her back to his parents' home where an addition had typically already been made to the family home for the couple to live (that's still the practice in the Middle East). It was there the marriage was consummated.

3. The wedding feast. The wedding feast could last for up to a week!

The word picture is clear. The church was betrothed to Christ in eternity past..., His dowry was His own life. The wedding and the wedding feast are coming. We just looked at the fact she *makes herself ready*, but it is *given to her* by **Christ Himself**. He prepares her, as Ephesians 5 puts it:

Ephesians 5.27 *That He might present the church to Himself in glorious splendor, without spot or wrinkle or any such things [that she might be holy and faultless].*

The procession and the wedding are coming. In the Rapture Christ will come, and He will take His bride with Him back to the Father's house, where He is making a room for us.

When will this happen? Now, in context, it's not exactly clear when this wedding and this wedding feast will occur. Some say they happen during the seven-year Tribulation in heaven; others say they happen on earth at the very end of the Tribulation. Still others (I think this is the most likely and best option) think that this wedding feast initiates with the thousand-year reign of Christ. Here in chapter 19, Christ's millennial kingdom and the wedding of the Lamb are closely connected, implying the same timeframe: the wedding feast [could] occur initiating with the beginning of the millennium, last throughout the millennium and then continue even into eternity.

The language of Revelation 21:2, 9 is quite explicit regarding the bride in the new heaven and the new earth.

Revelation 21:2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

Revelation 21:9 *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.*

The better part of wisdom is to include both the Millennium and the new heaven and the new earth as the prolonged wedding feast of the Lamb and His bride (Revelation 19:9). It will commence with Christ's glorious appearance to initiate His kingdom on this present earth.³⁷

Here's what one Bible teacher wrote:

*Betrothed in eternity past, present in the Father's house since the Rapture, the church is now ready for the wedding ceremony to begin. It will coincide with the start of the millennial kingdom and stretch throughout that thousand-year period, finally consummated (the completion or fulfillment of something; the finalization of a contract or agreement) in the new heavens and the new earth. The bride concept will be expanded to include not only the church, but also the redeemed of all ages.*³⁸

What we are certain about the marriage supper of the Lamb is that it is a picture of God's personal, close relationship with His people that He has to some extent now, but that He will have in such greater form in the future kingdom and in the new Jerusalem. No wonder the angel says, **Blessed are those who are invited: those invited to the marriage supper of the Lamb enjoy the greatest blessing possible for human beings**. Remember this is one of the seven *special blessings* listed in Revelation that we covered in Chapter 16! Attending this wedding feast will be the greatest joy that you have or ever will experience in this life. The Greek word for *invited* is literally translated as *the ones having been called*, ...a reference to the effectual call where God, through the gospel, calls us to Himself.

The marriage supper of the Lamb emphasizes the eternal center of God's plan. It all comes down to the Lamb. Verse 10 reminds us that *we have the testimony of Jesus...*: probably here John means the testimony about Jesus, the message about Jesus – "is the spirit," meaning it is the heart, the soul, and the core, "of prophecy." The message about Jesus is the heart of all prophecy – **Jesus is the eternal center of God's plan**. That's why Ephesians 1 says it's God's plan to *sum up all things in Jesus Christ*. It's why Colossians 1 says it's God's plan to make sure that He *comes to have first place in everything*. That's the marriage supper of the Lamb. The next time you go to a wedding, and you're rejoicing with the bride and groom, **rejoice over the fact that your God longs to have a close relationship with you for eternity**.

There is much discussion of who the guests are in this verse, but there are two basic views:

1. One view says that the guests are believers from Old Testament Israel, while the bride is all New Testament believers – and that's possible.
2. The second view (which is supported by the Bible teacher here) is that the bride and the guests are one and the same: together representing Old and New Testament saints. The bride is simply a collective term meaning all of us, and guests are individual believers.

But, regardless, we know this – no believers, Old Testament or New Testament, are going to be second-class citizens at the wedding feast or in Christ's kingdom. ...These pictures represent God's commitment and desire to have a close, personal relationship with us as His people – that's why, in verse 9, the angel says to John, **'These are true words of God.'** The promise of being included in the marriage supper of the Lamb is so overwhelming, so stunning, that John needed, and we need to be reassured that they're true. Is this invitation to come to Christ, to participate in His glorious kingdom, a delusion, a sweet hallucination? No – the angel assures John, 'These are the true words of God;' it's going to happen, this is the promise of God Himself.³⁹ The marriage feast pictures **the eternal**

blessing of the saints – the communion, the fellowship, the relationship that we will enjoy with our God.

✠ John was so overwhelmed by the message of eternal relationship with God that he fell to the ground and worshipped. He worshipped – but the angel immediately forbids it. The only right response to God's words is awe and worship, just not of the human or angelic messenger, but of God Himself. We really need to consider the context here: the eternal relationship that Christ is promising **us**, to all who have repented and believed in Him, that we **get to be with Christ** – if it can be put in these terms, we get to hang out with Christ for eternity; we get to be like His disciples were in the first century!, we get to know Him and fellowship with Him and eat meals together. When you think about that you can only respond in worship.

Remember, Revelation 19.7-10 is a *transitional* passage: it stands right after the close of the [fall] of Babylon in Revelation 17.1 – 19.4; and just ahead of the appearance of Christ Who comes to overthrow the Beast and establish His kingdom in Revelation 19.11-20.6. This transitional passage here directs attention to the city of God, the New Jerusalem, ahead of her full debut in Revelation 21-22. She is the Lamb's Bride who has prepared herself for their marriage.

The New Jerusalem is in the antithesis of Babylon, the Harlot. In contrast, the Lamb's Bride stands prepared for her righteous bridegroom's coming in Revelation 19.11. ...This **anticipation of the upcoming occasion provides encouragement for the people of God to persevere**. They are the ones who will enjoy the blessing of experiencing the marriage supper of the Lamb (19.9).

Thus, praise regarding the fall of Babylon in 19.1-4 gives way to praise for the rise of the New Jerusalem in 19.5-8.

Application Questions:

1. As a wife is called to love her husband, do I love Jesus Christ? Have I *forsaken all others*? Pledged *loyalty and commitment above all else to Jesus*? Have I *prioritized Him in all aspects of my life, remaining faithful*, knowing our relationship is *unique and sacred*? Is my love and dedication directed solely at Jesus?
2. Do I realize that Jesus has sealed His covenant promises to me, not with a ring, but with His own blood? What does that mean to me? Do I realize just how much Jesus wants to be with me? When He uses the parable of a marriage to denote the **intimate and indissoluble union of the community of believers with Him, the Messiah**, is that what I long for to? What is **my part** that I **can do to make it so**?
3. Have I **received** the Bride's fine linen garments, the clothing given to me by the Lamb of God and purchased by His own blood?
Philippians 3.9 *And [am I] found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:...*?
4. Do I walk in the good works, which God hath before ordained that [I] should walk in...? (**Ephesians 2.10**)? Do I live as His workmanship, created in Christ Jesus unto good works, which God hath before ordained that **we should walk in them**? What good works **express the fact that I am already right with God**?

5. Has the *anticipation of the marriage supper of the Lamb* provided encouragement to me to **persevere** through whatever it takes to get there?
6. Have I embraced the fall of “Babylon” (the flesh, the world, the devil’s kingdom) and allowed it to **give way to praise** for the rise of the City of God, the New Jerusalem in my own life? If I can’t embrace it here and now, how will I be fit to do it for eternity?

III. Heaven opens, **BEHOLD HE COMES (His Name is the WORD OF GOD):**

- **sitting on a white horse**
- Called *Faithful and True*
- in righteousness He judges and makes war
- His eyes as a flame of fire
- on His head many crowns
- With a name written that ***no man knew but He Himself***
- clothed with a vesture dipped in blood
- the armies which were in heaven followed Him clothed in fine linen (white and clean) and upon *white horses*
- out of His mouth goes a sharp sword with which to smite the nations (He shall rule them with a rod of iron)
- He treads the winepress of the *fierceness and wrath of Almighty God*
- He has on His vesture and on His thigh a Name written: **KING OF KINGS AND LORD OF LORDS!**

Revelation 19:11 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.**

Revelation 19:12 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. ❤️

Revelation 19:13 And he was clothed with a vesture dipped in blood: ❤️ ❤️ and his name is called The Word of God. ❤️ ❤️ ❤️

Revelation 19:14 And the armies which were in heaven followed him upon white horses, ❤️ ❤️ ❤️ ❤️ clothed in fine linen, white and clean. ✚

Revelation 19:15 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. ✚✚✚✚

Revelation 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. ☀

✳ *The previous verses prepared us for a vision of the Bridegroom.*⁴⁰ We've just been talking about the marriage feast of the Lamb. We expect the vision of a Bridegroom showing up. Instead it's a vision of a **Warrior**. Heaven itself opens, like a kind of rip in the earth's atmosphere, and out of the tear comes a **Rider on a white horse**. To John, who was living in the Roman Empire, the image of Jesus riding a white horse out of heaven was clear: when a Roman general was victorious on the battlefield, he returned to Rome in a dramatic victory parade. He rode a white warhorse, a symbol of victory, up the Via Sacra [to] Capitoline Hill, to the temple of Jupiter. That's the story about Jesus here. He's like a returning victorious

warrior on horseback. It's a stark contrast to His first coming, when He was born in a lowly manger. [A contrast also to] Palm Sunday, when He entered the city of Jerusalem presenting Himself as its King on a donkey.

Jesus is coming again. But then it will not be in humility and gentleness, but it will be as a **Warrior, a Man of War, coming to destroy His enemies.** He will not be like the early chapters of Revelation, like a gentle little pet Lamb having been slain. Instead, He will show up as **the Lion of the tribe of Judah.** With a roar, He is coming to fight the battle of Armageddon. It's still in the future when this scene unfolds, but His victory is so certain, He is described here as if He's already on his victory parade. That's the historical picture [here].⁴¹

This is how the second coming of Jesus Christ is described in Scripture. **Jesus Christ comes with His saints. He defeats His enemies and establishes His kingdom. Angels are sent to gather the elect.** There is no obvious mention of the resurrection, although we will see in coming weeks that there will be a resurrection. It's not the focal point. **Christ comes to judge. Unbelievers are taken away; believers remain on the earth.** No one obviously receives glorified bodies, although again, we'll see that that does happen, but it's not the focus of this event, and the establishment of the kingdom.⁴²

* In Biblical times – especially among Israel – most soldiers were *foot soldiers*. To have a **horse** in battle was a significant advantage. A horse spoke of *honor*, of *power*, and of *speed*; the color of this horse speaks of *victory*. **Faithful and True:** This glorious title shows Jesus is the keeper of promises, including His promises of judgment.

Both are present-tense verbs: **He is judging and making war. These are activities which take place at the time of His ride. Because His judgment is righteous, the *Campaign of Armageddon* will be a *just war*:

Psalms 45:3-4a Gird Your sword upon *Your* thigh, O Mighty One, with Your glory and Your majesty. And in Your majesty ride [on a horse!] prosperously because of truth, humility, *and* righteousness.”

Psalms 96:13 For He is coming, for He is coming to judge the earth. He shall judge the world with righteousness and the peoples with His truth.”

The horrible slaughter, unique in all history, will be completely just and a reflection of the absolute truth of man's sinfulness and rebellion.

Revelation 14.20 *And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

Although man rationalizes his sinful condition with relativistic truth so as to deny his depravity, **the judgment of God will assess his true condition.** Man judges on a curve. God judges on an absolute scale. It is this difference which explains the magnitude of the slaughter as true justice.

His righteous judgment in the *Campaign of Armageddon* is the prelude to His righteous reign during the Millennial Kingdom to follow as the “Branch of righteousness.”

Jeremiah 23:5 *Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.* ⁶ *In his days Judah shall be saved, and Israel shall dwell*

safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Isaiah 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

Even now, our own land languishes under unjust judgment. Having rejected the cornerstone of our judicial system, we are rapidly tilting toward calling that which is evil good and that which is good evil.

Isaiah 5.20-24 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! ²¹ Woe unto *them that are* wise in their own eyes, and prudent in their own sight! ²² Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink: ²³ Which justify the wicked for reward, and take away the righteousness of the righteous from him! ²⁴ Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

By the time of the end, the earth will utterly yearn for true justice.

Makes war is πολεμεῖ [*polemei*], the same root which is translated as the “**battle** of that great day of God Almighty.”

Revelation 16.14 *For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the **battle** of that great day of God Almighty.*

Incredibly, many preterists do not see the Second Coming of Christ in the chapter before us: There are some *fully-realized preterists* who do not believe that the Bible speaks of Christ coming to earth in the future [this is heresy]. They believe that all the references to the “*Second Coming*” in the Bible were fulfilled in A.D. 70. . . Most *preterist* commentators, however, seem to expect an actual coming of Christ in the future—much as do those who take other approaches to Revelation. Even these expositors, however, do not generally see the Second Coming of Christ in the passage before us. The coming of Christ on the white horse may be thought of by many as the quintessential vision of the Second Coming at the end of the present age, but most *preterists* agree with Jay Adams, who believes it applies to the continuing warfare of the church through the proclamation of the gospel following the fall of Babylon in the previous chapters.⁴³

It is difficult to know how to respond to such an unwillingness to take God’s word plainly. If most preterists don’t see the Second Coming of Christ in the passage before us, we wonder what *...do [they] see?* If the events of Revelation 19 do not describe the Second Coming of Christ, then we search in vain elsewhere in Scripture for a more detailed and [arresting] account of this, the second most important event in history.

[This passage] answers specifically the theme verse of Rev. 1:7.

Revelation 1.7 *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

This tells of the worldwide audience this event will have

Matthew 24:27-31 *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. ²⁸ For wheresoever the carcase is, there will the eagles be gathered together. ²⁹ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: ³⁰ And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. ³¹ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

In fact, this is the only event in Revelation that corresponds to ...Christ's personal [return].⁴⁴

...and in righteousness he doth judge and make war.

After the final judgment of Babylon, one can anticipate that the focal point of God's judgment will shift more directly to the Beast, the False Prophet, the Dragon, and their allies.⁴⁵

Remember that He does it all in **righteousness**. "The wars which *he* wages are from no principle of ambition, lust of power, or extension of conquest and dominion; they are righteous in their principle and in their object. And this is perhaps what no earthly potentate could ever say."⁴⁶

Isaiah 11:4 *But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*

John 5:22 *For the Father judgeth no man, but hath committed all judgment unto the Son:*

John 5:27 *And hath given him authority to execute judgment also, because he is the Son of man.*

Acts 10:42 *And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.*

That's Christ's assigned role.

Acts 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

Understand this: The Father has assigned the right to judge humanity to the Son, and He comes to execute that judgment. In righteousness He judges. That means everybody gets exactly what they deserve. There's no miscarriage of justice. There's no one treated unfairly. Everyone gets exactly what they have earned and deserved in righteousness.

Verse 11 continues: *In righteousness, He [judges and] wages war.* Jesus will come back. And when He comes the second time, He will come to declare war on everything on this planet that is evil. In righteousness, He will give to everyone exactly what they deserve. In the end, Jesus will establish on this earth all the implications of His victory on the cross.⁴⁷

*** Christ is unique in His person and in His assigned role, with *divine qualities*. In verses 12 and 13, you see Jesus Christ possesses qualities that belong to God alone. The first quality that's identified is His piercing omniscience: verse 12: His eyes are like a flame of fire. ...Like piercing lasers the eyes of Jesus see everything exactly as it is. Nothing can be hidden from His sight. He looks right through all pretense and hypocrisy, and sees us exactly as we are. When Jesus looks at me, He sees who I really am, to the very core of my being. He knows every secret. He knows every crime. He knows every thought, attitude and motive.

Hebrews 4:13: *[And] there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.*

Here's the remarkable thing: He doesn't just see what's there; He understands it. We know many things about ourselves, but we don't always understand ourselves, or why we do what we do and what our motives are. He **understands all of that**, and He understands it all perfectly. He has, like God, piercing omniscience.

**** The ancient Greek word used for **crowns** here is the *diadema*, the crown of royalty and authority, not the *stephanos*, the crown of achievement. The fact that there are **many crowns** means that Jesus is the ultimate in royal authority and power. It is a visible manifestation of what we mean when we say **King of Kings**. It is an expression of unlimited sovereignty.⁴⁸

Christ doesn't merely have a single crown, He has many. In 2 Samuel 12, when David defeated the Ammonites there, he added the crown of their king to his own crown. He had two crowns. In Revelation, chapter 12 says Satan wears seven diadems. Chapter 13 says antichrist wears ten. But Christ doesn't have two crowns or seven crowns or ten crowns. He has many crowns, many diadems. He's won many battles. He's conquered many kingdoms. He has, like God, comprehensive authority.⁴⁹

💖 Now, amazingly, in the literature about Revelation, there are many guesses as to what this name might be, which is completely ridiculous. ***It's a name only He can know.*** This may be an actual name that we aren't [entitled] to know until the future, as some people believe. More likely, ***it could mean that we will never fully comprehend all that's true about our Lord, because like God, because He is God, He is infinite.*** John MacArthur puts it well when he writes, *There are unfathomable mysteries in the Godhead that even glorified saints are unable to grasp.* You'll spend *eternity* learning about Jesus Christ, still never understand all there is to know. [His nature is infinite.]⁵⁰

💖💖 This reveals Jesus as a warrior king marching in victoriously. Just as a priest's garments would have had been stained with blood from making sacrifices, Jesus' robe exhibits evidence of His blood shed on the cross to atone for the sins of the saints. Simultaneously, He also bears the blood of His defeated enemies, recapitulating a prophecy in Isaiah and showing the fulfillment of His wrath.⁵¹

Isaiah 63.2-4 *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? ³ I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. ⁴For the day of vengeance is in mine heart, and the year of my redeemed is come.*

♥♥♥ When these verses are interpreted with the help of the old Testament, it becomes clear that they depict Jesus the judge as God, who has come to bring judgment on the Day of the Lord. Revelation 19.13 is crucial for interpreting these verses. It clarifies the nature of the rider's divinity and anticipates the nature of His judgment by revealing His unique title, **the Word of God.**⁵²

Only John uses this title for Christ.

John 1.1 *In the beginning was the Word, and the Word was [with] God, and the Word was God.*

John 1.14 *[And] the Word became flesh, and dwelt among us.*

John 1.18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

He is the Word of God in the sense that He is the self-expression of God, the **full and final complete revelation of God.**

2Corinthians 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

Colossians 1:15 *Who is the image of the invisible God, the firstborn of every creature:...*

Hebrews 1:3 *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

Jesus, as the Word, is **the self-expression, the self-revelation of God.** Listen carefully: In the incarnation, Jesus was primarily the self-expression of the grace of God. That's why John 1:17 says grace was realized through Jesus the Messiah.

John 1.17 *For the law was given by Moses, but grace and truth came by Jesus Christ.* In Revelation 19, however, at the second coming, Jesus is **the self-expression of something else about God, the self-expression of God's judgment. He is the Word of God.** Those are the **divine qualities** of our King.⁵³

♥♥♥♥ ...[W]ho makes up these armies? Scripture primarily describes two groups that will accompany Christ to the second coming.

Armies is στρατεύματα [*strateumata*]: “troops,” “armed force.” The army is composed of “saints” which denotes those who are set apart and dedicated to God. This term includes both angels and men. Joel also indicates that God’s “mighty ones” will be among them—almost certainly a reference to angels.

The first group are angels.

Daniel 8.13 *Then I heard one saint* [6918. קָדוֹשׁ *qadowsh*, kaw-doshe´; or קָדֹשׁ *qadosh*, kaw-doshe´; from 6942; **sacred** (ceremonially or morally); (as noun) God (by eminence), **an angel, a saint**] *speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*

2 Thessalonians 1:7: *...the Lord Jesus shall be revealed from heaven with his mighty angels,...*

Joel 3.11 *Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.*

Matthew 16.27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

Note: Scripture records rare glimpses into the abilities of these *mighty ones*. When Hezekiah petitioned the LORD for defense against Sennacherib, the king of Assyria, the LORD sent His angel who killed 185,000 Assyrians in one night (2Kings 19:35). When forces came against Elisha and his servant became alarmed, Elisha prayed that the LORD might open his eyes: “And behold the mountain was full of horses and chariots of fire all around Elisha” (2Kings 6:14, Psalm 68:17).

Paul also indicates that angels will attend the revealing of Christ to those upon whom He will take vengeance:

2Thessalonians 1.7-10 ...since *it is* a righteous thing with God to repay with tribulation those who trouble you, and to *give* you who are troubled rest with us **when the Lord Jesus is revealed from heaven with His mighty angels**, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

The second group are believers.

Revelation 17.14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

1 Thessalonians 3:13 ...To the end he may stablish your hearts unblameable in holiness before God, even our Father, **at the coming of our Lord Jesus Christ with all his saints.**

The description of who these armies are is here in

Revelation 19:14: [They are] *clothed in fine linen, white and clean.*

That matches the description of the church back in verse 8.

Revelation 19:8 *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

Thus, [it is indicated that] those returning with Christ include both angels and believers, although it may be that only believers are on horses... It is [referenced] that angels will accompany Christ at the second coming, but the armies referenced in verse 14 [that are clothed in white linen] are believers.⁵⁴

Since the word [*armies*] is in the plural number, it means that at least two separate armies will return with Him. One army is known as *hosts of the Lord*, or the angelic army. ... Another army that will return with Jesus is the army of the Church saints who had been raptured previously, . . .

Jude 14-15 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 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.*³⁸

Although it is possible that the plural form, *armies*, denotes **two categories of soldiers**, this ...the same force is later referred to as “His army (στρατεύματος [*strateumatos*], singular)” in Revelation 19:19. [Note: Although a description of the two *armies* differentiates the members of each, collectively they could have been referred to as the Lord’s **army** in Revelation 19:19, emphasizing their unity against the *armies* of the beasts and the kings of the earth that gathered against them:

Revelation 19.19 *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

Note: Since *The 70th Week of Daniel* is not over until Christ has returned to earth, it seems that the Old Testament saints have not yet been resurrected.

Daniel 12.1-2 *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. ² And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

Therefore, they [would not be] a part of the army which rides forth. If the resurrection of the Tribulation saints occurs at the institution of the Millennial Kingdom, and the Tribulation has not yet officially ended—neither would they have been resurrected to participate in the army.

Revelation 20.4 *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

This infers that the human element of the army [could be] limited to the previously-raptured Church.⁵⁵

✠ There is no mention of any kind of armor or weapon for any soldier in the great army that follows Jesus. **The only armor or weapon they have is the only one they need: clothed in fine linen, white and clean.**⁵⁶

So, think about that. ...Notice in here that the believers don't have any armor. They don't carry any weapons. They don't do any of the fighting. Brothers and sisters, we're just there to watch. **We will still be dressed for a celebration.** We're on our way to the wedding feast of the Lamb. ***Christ does all the fighting. He's the only one mentioned with any weapon.***⁵⁷

✠✠ Again, this is the best way to refer to the **power of His Word**. *Christ conquers by the power of His Word*. Five times in the Book Revelation, John emphasizes that Jesus' sword comes out of **His mouth**.⁵⁸

He will keep His promise to His people regarding salvation and to His enemies regarding judgment. **Christ's justice is perfect.** Paul reminds us of the justice of Jesus Christ:

Galatians 6.7-9 ⁷Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

⁹And let us not be weary in well doing: for in due season we shall reap, if we faint not.

We learned here about the **power** of Jesus.

Verses 15 and 16 reference four Old Testament passages that predicted the Messiah, as we'll see. But the first is here: *...out of his mouth goeth a sharp sword.*

Isaiah 49:2a *And he hath made my mouth [this is the Messiah] like a sharp sword.*

Now ...don't picture a sword coming out of Jesus' mouth. This is a dramatic way of referring to the power of His Word. *Christ conquers by the power of His Word.* Five times in the Book Revelation, John emphasizes that Jesus' sword comes out of **His mouth**. *This is said to picture a reality.* When Jesus comes back in the second coming, He won't need any missiles, He won't need any tanks. No guns. No weapons. No artillery. **He will defeat His enemies with a mere Word.** With the power of His Word, He spoke this universe into existence. According to **John 1:3** *without Him, nothing was made that was made.* And with the power of His Word, He will destroy all of His enemies.

2Thessalonians 2:8 (AMP) *And then the lawless one (the antichrist) will be revealed and the Lord Jesus will slay him with the breath of His mouth and bring him to an end by His appearing at His coming.*

We don't know how many people will be left on earth, but the billions left surviving on this planet will rise up together in rebellion against Jesus Christ. When they amass all of their greatest technology and all of their weapons and all of their nuclear bombs to launch them against Jesus Christ, **He says a word and in a moment they are destroyed.** In other words, **He'll just speak the Word, or His Word will simply speak,** and antichrist, in all of his earthly power, will simply be destroyed forever.

We catch a glimpse of the power of Jesus' words, even while He was here on earth. I think the most graphic example of that is in John 18 in the garden of Gethsemane and soldiers come to arrest Jesus, and Jesus asked, **Whom do you seek?** He's protecting His disciples. Basically, He asked whose name is on the search warrant. And they say **Jesus of Nazareth.** And Jesus says, **I am [He].** And you remember what happens [to] that guard there to arrest him. **All of these hostile soldiers ...fall to the ground.** Imagine what it will be like when Jesus Christ comes as the glorified Lord, the returning King, God's invincible Champion. How powerful will His Word be then? Verse 15 says the power of His Word is so that **with it he should smite the nations:...**

Jesus will preserve His elect, who are still living at that time, at the end of the tribulation, both Jew and Gentile. **But with a Word, He'll slaughter every unbelieving rebel still living at the second coming. He will immediately destroy those gathered to fight Him at Armageddon, as we'll see at the end of chapter 19.** And then He'll gather the rest of the unbelieving population of this planet to be judged and executed at the judgment of the nations described in Matthew 25. **His matchless weapon will simply be His Word. He will defeat every enemy of God by simply saying it.**⁵⁹ **By the way, this Sword of the Word of God is one of the offensive weapons Jesus has granted to you to wield in His Name as part of the armor He died to give you to stand against the wiles of the devil!** (See Ephesians 6.) Think of that and realize what that means...

Note: They are actually *slain* twice by His word. The enemies of Christ are first *physically* killed at His Second Coming (Revelation 19:21). This is their first death. Next, the enemies of Christ are judged by God's word before the Great White Throne and cast into the Lake of Fire (Revelation 20:12). This is the second death. [we will look at the *first and second death* and the *first and second resurrection* more in Revelation 20.]⁶⁰

††† This is the sobering mission of heaven's great warrior King of Kings. Scripture describes several reasons behind the second coming, but here the focus is on **destroying evil and crushing mankind's rebellion against God**. And that crushing defeat is described with two powerful images:

1. A rod of iron. He will crush His unrepentant enemies with an iron rod. Literally, in Greek, **He Himself**, that is, **He and no one with Him** — *will rule them with a rod of iron*. ...This isn't talking about some *oppressive rule* of Jesus. *This is talking about Jesus taking that scepter that people gladly submit to, and for those who refuse to submit, crushing them. That's the picture.*

Remember the words from

Psalm 2:9: *You will break them with an iron rod, You will shatter them like earthenware.*

One commentator, commenting on Psalm 2, explains that God has appointed the dominion of the world to His Son. ***This authority is most terrible for the rebellious ones. For these, His scepter of dominion becomes a rod of iron which will shatter them into a thousand pieces like a brittle image of clay. For His own, His scepter becomes a place of refuge and safety and security. But for those who rebel, it will become an iron rod that crushes them completely.***

[Remember that] Daniel's night vision predicted Messiah's Second Coming. This is the time when all dominion is handed to the Son of Man and to the saints of the Most High.

Daniel 7.13-14 *I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one Which shall not be destroyed.*

Daniel 7:27 *Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.*

This is the culminating phase of Nebuchadnezzar's Dream and Daniel's Vision, when the Messianic King will finally reign.⁶¹ This is also the fulfillment of Isaiah's prophesy:

Isaiah 11:1-4 *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ² And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ³ And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴ But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and [referring to Second Coming:] he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*⁶²

†††† He also is described here in this defeat of evil as a vintner crushing grapes beneath His feet. **He comes to execute God's just rage against earth's rebels**. Again, **He Himself**, literally, **and He Himself, He alone** treads the wine press of the fierce wrath of God, the

Almighty. Literally, in the Greek text, it reads this way: **The wine press of the rage of the anger of God**. In other words, the raging anger of God. God is incredibly patient, but He also has righteous anger. When God's anger breaks out, ***it is a raging, righteous anger***. It's not capricious like ours. ***It doesn't go farther than people deserve, but it is perfect in its godly rage***. He's God, ***the Almighty***. That means ***no one's going to stand in His way***. Christ is described here as Someone treading on a wine press, treading the grapes in a wine press, stomping on them. ***His enemies are the grapes that He tramples***. That's a stark image. What we're being reminded of here is that ***God knows there is only one solution for continuing unrepentant sin, and that is to stamp it out***. Like cancer, ***it must be destroyed***. When Christ returns, ***He will destroy all who refuse to bow to Him, like a winemaker crushes the grapes beneath his feet***.⁶³

2Thessalonians 1:7-8 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, ⁸In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:...*

John had a vision of this "winepress" in Revelation 14.14-20, before the pouring out of the "vials/bowls," which was a prophetic foreview of what should happen here.

Revelation 14:14 *And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. ¹⁵ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. ¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. ¹⁷ And another angel came out of the temple which is in heaven, he also having a sharp sickle. ¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. ¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. ²⁰ And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

Don't misunderstand, God **does not find delight in the destruction of His enemies**, and Christ has His exact same heart.

Ezekiel 18:23 *Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that **he should return from his ways, and live?***

Ezekiel 33:11 *Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: **turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?***

In fact, for seven years during the tribulation, and those of you who've been with us as we've journeyed through Revelation, for seven years, what does God do? Yes, in one sense, He's pouring out judgment, but not catastrophic, destructive judgment for everybody on the planet. In the middle of that, in so many different ways, He brings the gospel, and the gospel, and the gospel, and the gospel. And [Revelation] chapter 7 says there will be a countless number of people who will be saved even during that seven-year tribulation. That's the heart of God. He's a Savior by nature.

Revelation 7:9-17 *After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. ¹¹ And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, ¹² Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. ¹³ And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? ¹⁴ And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.** ¹⁵ Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. ¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. ¹⁷ For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*

This is the heart of Christ.

2Corinthians 5:19-20 *To wit, that God was in Christ, **reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.** ²⁰Now then we are ambassadors for Christ, as though God did beseech you by us: **we pray you in Christ's stead, be ye reconciled to God.***

He has committed to us the word, or message, of reconciliation. Therefore, we are ambassadors... ambassadors for Christ. As though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

2Corinthians 5:21 *For he [God] hath made him [Jesus] to be sin for us, who knew no sin; **that we might be made the righteousness of God in him.***

God made it possible, through Christ's death, for you to be reconciled to God, to have a relationship with God, to be forgiven of your sins. And Christ is pleading with others, **through us: Don't die in your sins. Repent and live.**

We **know** the **patience** of Christ. Since the fall, He has patiently endured human rebellion and withheld His judgment. He has patiently endured the prayers of His own crying out for justice. And He **waits...**

James 5.7 *...Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman **waiteth** for the precious fruit of the earth, and hath **long patience** for it, **until** he receive the early and latter rain.*

But His patience will not violate His justice and judgment against sin. His **justice and judgment against sin and its consequences** will be manifest, and will not violate or contradict His patience and mercy, but **justify and exemplify it.** Eventually, [when the cup of iniquity is full] Christ will do what justice demands and He will destroy His enemies. With no joy and with no delight, **He will accomplish His sobering mission.**

Hebrews 10:28-29 *He that despised Moses' law died without mercy under two or three witnesses: ²⁹ Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? ⁶⁴*

☀ We **knew** this was coming. In fact, this is how the introduction to Revelation began:

Revelation 1.7 *Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

We **knew** this was coming! The second coming of Jesus Christ is one of the cardinal doctrines of the Christian faith. Think about this: Twenty-three of the 27 New Testament books mention the second coming. The Apostles' Creed, the Nicene Creed, the Athanasian Creed, and all of the church's major confessions speak of the second coming. The early church fathers, while they're divided about many things, are united in the reality of the second coming. The Didache, the oldest Christian document outside of the New Testament, dating [from] the second half of the first century, says this: *The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.*⁶⁵

The earliest Christian historians and writers knew this.⁶⁶

Why could there be such universal testimony on this issue? **Because it's the testimony of Scripture.** Our Lord Himself said this in the Olivet Discourse.

Matthew 24:30: *[And] then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.*

In fact, at His trial, one of the Jewish trials, as He stood before the great high priest of Israel, the high priest questioned him:

Mark 14:61b-2 *...Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? ⁶² And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Angels testified to this reality at Jesus' ascension.

Acts 1:11 *Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

How should you and I respond to the Revelation of Jesus Christ?

Psalms 2:11-12 **Serve the LORD with fear, and rejoice with trembling.** ¹² *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. **Blessed are all they that put their trust in him.***

Application Questions:

Do I KNOW Him?!

1. How do I know Him as *sitting in victory*: on a white horse? How do I see Him as the Victor? How do I let **Him** be Victor over my challenges and circumstances?
2. Do I know Him as *faithful* and *true*? How do I acknowledge and see **His faithfulness** even when I am not faithful or do not understand?
3. How do I know Him as *righteousness*? As **my righteousness**? As *righteous* in His judgments and what **He wars against**?
4. How do I see *His eyes* as a *flame of fire*, piercing through *darkness*, seeing the *thoughts and intents* of my heart eyes with *truth* and a desire to and purify me as *gold tried in the fire*?

5. How do I see Him as **King** crowned with *glory and honor* with **many** crowns as *supreme ruler as King of Kings and Lord of Lords?* How do I allow Him rule in my life to give Him the *glory and honor* due His Name? What do I need to be more aware of doing this?
Hebrews 2:7 *Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:...*
6. How do I see Him that carries things yet to be revealed? How do I search out things He hasn't yet revealed to me?
Proverbs 25:2 *It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.*
7. How do I see Him at war in annihilating His enemies, and how do I join Him in that fight?
8. How do I put on the clean and white garments His righteousness have provided me? How do I **not** put them on and need to act on putting on those things He and His Word have shown me I need to be clothed with?
1Corinthians 15:53-54 *For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*
Galatians 3:27 *For as many of you as have been baptized into Christ have put on Christ.*
Ephesians 4:24 *And that ye put on the new man, which after God is created in righteousness and true holiness.*
Ephesians 6:11 *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*
Colossians 3:10 *And have put on the new man, which is renewed in knowledge after the image of him that created him:*
Colossians 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*
Colossians 3:14 *And above all these things put on charity, which is the bond of perfectness.*
9. How do I allow His Word to **discern the thoughts and intents of my heart** and come **boldly unto the throne of grace** to (1) obtain mercy, and (2) find grace to overcome?
Hebrews 4:12, 13, 15 ¹² For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³ Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. ¹⁴ Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. ¹⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
10. Do I receive correction from the Lord and His Word as He rules me? When is the last time the Lord corrected me that shows I am a son and legitimately a child of His?
Proverbs 3:12 *For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.*

Hebrews 12.5-10 ⁵And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: ⁶For **whom the Lord loveth he chasteneth**, and scourgeth every son whom he receiveth. ⁷If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? ⁸But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. ⁹Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? ¹⁰For they verily for a few days chastened us after their own pleasure; but he for our profit, **that we might be partakers of his holiness.**

Matthew 21:44 and Luke 20.18 And whosoever shall fall on this [translated that in Luke] stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

11. How does my life demonstrate that Jesus is the **King of [all] Kings** in my heart, and the **Lord of Lords** in my life? Is there anything that needs to change to demonstrate and live out my commitment to my King and Lord?

IV. An angel cries out a warning to give Antichrist and his armies an opportunity to repent, but the beast, the kings of the earth and their armies gather together to make **war against Him that sat on the horse** (Jesus Christ, King of Kings), and against **His Army**, Blood for 200 miles up to the horses bridles as Jesus treads the winepress alone, and defeats the armies with the Sword of His Word,...

And the beast was taken, along with the false prophet, and they both were cast alive into a lake of fire burning with brimstone.

(WAR OVER)

Revelation 19:17 And I saw an angel standing in the sun; and he cried with a loud voice,* saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; **

Revelation 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. ***

Revelation 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. ❤️ ❤️

✝

Revelation 19:20 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. ✝✝

Revelation 19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: ✝✝✝ and all the fowls were filled with their flesh. ✝✝✝✝

* This shows how *bright* this angel shines with the glory of God. The angel can be seen, even though it stands before the sun. *The angel is standing in the light of the sun with the angel*

himself possibly shining with even greater brilliance.⁶⁷ We have seen this often in the book of Revelation, literally, **he cried with a mega voice**. Not only wanting to be heard by the birds he is about to call but wanting to be heard by sinful mankind as well. Why? As a warning of what is about to happen. Once again the armies of Antichrist will hear this angel and will be given yet another opportunity to repent. Here's another example **of many** that we have seen in this book that **until the very end**, God is still extending saving grace.⁶⁸

****Gather together for the supper of the great God... [The Battle of Armageddon]**

There are four different suppers described in the Bible.⁶⁹

- The supper of salvation, alluded to in Jesus' parable (Luke 14:16-24⁷⁰).
- The Lord's supper, a commemoration of Jesus' sacrifice. (1Corinthians 11:23-26⁷¹)
- The marriage supper of the Lamb. (Revelation 19:9)
- The supper of the great God (Revelation 19:17).

If you reject the first supper, the second supper will mean nothing to you. Then you will not be present at the third supper, but will be present at the fourth supper. Everybody gets to attend at least one of these suppers, but some will eat and others are [consumed] at the suppers.⁷²

Here we meet the *unexpected guests*: **the angel cried out to all the birds which fly in midheaven**. The Greek word used here is a general word for *birds*. This planet is literally covered with birds. Scientists estimate there are 50 billion birds on this planet, six for every human being. About 60 percent of those birds are *omnivores*: *they eat any and everything*. About 3-4% of them are *carnivores* and that seems to be where this is leaning. In fact, describing this same battle, Jesus uses a specific Greek word in

Matthew 24:28 *For wheresoever the carcass is, there will the eagles be gathered together.*

The angel is calling those birds to gather: the 60% that are omnivores and the 3-4% that are carnivores. Where will all of these birds and vultures come from? If you have been to Israel, you may have discovered the interesting fact that Israel is actually the *bird migration capital of the world*.⁷³ Twice a year **over five hundred million birds** from 550 different species fly over Israel. In the Autumn (late August to mid-December), all the birds in Europe and in Asia want to go south. They fly over that little channel of land that is Israel because the Mediterranean is on one side, and the desert on the other side. They come from Europe and Asia funneling down through the land of Israel heading to their wintering grounds in Africa. Israel is the last fueling spot before their five-day journey across the Sahara Desert.

The angel speaks to all the birds, including those migrating through Israel, especially the vultures and the carnivores. ***This call is an ominous foreshadowing of the scope of the impending slaughter.*** The angel extends a gruesome invitation, issuing this summons: *Come, assemble for the great supper of God*. Literally, ***Come here! Gather for the great banquet of God.*** A huge banquet that God Himself will provide. This gruesome metaphor of the great supper of God is describing the battlefield of Armageddon after Christ's total defeat of His enemies. The only way to describe the carnage is as a great feast for vultures. What a stark contrast. This chapter began with the *marriage supper of the Lamb*, and it ends with the *great supper of God*. This **banquet** appears to be the antithesis of the wedding supper of the Lamb. In a gruesome turn of events, those who refuse the invitation to the wedding supper of the Lamb *become* a feast for the birds.⁷⁴

It's a sobering reminder that how you respond to Jesus Christ and His gospel matters. God graciously saves those who respond to His gospel, and He invites them to the marriage supper of the Lamb. But for those who will not bow, who will not repent, who will not believe in His Son, in spite of all He has offered, then He will invite them to be part of a different supper. That is a sobering gruesome invitation. This gruesome invitation really predicts Christ's inevitable victory.⁷⁵

We saw this] picture of scavengers feeding on the Lord's defeated enemies referencing the Gog/Magog war:

Ezekiel 39.17-22 *And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.¹⁸ Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.¹⁹ And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.²⁰ Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.²¹ And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.²² So the house of Israel shall know that I am the LORD their God from that day and forward.*

See Endnote ⁷⁶ for read-through of Ezekiel 39.23-29!

*****The flesh of kings, the flesh of captains...** The repetition of **flesh** (5 times) is revealing. *The race has walked in carnal enmity against God, living after the flesh...*⁷⁷ Men of all stations are judged. If they remain hardened in their rejection of Jesus, they will be judged. *The divine judgment upon the wicked is no respecter of persons or station, and is the great equalizer of all.*⁷⁸

The victims who fall at Armageddon will include people from every category of human life: all of them who have the mark of the beast and who follow and worship the Antichrist. God is no respecter of persons and that includes *in His judgment*. God is completely unimpressed by the greatness, the nobility, the wealth, the accomplishments, the intellect of any human being.

In the ancient world, to leave your defeated enemies unburied was the ultimate act of desecration. Why does God treat the bodies of the fallen with such indignity? This is perfect divine justice. God treats the bodies of Antichrist's armies exactly as the world treated the bodies of His two faithful witnesses back in chapter 11. Antichrist kills them and they leave their dead bodies rotting on the streets of Jerusalem for three days and they have a party.

Matthew 7.2 *For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*

Luke 6.8 *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.*

Galatians 6.7 *Do not be deceived: God is not to be mocked. Whatever a man sows, he will reap in return.*

Mark 4.24 *And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.*

Hosea 8.7 *For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.*

This is how the world treated the bodies of believers that they have tortured and martyred by the millions for the last three and a half years of the Tribulation. That is what they have planted, and by planting have chosen to reap exponentially. The divine standard of justice is said to be *Lex Talionis: An eye for an eye, a life for a life*. In other words, the penalty must exactly fit the crime. And that is exactly what happens on the battlefield of Armageddon. Another practical reason that the bodies remain unburied is the sheer number of them. There will be millions who will die that day. Ezekiel says that they will eventually be buried but it will take seven months to bury them all.⁷⁹ But **the main point of this angelic invitation** is that by inviting the vultures to feast on the carnage before the battle even begins, **God is declaring Jesus' victory is certain. It is inevitable. It's done before it even begins.**⁸⁰

♥ “*And I saw the beast*” is the beast from the sea that we met back in the first ten verses of chapter 13. He is the world ruler, a human world ruler. He will arise and he will truly be the face of evil. He will be completely controlled and empowered by Satan. He will create a one-world government and eventually become the object of all worship. He is so entirely evil that Paul refers to him as the “*man of lawlessness.*” ...He is called “*the son of destruction.*” He destroys everything in his path and he himself will one day be destroyed. This is the Antichrist... he is against the real Messiah, and he also offers himself as the substitute for the real Messiah. Both are true. He will lead the rebellion against Jesus Christ. ...*and the kings of the earth* includes the ten kings who are his chief allies who rule under his authority over the ten worldwide districts into which he has divided his empire. It probably also includes those to whom these ten kings have delegated lesser authority over smaller regions and even over countries. These are the leaders of the rebellion. ...*and their armies* consist of representatives from across the planet representing the peoples from which they come. The supporters of this rebellion are all human beings who have not repented and believed in the Messiah, all who have bought into the lies of Antichrist. The reason for the rebellion and for their assembling is *to make war against Him who sat on the horse and against His army.* Against Jesus Christ. That's the reason Antichrist, the kings of the earth, and their armies are behind this massive military buildup in the Middle East: they have assembled to *make war with the Lamb, and the Lamb shall overcome them: for He is the Lord of lords and King of kings.*” (Revelation 17.14).⁸¹

♥ ♥ **Armies, gathered together to make war against Him who sat on the throne...** Some find it hard to understand how man could be so foolish to try to keep Jesus and this heavenly army off the earth in a pitched battle. They suggest that maybe these armies initially gather to battle against each other and then turn their fury on the returning Jesus. This may be the case, but we should never underestimate man's folly and hatred of God. ***This is the incurable insanity of sin, which wars away in spite of defeat after defeat, against a holy God.***⁸² This is just the logical extension of man's constant war against God since the fall. It is no more unbelievable than the idea that God came to earth and men murdered Him.

John wrote no description about a battle. ***This is an entirely one-sided affair, more of a simple act of judgment than a prolonged battle or war. The battle of Armageddon is the laughter of God against the climax of man's arrogance.***⁸³

On September 2, 1945, the Japanese formerly surrendered, and WWII came to an end. Later that day, the day of their surrender, General Douglas MacArthur broadcast a speech from the USS Missouri to the American people. This, in part, is what the General said that day:

Today the guns are silent. A great tragedy has ended. A great victory has been won. The skies no longer rain death. The entire world is quietly at peace. Men since the beginning of time have sought peace. Military alliances, balances of power, leagues of nations all in turn fail, leaving the only path to be by way of the crucible of war.

*We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. **The problem basically is theological,** and the solution involves a spiritual improvement of human character.*

MacArthur was only partly right. He was right that the problem is theological, but the solution is not mere reformation. **The only solution is regeneration.** It's when the human heart is made new. And without that war will continue across this planet until the end and the end will come as MacArthur admitted: in one last great battle, the battle of Armageddon.⁸⁴

[This] is the final human rebellion against Jesus Christ. (There will be one last battle after the Millennium, which we will see in chapter 20.)

The battle of Armageddon is thought to come near the middle or the end of the seven-year Tribulation, although it is not laid out precisely enough for us to be sure when it will occur. At the beginning of the seven years, Antichrist initiates a false peace treaty with Israel. And then after three and a half years, when they have served their purpose, at the mid-point of the Tribulation, Antichrist will break that treaty. He will actually erect an image of himself in the Temple in Jerusalem, which Daniel and our Lord called the Abomination of Desolation. He will demand that he and he alone be worshipped. Then at that point, perhaps three and a half years into the Tribulation, he will initiate a systematic worldwide genocide of all who refuse to worship him, especially those Jews and gentile Christians who come to believe in Christ during the Tribulation, who responded to the gospel the many times that it is offered during that time.

Antichrist's final war against Christ and his people reaches its climax at the battle of Armageddon. At the end of the seven years, Antichrist will gather a worldwide military coalition in the Middle East with one purpose: to annihilate God's people Israel and the Christians. He will deploy his armies in the millions. He will engage the latest, the most sophisticated equipment, aircraft and weapons. His navy will have all the latest sophisticated technology. It'll likely anchor off the coast of Israel in the Mediterranean near the Red Sea and the Persian Gulf.⁸⁵ And he will launch an all-out war to destroy the people of God to finish what he has begun. This battle is not nation against nation, but the nations against God.

Psalm 2.2 *The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed,...*

The winner of this battle is apparent. It is the **great day of God**, not the great day of man, not the great day of the Antichrist, not the great day of the dragon.

Three Important Battles in Prophecy

[Note: This is one of three important battles mentioned in prophecy.]

1. The battle of Gog, Magog and her allies come against Israel (Ezekiel 38-39).
2. The battle of **Armageddon**, when the Antichrist leads the world system against a returning Jesus (Revelation 17:12-16, 17:14, 19:19).
3. The final battle, when Satan and his allies, after the millennium, make war against God (Revelation 20:7-10). ⁸⁶

John has already mentioned this battle several times in this book.

Back in Revelation 14.17-20, he compares it to a grape harvest in which Christ is like a vintner stomping on the grapes.⁸⁷ In Revelation 17.14, he writes *These will wage war against the Lamb, and the Lamb will overcome them*. But the fullest account John has given so far is back in Revelation 16.12-14, where the *sixth angel poured out his bowl* (the sixth bowl of judgment) *on the great river, the Euphrates; and its water was dried up, so that the way would be prepared for the kings from the east...*

Revelation 16.12-14 *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. ¹³And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. ¹⁵Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. ¹⁶And he gathered them together into a place called in the Hebrew tongue Armageddon.*

This is the battle at Har-Magedon. *Har-Magedon* is the Hebrew place name, but of course, we most often refer to it as *Armageddon*. *Har* means *mount*. So, literally it's *Mount Megiddo*. There is no mountain by that name in Israel, but *Har* can also refer to the hill country surrounding the plain of Megiddo and to the plain itself. The plain of Megiddo is also called the **Valley of Jezreel**. It is located some sixty miles north of Jerusalem: a great valley which is in the shape of an arrowhead. Napoleon called it the *greatest natural battlefield he'd ever seen*. *The greatest battle in human history will be fought there*. The **focal point** of the battle will be the plain of Megiddo but as we have already learned, *the last battle of this age will take place across the entire length of Israel. Blood will splatter up to horse's bridle for 200 miles, the entire length of the country.*

Revelation 14.20 *And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse **bridles**, by the space of a thousand and six hundred furlongs.*

A series of battles will occur from as far south as Bosra (*Bozrah*) according to Isaiah 63 and includes several near Jerusalem. The key battle around Jerusalem will be in the valley of Jehoshaphat as shared by the Old Testament prophets. It is also known as the Kidron Valley, *the valley that runs between the city of Jerusalem and the Mount of Olives*. That will be the key site of the battle in the area of Jerusalem.

✠ **Outcome of the Battle of Armageddon and Jesus's Victory There (Revelation 19.20-21)**
The **outcome** of this battle **is never in doubt**.

There is no prolonged fight. No exchange of blows. No suspenseful military drama. No Christian foot soldiers taking up arms against hostile evil forces as the "*Left Behind*" series

would have us believe. The “battle” is over before it begins. (We are then given a casualty report of the enemy’s of God in Rev 19:20-21.)

It is a powerful depiction of how Jesus has defeated sin and death through his self-giving love on the cross.

Even earlier, in Revelation 5, John hears of the Lion of Judah. But when he turns, he sees a Lamb, standing as though slain.

This is the entire theological center of the book!

Victory in Revelation does not come through superior violence. It comes through faithful witness, sacrificial love, and divine judgment enacted by truth itself. *The conquering Messiah conquers as the slain Lamb, not as a beast.*

It is a fragile, insecure god that needs weapons and armies to achieve victory. It is an all powerful God that creates and dismantles simply by speaking a word. The Word. Empire thrives on spectacle, like parades, armies, intimidation, and crucifixions lining the roads. Revelation subverts that spectacle. It stages what looks like the ultimate imperial showdown and then refuses to narrate it as a conventional war.

Why? Because the point is not that God wins by out [decimating the world]. The point is that [the world’s] power is the hollow and endless cycle of violence. **God’s power is the redeeming, nonviolent power of self sacrificial love (the cross).**

In the ancient world, ...peace ...was secured by conquest. **Peace through domination.** Revelation exposes that as **counterfeit peace. “Babylon” falls not because Christians take up arms, but because her violence results in a self-inflicted wound as all empires inevitably do, leading to her collapses under divine judgment.** The merchants weep when she falls, not because of lost lives, but because of lost profits. It is a piercing indictment of economic exploitation fused with military power. Same story repeats throughout history and today.

The so-called battle [of Armageddon] reveals that God does not need legions to defeat tyranny. Empire gathers for war. **God simply speaks.**

So this is the crucial theological meaning of the book of Revelation:
-God’s victory is not symmetrical with empire’s violence. God does not mirror the beast to defeat the beast.

-Faithful witness, not armed revolt, is the church’s calling. The saints “conquer” by the blood of the Lamb and the word of their testimony (Revelation 12:11), not by seizing power.

-Imperial claims are temporary. What looks absolute is already judged in heaven’s perspective.

-Evil always self-destructs when confronted by truth. The absence of a literal battle underscores that evil has no ultimate substance before God’s reign.

All this to say, when Revelation is read as a blueprint for inevitable global warfare, it can be co-opted to sanctify violence or to arrogantly believe that Jesus’ return can be manipulated into happening by causing “Armageddon” as we are seeing ...today. **In its original context, it functioned as a pastoral encouragement to marginalized believers: Do not fear the empire. Do not worship it. Do not become like it.**

Armageddon is not a call to arms. It is a dramatic unveiling of the futility of arms before God.

The final word of Revelation is not war but renewal. It is a new heaven, a new earth, and a city

where the nations bring their glory, not their weapons, into the light of God.

The empire gathers for battle.

The Lamb reigns without fighting.

The battle was already won on the cross.

That contrast is the critique.

We want the warhorse.

Jesus rides a donkey.

We want the eagle.

The Holy Spirit descends as a dove.

We want to take up swords.

Jesus takes up a cross.

We want the roaring lion.

God comes as a slaughtered lamb.

We keep trying to arm God.

God keeps trying to disarm us.⁸⁸

Before we get to the last two verses in this chapter (vv. 20-21), where we see the final scene of Jesus's victory there, we need to be able to somewhat keep the battles of Revelation straight.

Review ***Supplement to Revelation Bible Study: Comparison of the Three End-Time Wars in the Bible.***

Old Testament Prophecies Concerning Armageddon

[There are many Old Testament verses that prophesy about Armageddon, but we will look at a few of] the key ones: Deuteronomy 32.39-42, Isaiah 34, Micah 4, Zechariah 12 and 14. A careful study of these passages, in their context, will show that aspects of what they describe have yet to be fulfilled.

Isaiah describes a judgment against *all nations* which will take place in Bozrah, in the land of Edom.

Deuteronomy 32.39-42 *See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. ⁴⁰ For I lift up my hand to heaven, and say, I live for ever. ⁴¹ If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. ⁴² I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.*

Isaiah 34.1-10 *Come near, **you nations**, to hear; and **heed, you people!** Let the earth hear, and all that is in it, the world and all things that come forth from it. For **the indignation of the LORD is against all nations, and His fury against all their armies; He has utterly destroyed them, He has given them over to the slaughter.** Also their slain shall be thrown out; their stench shall rise from their corpses, and the mountains shall be melted with their blood. All the host of heaven shall be dissolved, and the heavens shall be rolled up like a scroll; all their host shall fall down as the leaf falls from the vine, and as fruit falling from a fig tree. "For My sword shall be bathed in heaven; indeed it shall come down on Edom, and on the people of My curse, for judgment. The sword of the LORD is filled with blood, it is made overflowing with*

fatness, with the blood of lambs and goats, with the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Edom. The wild oxen shall come down with them, and the young bulls with the mighty bulls; their land shall be soaked with blood, and their dust saturated with fatness.” For it is the day of the LORD’S vengeance, the year of recompense for the cause of Zion. Its streams shall be turned into pitch, and its dust into brimstone; its land shall become burning pitch. It shall not be quenched night or day; its smoke shall ascend forever. From generation to generation it shall lie waste; no one shall pass through it forever and ever.

- This is not a judgment against the Edomites, but against all nations. It is attended by cosmic signs, “*all the host of heaven shall be dissolved, and the heavens shall be rolled up like a scroll,*” which brings to mind the cataclysmic convulsions which were previewed in the opening of the sixth seal (Revelation 6:12-14).
- The reason for the slaughter is “recompense for the cause of Zion:” God will be defending His chosen nation in this time of the end.
- The destruction which comes upon Edom is described in the strongest possible terms, the land will become *burning pitch, never to be quenched, and shall lie waste forever.*

Micah speaks of a time of threshing, a theme of judgment throughout Scripture. The motive for the nations which shall be threshed is their desire to interfere in God’s plans concerning Zion.

Micah 4.11-13 *Now also many nations have gathered against you, who say, “Let her be defiled, and let our eye look upon Zion.” But they do not know the thoughts of the Lord, nor do they understand His counsel; for He will gather them like sheaves to the threshing floor. “Arise and thresh, O daughter of Zion; for I will make your horn iron, and I will make your hooves bronze; you shall beat in pieces many peoples; I will consecrate their gain to the Lord, and their substance to the Lord of the whole earth.*

Notice the ignorance of the nations in regard to God’s plans concerning Zion: *They do not know the thoughts of the Lord, nor do they understand his counsel.* This is evident even in our own day. We study the book of Revelation and these related passages which make it abundantly clear that God has a future plan for the nation Israel and that plan includes her ownership of *His land* with Jerusalem as her eternal capital. Yet, the daily news indicates great confusion on the part of the nations as to the status of Jerusalem and the Promised Land in general. People the world over wonder what the big fuss is about the Jews and Jerusalem, but it is *all so clear* to any student of the Scriptures. Alas, the nations of the world are almost completely ignorant of God’s Word concerning the subject—as they will be in the day of their demise seen by Micah. “*This prophecy envisioned Nebuchadnezzar’s armies that were composed of many nations, but it is to be fulfilled in the armed forces of the nations gathered at Armageddon (Revelation 16:13-16), who will be determined to destroy Israel and do away with God’s plan and take over the earth.*”⁸⁹

Most puzzling of all are the preterist interpreters who *twist clear passages so that instead of relating God’s overthrow of the nations in the defense of Jerusalem, they are said to indicate just the opposite: God’s judgment and overthrow of Jerusalem.* Although it is true that Jerusalem will undergo great casualty and turmoil during the time of Jacob’s Trouble,

ultimately, Jerusalem will be the victor with the help of God. Such passages can in no way be contorted to describe the destruction of Jerusalem in A.D. 70.

Zechariah 12.1-12 *The burden of the word of the LORD against Israel.* Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: “Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem. And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; **all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.**” “In that day,” says the LORD, “I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness. And the governors of Judah shall say in their heart, ‘The inhabitants of Jerusalem are my strength in the LORD of hosts, their God.’ In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place-Jerusalem. The LORD will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah. **In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the LORD before them. It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.** And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves.

- When interpreting such passages as this, we must bear two things in mind: (1) this is the time of Jacob’s Trouble, when Israel is to be disciplined and refined so as to call out to Messiah Jesus; (2) **nevertheless, God** will judge the surrounding nations by defending Israel because of His eternal promises made to her.
- Zechariah’s passage opens as “the Word of the LORD against Israel,” yet in the midst of the passage, it is the nations gathered against Jerusalem who will **surely be cut to pieces**. In that day the LORD will *defend* the inhabitants of Jerusalem.
- If this was A.D. 70, then Titus overthrew our Almighty God! Hardly! And when did the Jews experience a national repentance and convert to Messiah Jesus, whom they pierced, as predicted here? **No, this is yet future, during the Campaign of Armageddon.**

The battle involving Jerusalem involves several stages. During the first stage, the city is taken, the houses rifled, and the women ravished:

Zechariah 14.1-5 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. ² For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and **the residue of the people shall not be cut off from**

the city. ³ **Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.** ⁴ *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.* ⁵ *And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.*

Before the smoke clears: **the LORD my God will come, and all the saints with you.** He will **fight against those nations** and **stand upon the Mount of Olives**. When this occurs, all His saints (holy ones) will be with Him. **Again, this has not been fulfilled in history as of today, but concerns the Second Coming** (Revelation 19:14).⁹⁰

✠✠ The **beast** was **taken** (#4084 = **piazo**: officially (arrest), or in hunting (capture): — apprehend, catch, lay hand on, take[n]) and along with the **false prophet** was **cast alive** into the **lake of fire before** the Great White Throne of judgment holds court in Revelation 20:11-15. The passive verb points to a divine [intervention], **undoubtedly Jesus** ...because **2Thessalonians 2:8** says that it is Jesus who will destroy Him. The **lake of fire** is what we call **hell**. It is *real*, and there is nothing more important than avoiding it.⁹¹ Here we see the **eternality** of hell. The **beast**, along with the false prophet, is thrown into the lake of fire. We see them again in Chapter 20, and **they are still there a thousand years later**, and the text says, *and their torment will ascend forever. That's the reality. Your soul's destiny is forever.* Jesus ends the Olivet Discourse in

Matthew 25:46 *And these shall go away into everlasting punishment: but the righteous into life eternal.*

Notice that **both states are eternal**: the wicked endure eternal punishment and the righteous enjoy eternal life. The same Greek word is used for both. That means that unbelievers will be punished in hell as long as the righteous have eternal life. This will be the fate of Antichrist and his false prophet. They have to be given eternal bodies early somehow for them to be able to endure everlasting death, and they will be the first of millions of humans and then of fallen angels to arrive there.⁹²

The false prophet had performed signs by which he deceived those who had received the mark of the beast and those who had worshiped his image. The false prophet is the chief architect of religious deception during the tribulation. For the first three and a half years, he uses all interdenominational religion in order to promote Antichrist. At the midpoint, he will abolish all false religion and promote Antichrist alone as the sole object of worship. He performs miracles it appears to convince people to worship Antichrist. But here he will have no miracles left to save himself and Antichrist. Jesus Christ will **seize** them both, and *these two were thrown alive into the lake of fire which burns with brimstone. Having captured them alive on the battlefield, Christ sends them alive both body and soul to their eternal destiny in full consciousness.*

The **lake of fire** isn't a lake that is filled with *water* but with *fire*. This is the first time this expression occurs in Scripture. It refers to **the final dwelling of the unbelieving dead**. This lake of fire *burns with brimstone*, a **combustible sulfur**. There are still *sulfur balls* in the area

of Sodom and Gomorrah that look like simple white rocks, but when you set them on fire they continue to burn like torches and then they slowly melt and run like lava. That's a *lake of fire*.

The Lake of Fire continually burns with brimstone, yet its occupants are never consumed. After one thousand years, the Beast and the False Prophet are still there when Satan joins them after his final rebellion in Revelation 20:10. Everyone has eternal existence, although for the unsaved it is better described as *eternal death* for they are tormented continually and eternally. The same breath which destroyed the Beast (2Thessalonians 2:8) also provides a stream of brimstone which kindles their torment.

Isaiah 30:33 *For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.*

The Lake of Fire provides *everlasting* torment. It is unquenchable [Matthew 25:41 (#2 above)].⁹³

Jesus chose a different word to describe this final place. He called it **Gehenna**. Literally, **Gehenna** means **the Valley of Hinnom**. It was an actual valley outside of Jerusalem where in Old Testament times tragically they burned children to death to the false gods of the land. When they repented, they turned that valley into a garbage dump. In Jesus' day a trash fire burned there constantly. Occasionally the bodies of criminals were dumped there instead of receiving a proper burial. The **Valley of Hinnom** became a profound picture of the reality of hell. When you read Jesus using the word **hell** it's the word **Gehenna**, it is referring to the **Valley of Hinnom** because it was a powerful picture of the eternal place of punishment.

Jesus taught that sinners in that place will be there **both body and soul**.

Matthew 10:28 *And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell**.*

We can't be absolutely certain. Regardless, **don't miss the point: God chose fire to help us picture the terrible reality of hell. It's a real place just as heaven is. But it is a place of intense physical and mental suffering.**⁹⁴

These two were cast alive is ζῶντες ἐβλήθησαν οἱ δύο [zōntes eblēthēsan hoi dyo]: **while living they were thrown, these two**. Their being cast alive is emphasized by appearing first in the Greek. The repetition of *they ... these* also emphasizes the uniqueness of their treatment when compared with all others who reject God. This is also seen in the opening phrase of the next verse. Rather than being killed, they become the only two individuals in history to be cast *alive* directly into hell (the Lake of Fire)! Their responsibility as leaders of the great opposition to God in the Tribulation results in their being denied access to stand at the Great White Throne Judgment.

They may also receive this unique treatment in order to serve as a *witness* to the horrors of eternal damnation. In a passage in Isaiah, which appears to describe the *Millennial Kingdom*, all flesh goes forth to look upon corpses which appear to be in a location matching the description of the Lake of Fire:

Isaiah 66:23-24 *And it shall come to pass That from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me, says the LORD. And they shall go forth and look upon the corpses of the men who have transgressed against Me. For their worm does not die, and their fire is not quenched. They shall be an abhorrence to all flesh.*

This **cannot be the eternal state after the Great White Throne Judgment** when all the unsaved dead have been cast into the Lake of Fire (Revelation 20:15), since there is mention of New Moons and keeping Sabbath. [It appears that] the Beast and False Prophet are in the Lake of Fire during the *Millennial Kingdom*.⁹⁵

[Here are some *indications* of how the] Lake of Fire becomes populated:

1. The Beast and the False Prophet are cast alive after the Battle of Armageddon.
Revelation 19:20 *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.*
2. After the Second Coming, immediately prior to the Millennial Kingdom, the non-believing goats among the nations are sent *into the everlasting fire*.⁹⁶
Matthew 25:41 *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:...*
3. The devil is cast into the Lake of Fire at the end of the Millennial Kingdom
Revelation 20:10 *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*
His angels ...are probably also cast into the Lake of Fire at this time (Matthew 25:41 above in #2).
4. After the Millennial Kingdom and the Great White Throne Judgment, the unsaved dead, who are not written in the *Book of Life*, are cast into the Lake of Fire.
Revelation 20:15 *And whosoever was not found written in the book of life was cast into the lake of fire.*

The contrast between the false overcomer and the true overcomers can now be seen.

The Beast overcame physically for a time.

Revelation 6:2 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.

Revelation 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

Yet, in the end he lost both soul and body in hell. The saints whom he killed lost their physical lives, but *their souls were immune to his persecution*.

Matthew 10:28 *Do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.*

Eternal Death

Eternal death is the fate that awaits all people who ultimately reject God, reject the gospel of His Son, Jesus Christ, and remain in their sin and disobedience. Physical death is a one-time experience. Eternal death, on the other hand, is everlasting. It is a death that continues through eternity, a spiritual death that involves a separation from God. Just as spiritual life, by grace through faith in Christ (Ephesians 2:8–9), is everlasting, eternal death is never-ending.

Does the Bible teach the doctrine of eternal death? Yes, the Bible clearly teaches an eternal separation of the wicked from God. Here are three passages, one from the Old Testament and two from the New, that support the doctrine of eternal death:

Daniel 12.2 *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

Matthew 25.46 *And these shall go away into everlasting punishment: but the righteous into life eternal.*

Revelation 20.14-15 *And death and hell were cast into the lake of fire. This is the second death. ¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.*

All three of these passages (and more could be added) have as their main context the scene of final judgment. After Jesus Christ returns, three things will occur:

- 1) The general resurrection
- 2) The final judgment
- 3) The inauguration of the eternal state

The fate of the righteous and the wicked could not be more different. The righteous—who are declared righteous on the merits of their Savior, Jesus Christ—will be ushered into a final state of glory. Meanwhile, the wicked—who have rejected Christ—will be sent to the lake of fire for eternal punishment and torment. Note too (particularly in the Daniel and Matthew passages) that the same adjective (*everlasting* or *eternal*) is used to modify both *life* and *punishment/contempt*. Both the life and the punishment last forever. The doctrine of eternal death is not a popular one. However, truth is independent of the popular vote. The truth is that, due to our sin, we are under the just condemnation of God. God has sent His Son to die in our place and rise again to reconcile us to God. We can choose to embrace the saving message of Jesus Christ and have forgiveness and eternal life. Or we can decide we don't need the Son of God, in which case we will perish in our sin and be under God's judgment. To reject the Source of life is to choose eternal death.⁹⁷

No Rest Day or Night

...This passage is central to the debate over annihilationism and needs to be addressed.

Revelation 14.9-11 *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, ¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹ And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

...Some details are vital for understanding the duration of judgment described here. John essentially says that anyone who worships the beast (whoever or whatever that might mean in one's eschatology) will be tormented with fire and sulfur, and he says that the "smoke of their torment goes up forever and ever, and they have no rest, day or night." These words can hardly be spoken about people who have ceased to exist.⁹⁸

John does not specifically mention the lake of fire in Revelation 14:9–11, [but the description of this judgment matches the description of the judgment of the beast and false prophet in Revelation 19:20.] Those who worship the beast receive the same type of punishment as the beast—torment with fire and sulfur.

Immediately following this, John describes Satan being bound and imprisoned in the bottomless pit for 1,000 years (whether we understand these things literally or figuratively here is beside the point). After that we read, "And the devil who deceived them was thrown

into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever” (Revelation 20:10 NASB). **According to John’s vision, the beast and false prophet were thrown into the lake of fire before Satan was thrown in there, and they were still there when Satan is thrown in. Furthermore, they will be “tormented day and night forever and ever.” In other words, they will not be annihilated.**

Right after this passage, we read about the final judgment where the unredeemed throughout history will be judged according to their works and thrown into the lake of fire (Revelation 20:11–15). **If Satan, the beast, the false prophet, and the beast’s followers were not annihilated in the lake of fire, we should not assume that those thrown into the same place at the final judgment will be annihilated.**⁹⁹

✚✚✚ What about the remnant?

The remnant emphasizes the unique treatment of the previous two in comparison with these. Verse 21 records the death and desecration of the rebels. “The remnant was slain...” Matthew 25 tells us that at the end of the Tribulation there will be many unbelievers who survive the Tribulation, and they are judged at the judgment of the nations in Matthew 25. So, “the remnant” here doesn’t mean the rest of humanity. **It means the remnant of Antichrist’s armies.** Those who joined these rebel armies, they will be killed. They had plenty of opportunity to repent, even the words of the angel right before the battle begins but they refused. So, Christ will kill them. And their bodies will litter the battlefields of Palestine. Their souls are sent to Hades until the Great White Throne of Judgment when they too will be sent eternally to the lake of fire.

Unlike the Beast and the False Prophet, the rest of those who war against Christ are killed. Their destination is Hades where they undergo immediate torment while awaiting the Great White Throne Judgment in Revelation 20.11. They will be in Hades awaiting judgment for the one thousand year period of the Millennial Kingdom.

Luke 16.22-23 *And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried;²³ And in hell (86. αἵδης **haides**, hah´-dace; ...properly, unseen, i.e. “Hades” or the place (state) of departed souls:...) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

Jesus strikes the *nations* with the sword (Rev. 19:15), including unbelievers from the nation of Israel. During the entire period which is *Jacob’s Trouble and the Great Tribulation*, God has said that two-thirds will be cut off and die with only one-third remaining (Zec. 13:8). As a result, the remaining third will “call on My name, and I will answer them” (Zec. 13:9). This is the horrible reality attending the spiritual regeneration of the nation of Israel (Eze. 37; Rom. 11:25-27). Truly, to whom much is given much is required! Heavy is the responsibility of the chosen nation. Most of the Jews who survive the Second Coming are found in the special place which God has prepared for them.

It is shortly after this time when Jesus assumes the throne of David and all people from among the nations who were not direct participants in the Campaign of Armageddon are gathered before Him.

Matthew 25:31 *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:...*

There, He will separate the sheep from the goats and judge their eternal destiny by how they have treated *His brethren*—the faithful Jews who suffered so terribly during *Jacob's Trouble and the Great Tribulation* (Matthew 25:31-46). Those who demonstrated their faith by providing for His brothers will be given entry into the kingdom, arriving in the kingdom just in time for the marriage feast to follow.¹⁰⁰

†††† How will Jesus defeat these armies? They were “**killed with the sword which came from the mouth of Him who sat on the horse.**” Antichrist's armies will undoubtedly use conventional weapons and they will use whatever technological advances that are available to them. Maybe many of those will be destroyed during the seven years of judgment on the earth. But whatever they have, they will use. **Our Lord's weapon is His Word.** He will simply speak, and they will be defeated in the ways that we read about in Ezekiel 38.

The most graphic portrayal of Christ's second coming is found in Revelation 19:11-21. In this extended passage [we saw] Jesus Christ is described as leading a procession of angels and saints or armies in heaven to claim the earth, destroy the armies of the world, and defeat the Antichrist and False Prophet. **This passage shows that Christ's return will be one that entails great physical destruction and many deaths.** For those who are not Christ's own, it will be a terrifying and terrible event. For those of us who know Him as Savior, it will be a time of great joy, vindication, and anticipation. . . .

Let us remember that for the believer this present life on Earth will be the worst things will ever be for us. But, for the unbeliever, this present life will be the best they will ever experience.

People may indulge their unbelief and passions during these days of forbearance and grace, and see no disadvantages growing out of it. They may be angry at our earnestness, and account us ... fools when we put before them [what seems to be] demands and threatenings of the Almighty. But “woe to him that striveth with his Maker!” (Isaiah 45.9) There is a deluge of bottled fury yet to be poured out on them **that refuse to know God**, and on the families that call not on his name, **from which there is no escape**, and **from whose burning and tempestuous surges there is no deliverance**. God help us to be wise, that we come not into that sea of death!¹⁰¹

What exactly is God accomplishing in Armageddon?

Ezekiel 38:23 *I will magnify Myself, sanctify Myself, (that is, I will make sure that I am set apart in the sight of peoples) and I will be known in the eyes of many nations, and they shall know that I am the LORD.*

Ezekiel 39.21 *And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.*

There is also a redemptive purpose

Ezekiel 39.22 *So the house of Israel shall know that I am the LORD their God from that day and forward.*

And God says that *I am going to vindicate My name. I am going to make sure that people know that the reason My people went into captivity was because I sent them, not because I was too weak to keep them.*

Ezekiel 39:25 *Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;*

God says *I am going to keep My promises.*

Ezekiel 39:29 *Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.*

Reminds of you of Zechariah, right?

Zechariah 13:1 *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*

Zechariah 12:10 *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

That fountain of cleansing is opened, and God redeems His people. Proving that He is a Savior. ¹⁰²

In the end Armageddon is about judgment, yes; but Armageddon is about redemption. ¹⁰³

Application Questions:

1. As an angel cries out yet another warning, the beast, the elite of the earth and their armies gather to make war against Jesus and His army. When is the last time I *heeded a warning* from the Lord?
2. What are the past few times I made time in the Word and **really heard and heeded** the warnings Jesus gives me directly from *His Word* and **did** something about it?
3. How do I open my heart to let the Sword of the Lord (*His Word*) judge me **now**?
1Corinthians 1.31-32 For if we would judge ourselves, we should not be judged. ³²But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Summary: Alleluia, salvation, glory, honor and power unto the Lord our God, True and righteous are His judgments, He has avenged His servants, judgment is (as good as) done, **the Lord God reigns!** Give Him honor, make yourself ready with the righteousness He has died to give you, *Blessed are they which are called to the marriage supper of the Lamb!* The **Word of God comes!** Faithful and true! He is righteous and judges in righteousness! Blood for 200 miles up to the horses bridles as Jesus treads the winepress alone; He defeats the armies with the Sword of His Word, that smites the nations and He takes the **throne to rule!** He is **King of Kings and Lord of Lords!** Repent, Repent! Don't make **war against Him and His army!** The beast and false prophet were taken and cast alive in the lake of fire for ever, Jesus separates the sheep from the goats, God redeems His people, and Jesus proves that He is a Savior Who wants a relationship with His creation so much that He justly keeps His promises and takes back what is His.

Aim: This passage would cause me to give glory unto the Lord our God and make myself ready with the righteousness He died to give me for He has called me to the marriage supper and He is **coming!**

¹ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72999

² <https://countrysidebible.org/sermons/20231112a-183597>

³ <https://voice.dts.edu/review/david-macleod-the-seven-last-things/>

⁴ <https://countrysidebible.org/sermons/20231008a-181925>

⁵ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72999

⁶ See *Sheep in Bozrah*,

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/12.html#3.12.6.1

⁷ **Isaiah 65:17 (AMP)** *For behold, I create new heavens and a new earth. And the former things shall not be remembered or come into mind. ¹⁸ But be glad and rejoice forever in that which I create; for behold, I create Jerusalem to be a rejoicing and her people a joy. ¹⁹ And I will rejoice in Jerusalem and be glad in My people; and the sound of weeping will no more be heard in it, nor the cry of distress. ²⁰ There shall no more be in it an infant who lives but a few days, or an old man who dies prematurely; for the child shall die a hundred years old, and the sinner who dies when only a hundred years old shall be [thought only a child, cut off because he is] accursed. ²¹ They shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. ²² They shall not build and another inhabit; they shall not plant and another eat [the fruit]. For as the days of a tree, so shall be the days of My people, and My chosen and elect shall long make use of and enjoy the work of their hands. ²³ They shall not labor in vain or bring forth [children] for sudden terror or calamity; for they shall be the descendants of the blessed of the Lord, and their offspring with them. ²⁴ And it shall be that before they call I will answer; and while they are yet speaking I will hear. ²⁵ The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt or destroy in all My holy Mount [Zion], says the Lord.*

The great hope of Christians—and the essence of the gospel message—is that Jesus Christ will return to establish His Kingdom on earth. He will be King of kings and Lord of lords, governing mankind in a way that has never happened before. In addition, He will depose Satan from his current rulership of this world, thus silencing the malignant, unseen influence that has snared the unwary from the time of Eve.

English theologian Richard Baxter wrote, **“The devil is always the governor where God's government is rejected,”** an observation that speaks to why the world continues to produce such misery. Humanity has spurned God's government from the very beginning, **choosing to follow that cruelest of governors, the devil.** Conversely, we can glimpse in Baxter's statement why the prophets speak of the Millennium in such extravagant terms. They foretell a time we can hardly imagine now, as we live and work in a spiritually bombed-out culture. **We are surrounded by masses of human brokenness, urged on and tricked by the Deceiver, and as men further oppose God, the suffocating darkness deepens.** But the Millennium will be glorious precisely because God will flip this order on its head. **Satan will no longer rule, and God's government will no longer be rejected.**

Revelation 20:1-3 describes Satan's future binding, when he will not be permitted to deceive the nations for the duration of the Millennium. We have no frame of reference for what life will be like for humankind without the constant spiritual pressure, the unending broadcast of falsehood and rebellion against God. For the first time in human history, the Devil will not be whispering in man's ears to do it his way.

Some have speculated that the binding and sealing of Satan means that sin will not occur during the Millennium, **but that is not the case.** The pulls of the flesh exist wherever there is flesh, and those pulls always—eventually—break out in sin (see James 1:14-15). Even the apostle Paul observed that nothing good dwelled in his flesh and that he had sin and evil indwelling simply by virtue of having flesh (Romans 7:18-23).

He nowhere suggests that the solution to indwelling sin is to bind Satan. It is not until man becomes spirit that he puts on incorruptibility (I Corinthians 15:42-54).

Scriptures show that people will be sinning during the Millennium. Ezekiel's vision shows the priests making sin offerings during that time (see Ezekiel 40-46), and Zechariah 14:18-19 prophesies that some nations will sin by choosing not to attend the Feast of Tabernacles. Christ will rule with a rod of iron precisely because that is how carnal—sinful—people must be ruled (Revelation 2:27; 12:5; 19:15).

Even though Satan's binding will not destroy carnality and sin, consider how much easier it will be for humans to make right decisions when he is not continually receiving the persuasions of the Serpent. What an incredible blessing that will be!

<https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/cgg/ID/23598/Sin-During-Millennium.htm>

⁸ <https://bible.org/seriespage/second-coming-christ-rev-191-21>

⁹ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#13244

¹⁰ Donald Macleod as cited in <https://countrysidebible.org/sermons/20231008a-181925>

¹¹ <https://biblehub.com/study/revelation/19-3.htm>

¹² Donald Macleod as cited in <https://countrysidebible.org/sermons/20231008a-181925>

¹³ <https://countrysidebible.org/sermons/20231008a-181925>

¹⁴ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#13244

¹⁵ <https://countrysidebible.org/sermons/20231008a-181925>

¹⁶ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72530

¹⁷ https://bible.org/seriespage/second-coming-christ-rev-191-21#P3751_928873

¹⁸ Taken from <https://countrysidebible.org/sermons/20231008a-181925>

¹⁹ In the Septuagint, the Greek translation of the Hebrew Old Testament, this word is used most often to translate the Hebrew expression *the Lord of hosts* or *the Lord of armies*.
<https://countrysidebible.org/sermons/20231008a-181925>

²⁰ <https://countrysidebible.org/sermons/20231008a-181925>

²¹ Thomas Schreiner as cited in <https://countrysidebible.org/sermons/20231008a-181925>

²² **Ephesians 6:24**, Paul finishes that letter by saying "Grace be with all those who love our Lord Jesus Christ with an incorruptible love." You see, to be a Christian is to love Jesus – in fact, 1 Corinthians 16:22 ends that book by saying, let all those be damned who don't love Jesus. The point is, to be a Christian is defined as loving Jesus – so, we are called, like the wife is called to love her husband, we are called, as the bride of Christ, to love Christ.

²³ <https://omghitched.com/what-are-the-traditional-marriage-vows-forsaking-all-others/>

²⁴ **Ephesians 5:24** *Like wives to their own husbands, the church is subject to Christ in everything. We are responsible to submit our wills to the will of Jesus Christ.*

²⁵ **Ephesians 5:25**, "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her." He demonstrated that love; He delights in us, He loves us and delights in us.

If you've repented and believed in Christ, that's how Jesus Christ thinks of you! All of us who know Him, it's how He thinks of His church; He loves us and rejoices over us as a bridegroom does over his new bride on the day of their wedding – that's Christ's attitude toward His church. He can hardly wait until we're all together forever – the Lord Jesus loves His church.

<https://countrysidebible.org/sermons/20231008a-181925>

²⁶ Fekkes, *Isaiah in Revelation*, 235, as cited in *The Book of Revelation, a Theological and Exegetical Commentary*, by Paul M. Hoskins, Chapter 14.

²⁷ **Ezekiel 16:60** *Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. ⁶¹ Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. ⁶² And I will establish my covenant with thee; and thou shalt know that I am the LORD: ⁶³ That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.*

See also **Hosea 2:14-20** quoted in this section.

²⁸ Beasley-Murray, *Revelation*, 23. See also Isaiah 54.5-10, as cited in *The Book of Revelation, a Theological and Exegetical Commentary*, by Paul M. Hoskins, Chapter 14.

²⁹ Robert Thomas, in his excellent commentary on Revelation, as cited in <https://countrysidebible.org/sermons/20231008a-181925>

³⁰ **John 14:6-16** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. ⁷ If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. ⁸ Philip saith unto him, Lord, shew us the Father, and it sufficeth us. ⁹ Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? ¹⁰ Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. ¹¹ Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. ¹² Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. ¹³ And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. ¹⁴ If ye shall ask any thing in my name, I will do *it*. ¹⁵ If ye love me, keep my commandments. ¹⁶ And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;...

John 15:26-27 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: ²⁷ And ye also shall bear witness, because ye have been with me from the beginning.

John 16:13-15 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. ¹⁴ He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. ¹⁵ All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

³¹ *The Book of Revelation, a Theological and Exegetical Commentary*, by Paul M. Hoskins, Chapter 14.

³²

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#Revelation%2019

³³ **Matthew 22:2-14** The kingdom of heaven is like unto a certain king, which made a marriage for his son, ³ And sent forth his servants to call them that were bidden to the wedding: and they would not come. ⁴ Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings *are* killed, and all things *are* ready: come unto the marriage. ⁵ But they made light of *it*, and went their ways, one to his farm, another to his merchandise: ⁶ And the remnant took his servants, and entreated *them* spitefully, and slew *them*. ⁷ But when the king heard *thereof*, he was wroth: and he sent forth his armies, and

destroyed those murderers, and burned up their city.⁸ Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.⁹ Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.¹⁰ So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.¹¹ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:¹² And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.¹³ Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.¹⁴ For many are called, but few *are* chosen.

³⁴ We will be studying the *first* and *second* *resurrections* in Revelation chapter 20. But for practical purposes to answer questions raised in the marriage supper of the Lamb by Abraham, Isaac and Jacob being there, here are some highlights:

- Revelation 20:4-6 mentions a “first resurrection” and identifies those involved as “blessed and holy.” The second death (the lake of fire, Revelation 20:14) has no power over these individuals.
- The first resurrection is the raising of all believers. It corresponds with Jesus’ teaching of the “resurrection of the just” (Luke 14:14) and the “resurrection of life” (John 5:29).
- The first resurrection takes place in various stages. Jesus Christ Himself (the “first fruits,” 1 Corinthians 15:20), paved the way for the resurrection of all who believe in Him.
- There will be the resurrection of “the dead in Christ” at the Lord’s return (1 Thessalonians 4:16).
- There will be the resurrection of the martyrs at the end of the tribulation (Revelation 20:4). T
- The Old Testament saints will also be raised at the end of the tribulation, and are part of the first resurrection (Isaiah 26:19-21; Ezekiel 37:12-14; Daniel 12:2-3).

[Note: Revelation 20:12-13 identifies those comprising the second resurrection as the wicked judged by God at the great white throne judgment prior to being cast into the lake of fire. The second resurrection, then, is the raising of all unbelievers; the second resurrection is connected to the second death. It corresponds with Jesus’ teaching of the “resurrection of damnation” (John 5:29). The event which divides the first and second resurrections seems to be the millennial kingdom. The last of the righteous are raised to reign “with Christ a thousand years” (Revelation 20:4), but the “rest of the dead [that is, the wicked] lived not again until the thousand years were finished” (Revelation 20:5).]

<https://www.gotquestions.org/resurrection-first-second.html>

³⁵ **Isaiah 26:19** Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is* as the dew of herbs, and the earth shall cast out the dead.

Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

³⁶ **Pentecost**, *Things to Come: A Study in Biblical Eschatology*, 228, as cited in

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72415E

³⁷ Thomas, Charles and Lee, *Revelation 8-22*, Rev. 19:7, as cited in

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72415E

³⁸ John Macarthur, as cited in <https://countrysidebible.org/sermons/20231008a-181925>

³⁹ Macleod, as cited in <https://countrysidebible.org/sermons/20231008a-181925>

⁴⁰ Leon Morris as cited in <https://countrysidebible.org/sermons/20231112a-183597>

⁴¹ <https://countrysidebible.org/sermons/20231112a-183597>

⁴² <https://countrysidebible.org/sermons/20231112a-183597>

⁴³ Steve Gregg, *Revelation Four Views: A Parallel Commentary* (Nashville, TN: Thomas Nelson. 1997), 448., as cited in

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72526E

⁴⁴ Thomas, *Revelation 8-22*, Rev. 19:11, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72526E

⁴⁵ *The Book of Revelation, a Theological and Exegetical Commentary*, by Paul M. Hoskins, Chapter 14.

⁴⁶ Clarke as cited in <https://enduringword.com/bible-commentary/revelation-19/>

⁴⁷ <https://countrysidebible.org/sermons/20231112a-183597>

⁴⁸ <https://enduringword.com/bible-commentary/revelation-19/>

⁴⁹ <https://countrysidebible.org/sermons/20231112a-183597>

⁵⁰ Taken from <https://countrysidebible.org/sermons/20231112a-183597>

⁵¹ <https://marybethmccullum.com/seven-last-sights/>

⁵² *The Book of Revelation, a Theological and Exegetical Commentary*, by Paul M. Hoskins, Chapter 14.

⁵³ <https://countrysidebible.org/sermons/20231112a-183597>

⁵⁴ Why *armies*, **plural**? We can't be sure of that, but I think the plural probably refers to three battalions of believers, three groups, if you will: The first being the believers that were raised at the rapture, now with glorified bodies; the second group being the souls of the tribulation saints who had died in martyrdom during the tribulation in Revelation 7; and the third group being the souls of Old Testament saints who will be raised at the end of the tribulation, as Daniel 12 talks about, and as we'll see in our future study of Revelation. So, these armies then include all the redeemed who have died. And that fits perfectly with what had previously been said in [Revelation] 17:14. There it says, Antichrist "will wage war against the Lamb," and those who are with the Lamb "are the called and chosen and faithful." In other words, believers.
<https://countrysidebible.org/sermons/20231112a-183597>

⁵⁵ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72530

⁵⁶ <https://enduringword.com/bible-commentary/revelation-19/>

⁵⁷ <https://countrysidebible.org/sermons/20231112a-183597>

⁵⁸ <https://enduringword.com/bible-commentary/revelation-19/> and Johnson as cited therein.

⁵⁹ <https://countrysidebible.org/sermons/20231112a-183597>

⁶⁰ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72530

⁶¹ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72530

⁶² <https://sacred-texts.com/chr/tbr/tbr083.htm>

⁶³ <https://countrysidebible.org/sermons/20231112a-183597>

⁶⁴ <https://countrysidebible.org/sermons/20231112a-183597>

⁶⁵ <https://countrysidebible.org/sermons/20231112a-183597>

⁶⁶ The *Epistle of Barnabas*, also toward the end of the first century: "When the Son comes, He will destroy the wicked one, and He will judge the godless and will change the sun and the moon and the stars, and then He will truly rest." Justin Martyr, writing in the first half of the second century, says, "Here, too, how He was to ascend into heaven according to prophecy, and how He should come again out of heaven with glory." Irenaeus, writing in the second half of the second century, says, "When this antichrist shall have devastated all things in this world, he will reign for three years and six months and sit in the temple in Jerusalem, and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire." Cited in <https://countrysidebible.org/sermons/20231112a-183597>

⁶⁷ <https://enduringword.com/bible-commentary/revelation-19/>, and Walvoord as cited therein.

⁶⁸ <https://countrysidebible.org/sermons/20240114a-186273>

⁶⁹ Newell, as cited in <https://enduringword.com/bible-commentary/revelation-19/>

⁷⁰ **Luke 14:16-24** Then said he unto him, A certain man made a great supper, and bade many: ¹⁷ And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. ¹⁸ And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. ¹⁹ And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. ²⁰ And another said, I have married a wife, and therefore I cannot come. ²¹ So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. ²² And the servant said, Lord, it is done as thou hast commanded, and yet there is room. ²³ And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. ²⁴ For I say unto you, That none of those men which were bidden shall taste of my supper.

⁷¹ **1Corinthians 11:23** For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: ²⁴ And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. ²⁵ After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. ²⁶ For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

⁷² <https://enduringword.com/bible-commentary/revelation-19/>

⁷³ <https://allisraelnews.com/the-great-migration-israel-is-a-crossroads-for-500-million-birds-annually>, as quoted in <https://enduringword.com/bible-commentary/revelation-19/>

⁷⁴ <https://marybethmccullum.com/seven-last-sights/>

⁷⁵ <https://countrysidebible.org/sermons/20240114a-186273>

⁷⁶ Ezekiel 39:23-29 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. ²⁴ According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. ²⁵ Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; ²⁶ After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid. ²⁷ When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; ²⁸ Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. ²⁹ Neither

will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

⁷⁷ Barnhouse as cited in <https://enduringword.com/bible-commentary/revelation-19/>

⁷⁸ <https://enduringword.com/bible-commentary/revelation-19/> and Walvoord as cited therein.

⁷⁹ **Ezekiel 39.12-13** *And seven months shall the house of Israel be burying of them, that they may cleanse the land. ¹³ Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.*

⁸⁰ <https://countrysidebible.org/sermons/20240114a-186273>

⁸¹ <https://countrysidebible.org/sermons/20240114a-186273>

⁸² Newell as cited in <https://enduringword.com/bible-commentary/revelation-19/>

⁸³ <https://enduringword.com/bible-commentary/revelation-19/>, and Barnhouse as cited therein.

⁸⁴ <https://countrysidebible.org/sermons/20240114a-186273>

⁸⁵ Although this is only a likelihood, here are a few maps to visualize where that area is.



⁸⁶ <https://enduringword.com/bible-commentary/revelation-16/>

⁸⁷ **Revelation 14:17** And another angel came out of the temple which is in heaven, he also having a sharp sickle.
¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. ¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. ²⁰ And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

⁸⁸ <https://benjamin-cremer.kit.com/posts/there-is-no-battle-of-armageddon-in-the-book-of-revelation>

⁸⁹ Unger, *Unger's Commentary on the Old Testament*, Mic. 4:11, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/campaign.html#94522

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https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/campaign.html#4.5.6

⁹¹ <https://enduringword.com/bible-commentary/revelation-19/>

⁹² Some believe the following two verses change the *for ever and ever* and perpetual *eternal death or life* of the judgment of Christ. I prefer to say that I don't yet understand why it seems that these two verses show the Antichrist being *slain and destroyed* and then *given* to the flame, while multitudes of other scriptures define

hell and the grave as perpetual torment to those who have rejected Christ. Again, I have to say that God's ways are higher than mine, and I just don't see the answer yet, but He does. Maybe his body was slain *after* he was cast into the flames and was to *await* the Great White Throne Judgment rather than not go there (it isn't specifically stated he would not appear there). Whatever the reason, I stand with ...Isaac Newton's comment **on those who try to fit current events into prophecies or try to predict the fulfillment of prophecies ahead of time. It seems wise to me.** Here is the quote:

The folly of Interpreters has been, to foretell times and things, by this Prophecy, as if God designed to make them Prophets. By this rashness they have not only exposed themselves, but brought the Prophecy also into contempt. The design of God was much otherwise. He gave this and the Prophecies of the Old Testaments, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event; and his own Providence, not the Interpreters, be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by providence. (<https://evidenceforchristianity.org/could-2-thessalonians-21-12-and-revelation-207-10-be-describing-the-same-event/>)

The two verses to pray for understanding of:

Daniel 7.11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Paul told the church at Thessalonica, "And then the lawless one will be revealed, whom the Lord will consume (ἀνελεῖ [*anelei*]) with the breath of His mouth and destroy with the brightness of His coming (2Thessalonians 2.8). Consume is

ἀνελεῖ [*anelei*]: "take away, do away with, destroy . . . of persons kill, murder, usually in a violent way."⁶⁶ Since the Lake of Fire only contains *individuals* and not *systems* or *institutions*, their destination provides additional evidence of their identity as individuals.

⁹³ **Matthew 3:12** Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Matthew 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Mark 9:43-6 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: ⁴⁴ Where their worm dieth not, and the fire is not quenched. ⁴⁵ And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: ⁴⁶ Where their worm dieth not, and the fire is not quenched.

2Thessalonians 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2Peter 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

Jude 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Revelation 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#75308

⁹⁴ <https://countrysidebible.org/sermons/20240114a-186273>

⁹⁵ Many Bible scholars believe no one is in the Lake of Fire but in a *holding place* until the Great White Throne Judgment, but it appears here not to be the case. We are doing the best we can to piece the puzzle together!

⁹⁶ [These are among the irredeemable Beast Worshipers, as cited in](https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#75308)

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#75308

⁹⁷ <https://www.gotquestions.org/eternal-death.html>

⁹⁸ Annihilationists have pointed out that Isaiah 34:10 uses similar language about the judgment on Edom to show that this wording does not require eternal suffering. However, while Isaiah does speak of Edom's smoke going up forever, it is not referring to a human being made in God's image, and it does not say (as John does in Revelation) that it has no rest day or night. <https://answersingenesis.org/hell/annihilation-or-eternal-conscious-punishment/>

⁹⁹ Answers in Genesis, the author of this section, does not adopt a particular position regarding how most passages in Revelation should be understood, so the following discussion should not be seen as an endorsement of a particular millennial view.
<https://answersingenesis.org/hell/annihilation-or-eternal-conscious-punishment/>

¹⁰⁰ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#75308

¹⁰¹ Seiss, *The Apocalypse: Lectures on the Book of Revelation*, 443, as cited in
https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/19.html#72923E

¹⁰² <https://countrysidebible.org/sermons/20240114a-186273>

¹⁰³ <https://countrysidebible.org/sermons/20240114a-186273>