

REVELATION CHAPTER NINETEEN

BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 133

8-28-2002

1. Tonight we will continue our study of the book of the Revelation.
2. Last week I finished teaching chapter eighteen. When time expired we had just begun an analysis of Revelation chapter nineteen.
3. Before continuing our study of the hallelujah chapter I want to provide a brief summary of how we arrived at our climax - The Second Advent of Jesus Christ.
4. We need to start with the Tribulation and though there are many passages we could use to kick off our review. Rev 7:14 is as good as any.

Rev 7:14 I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

1. God's people may expect tribulation throughout the present age.

Joh 16:33 "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

- 1.1 The word "tribulation," is also used specifically of a future time.

Mat 24:21 For then there will be great distress, unequalled from the beginning of the world until now-- and never to be equaled again.

Mat 24:29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mar 13:24 "But in those days, following that distress, "the sun will be darkened, and the moon will not give its light;

Mar 13:25 the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mar 13:26 "At that time men will see the Son of Man coming in clouds with great power and glory.

1.2 That future time of tribulation will last for seven years beginning with the rapture of the church and ending with the Second Advent of Christ.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

1.3 The rapture of the church is said to be imminent it could occur before you finish reading this sentence. There are no signs to precede or signal the rapture.

Jam 5:8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

1.4 As Dwight Pentecost has written:

"Many signs were given to the nation Israel, which would precede the second advent, so that the nation might be living in expectancy when the time of His coming should draw nigh. Although Israel could not know the day nor the hour when the Lord will come, yet they can know that their redemption draweth nigh through the fulfillment of numerous signs."

1.4.1 Pentecost goes on to explain that the signs cannot begin except and until the rapture occurs.

2. Since our Lord links the abomination of desolation spoken of by Daniel with the time of the tribulation, it is evident that the tribulation is to be connected with the seventieth week of Dan 9:27.

Expanded Translation:

Dan 9:27 And the Antichrist shall confirm a seven year treaty guaranteeing the safety of Israel: and in the middle of that seven years he will break that treaty causing all worship practices in the Temple to cease, and he shall desecrate the Holy Place and make it desolate, and the cessation and desecration shall continue until the Christ returns.

KJV

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Mat 24:17 Let him which is on the housetop not come down to take anything out of his house:

3. Furthermore, the Biblical references have in common an allusion to an unprecedented time of trouble.

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

Dan 12:1 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.

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mat 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

4. The tribulation that is to occur at the end of this age will continue seven years, the "one week" of Dan 9:27. This seven year period is divided in the prophetic writings, into two equal halves of three and one-half years each.

4.1 The length of the periods is also referred to as "a time, and times, and half a time" (Rev 2:14; Dan 7:25; 12:7); "forty and two months" (Rev 11:2; 13:5); and 1260 days (Rev 11:3; 12:6).

4.2 The second half of this seven year period will be characterized by increasing cruelty on the part of the world ruler, and a consequent greater intensity of persecution and suffering.

5. From the Scriptures we may deduce that the tribulation will begin with the signing of the covenant to permit the renewal of the Jewish sacrifice (Dan 9:27).

6. The elements of the great tribulation (the latter half of the seventieth week) are:

6.1 the cruel reign of the "beast out of the sea" (Rev.13:1) who, at the beginning of the final three and one-half years, will break his covenant with the Jews (by virtue of which they will have reestablished their Temple worship, Dan 9:27), and then he will show himself in the Temple, demanding that he be worshiped as God. (Mat 24:15; 2Th 2:4)

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

NIV

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

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Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel-- let the reader understand--

Mat 24:16 then let those who are in Judea flee to the mountains.

Mat 24:17 Let no one on the roof of his house go down to take anything out of the house.

Mat 24:18 Let no one in the field go back to get his cloak.

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

6.2 the active interposition of Satan "having great wrath" (Rev 12:12), who gives his power to the beast (Rev 13:4-5);

Rev 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6.3 the unprecedented activity of demons (Rev 9:2 and 11; compared with verses 18-20); and

Rev 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Rev 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Rev 9:18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

Rev 9:19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Rev 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood ...

6.4 the terrible bowl judgments of Revelation chapter 16: sores, sea turns to blood, rivers and streams and springs turn to blood, sun's heat becomes intense, darkness on the earth, the Euphrates dries up for the armies of the east and out of the river comes demons who convince the leaders of the world to send their armies to the middle east ...

6.5 The tribulation will, nevertheless, be a period of salvation.

6.5.1 An election out of Israel will be redeemed (Rev 7:1-4) with an innumerable multitude of Gentiles who are said to have come "out of great tribulation" (v 14).

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Rev 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Rev 7:9 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;

Rev 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.

6.6 The great tribulation will be followed immediately by the return of Christ in glory, and the events associated therewith.

So much for review now let's return to Revelation chapter nineteen.

KJV

Hallelujah!

Rev 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:

Rev 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.

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

Hallelujah!

Rev 19:1 After this I heard what sounded like the roar of a great multitude in heaven shouting: "Hallelujah! Salvation and glory and power belong to our God,

Rev 19:2 for true and just are his judgments. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of his servants."

Rev 19:3 And again they shouted: "Hallelujah! The smoke from her goes up for ever and ever."

1. In response to the invitation of Rev 18:20, John next hears "a great voice of much people in heaven."

Rev 18:20 A voice from heaven orders those in heaven to rejoice; those ordered to rejoice are: ordinary believers, prophets and apostles. The pain and suffering caused by Babylon representing all of Satan's demons and the gentile empires over which they indirectly ruled are now poured out on the city of Babylon.

2. The chronological relationship of the destruction of the two Babylons is obvious.

2.1 The first Babylon (ecumenical Rome) we have seen destroyed in chapter seventeen and we have seen a prophecy of the destruction of the second Babylon (commercial/political Rome) in chapter eighteen and now we hear from heaven the sound of praise in contrast to the mourning to be found on earth.

2.2 The scenario is about to move forward; the intercalation of chapters seventeen and eighteen is over; history is about to be foretold.

3. The time, therefore, must be just before the second coming of Christ. Dr. J. Vernon McGee mentions that chapter 19 marks a dramatic change in the tone of the Apocalypse.

“The destruction of Babylon, the capital of the Beast's kingdom, marks the end of the Great Tribulation. The somber gives way to song. The transfer is from darkness to light, from black to white, from dreary days of judgment to bright days of blessing. This chapter makes a definite bifurcation in The Book of The Revelation, and ushers in the greatest event for this earth the Second Coming of Christ. It is the bridge between the Great Tribulation and the Millennium.”

4. The reference to "much people" (Greek *ochlou pollou*) is a reference to the same group as in Rev 7:9 where we find *ochlou pollou* translated "a great multitude."

The Great Multitude in White Robes

Rev 7:9 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;

5. Though the general reference may be to all people in heaven, the primary allusion seems to be to the martyred dead of the Great Tribulation.

5.1 This multitude is heard saying, "Alleluia." The English translation is a transliteration of the Greek word *allelouia*. Both the English and the Greek are very similar to the Hebrew word transliterated "hallelujah."

6. The four instances of *allelouia* in the New Testament are found in this chapter. (verses 1, 3, 4, 6)

6.1 Luther Poellot points out that "Rev 19:1-6 is the New Testament Hallelujah Chorus.

Rev 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:

Rev 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.

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

Rev 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.

Rev 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.

Rev 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.

7. “The saints as we have seen speak with a "loud voice." (Rev 7:10).

Rev 7:10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

8. In addition to the introductory allelouia they express praise to the Lord in three great words: salvation (Greek soteria), glory (Greek doxa) and power (Greek dunamis). Honor is left out in the better manuscripts.

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

9. Warrior Jesus is about to arrive.

10. Wycliffe in his Commentary provides a scholarly introduction:

10.1 "While chapter 19 of this book is generally given the heading, "The Battle of Armageddon," actually the first half of the chapter is devoted to a scene in heaven, where we have the last three songs of the Apocalypse.

10.1.1 First, a great multitude is heard singing, Hallelujah; Salvation, and glory, and power, because of the judgment upon the great harlot that has now been completed.

Rev 19:1 After this I heard what sounded like the roar of a great multitude in heaven shouting: "Hallelujah!" Salvation and glory and power belong to our God,
Rev 19:2 for true and just are his judgments. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of his servants."

10.1.2 Hallelujah is taken directly from the Hebrew and is made up of two words hallel, meaning "praise," and jah, a basic word for God.

10.1.3 Hallelujahs occur at the beginning of Psalms 111 and 112, at the beginning and end of Psalms 146 and 150.

Psa 111:1 Praise the LORD." I will extol the LORD with all my heart in the council of the upright and in the assembly.

Psa 112:1 "Praise the LORD. Blessed is the man who fears the LORD, who finds great delight in his commands.

Psa 146:1 Praise the LORD. Praise the LORD, O my soul ...

Psa 146:10 The LORD reigns forever, your God, O Zion, for all generations. "Praise the LORD."

Psa 150:1 "Praise the LORD." Praise God in his sanctuary; praise him in his mighty heavens ...

Psa 150:6 Let everything that has breath praise the LORD. "Praise the LORD."

10.2 This song in Revelation nineteen is repeated a second time. Then the twenty-four elders and the four living creatures fell down before God, also crying out Amen; Hallelujah (v. 4).

Rev 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."

10.3 Finally, John hears voices, which he does not specifically identify (verse 6), singing the last of the songs, beginning with Hallelujah, this time not because of the judgment on Babylon, but because the marriage of the Lamb is come, and his wife hath made herself ready (verses 6-8).

Rev 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.

Rev 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.

Rev 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.

10.4 With this, John is commanded to write the last of the beatitudes of this book, in which is announced that the marriage of the Lamb has come.

End Lesson Taught 8-28-2002

Revelation

Lesson 134

9-4-2002

1. Tonight we will continue our study of the book of the Revelation.
2. Last week I provided a brief summary of how we arrived at The Second Advent of Jesus Christ, taught the etymology of Hallelujah, and then reviewed Wycliffe's introduction to chapter nineteen.
3. When time expired we were looking at the use of Hallelujah as a sign of praise for the Marriage of The Lamb.
4. Before we continue that study, let me give you an expanded translation of Rev 19:1-5:

Expanded Translation:

Rev 19:1 After I saw the destruction of Babylon and the resultant joy in heaven I heard the roar of a great crowd in heaven exclaiming: "Praise God! Deliverance and glory and power solely belongs to Jesus the Christ,

Rev 19:2 for certain and just are all His judgments. He has condemned and judged both ecumenical and political/commercial Babylon who for centuries corrupted the earth by her false teachings. He has put upon her the blood of His servants."

Rev 19:3 At this point John again heard from heaven: "Hallelujah

Rev 19:4 The twenty-four elders representing the raptured church age saints and the four special elect angels all fell prostrate and worshiped the Christ, who was seated on the throne. The raptured saints of heaven cried out: "Amen and Hallelujah!"

Rev 19:5 And from the Throne Room I heard another voice saying "Praise the Lord all of you who serve Him, Praise the Lord both small and great, Praise the Lord all you who fear and respect Him."

5. Now let's return to our study of Hallelujah as a sign of praise for the Marriage of The Lamb.

6. John hears voices, which he does not specifically identify (verse 6), singing the last of the songs, beginning with Hallelujah, this time not because of the judgment on Babylon, but because the marriage of the Lamb is come, and his wife hath made herself ready (verses 6-8).

Rev 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.

Rev 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.

Rev 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.

7. With this, John is commanded to write the last of the beatitudes of this book, in which is announced that the marriage of the Lamb has come.

8. The relationship of God and Christ to the redeemed as expressed by the terms of marriage is frequently found in both Testaments (Hos 2:16-21; Eze 16:1 ff.; Psa 45:10-12 ff.; Mar 2:19; 1Co 6:15-17; Eph 5:25-27).

Hos 2:16 "In that day," declares the LORD, "you will call me 'my husband'; you will no longer call me 'my master.'

Hos 2:17 I will remove the names of the Baals from her lips; no longer will their names be invoked.

Hos 2:18 In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all may lie down in safety.

Hos 2:19 I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion.

Hos 2:20 I will betroth you in faithfulness, and you will acknowledge the LORD.

Hos 2:21 "In that day I will respond," declares the LORD-- "I will respond to the skies, and they will respond to the earth;

Eze 16:4 On the day you were born your cord was not cut, nor were you washed with water to make you clean, nor were you rubbed with salt or wrapped in cloths.

Eze 16:5 No one looked on you with pity or had compassion enough to do any of these things for you. Rather, you were thrown out into the open field, for on the day you were born you were despised.

Eze 16:6 "Then I passed by and saw you kicking about in your blood, and as you lay there in your blood I said to you, "Live!"

Eze 16:7 I made you grow like a plant of the field. You grew up and developed and became the most beautiful of jewels. Your breasts were formed and your hair grew, you who were naked and bare.

Eze 16:8 "Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your nakedness. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign LORD, and you became mine.

Eze 16:9 "I bathed you with water and washed the blood from you and put ointments on you.

Eze 16:10 I clothed you with an embroidered dress and put leather sandals on you. I dressed you in fine linen and covered you with costly garments.

Eze 16:11 I adorned you with jewelry: I put bracelets on your arms and a necklace around your neck,

Eze 16:12 and I put a ring on your nose, earrings on your ears and a beautiful crown on your head.

Eze 16:13 So you were adorned with gold and silver; your clothes were of fine linen and costly fabric and embroidered cloth. Your food was fine flour, honey and olive oil. You became very beautiful and rose to be a queen.

Eze 16:14 And your fame spread among the nations on account of your beauty, because the splendor I had given you made your beauty perfect, declares the Sovereign LORD.

Eze 16:15 "But you trusted in your beauty and used your fame to become a prostitute. You lavished your favors on anyone who passed by and your beauty became his.

Psa 45:10 Listen, O daughter, consider and give ear: Forget your people and your father's house.

Psa 45:11 The king is enthralled by your beauty; honor him, for he is your lord.

Mar 2:19 Jesus answered, "How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them.

1Co 6:15 Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never!

1Co 6:16 Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, "The two will become one flesh."

1Co 6:17 But he who unites himself with the Lord is one with him in spirit.

1Co 6:18 Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body.

1Co 6:19 Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

Eph 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her

Eph 5:26 to make her holy, cleansing her by the washing with water through the word,
Eph 5:27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

9. The bridal attire is noticeably different from the attire of the great harlot, for the holy bride wears only glistening white and pure linen (Rev 19:8), a symbol of the righteous acts of the saints.

Rev 17:4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Rev 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

Rev 19:8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.)

10. All that the New Testament speaks of as relating to Christ the bridegroom and the Church finds its ultimate consummation in Revelation chapter nineteen.

Let me review the "Doctrine of Christ the Bridegroom the Church the Bride.

1. Introduction:

1.1 First, I want to preview the differences between marriage today and the institution of marriage which existed at the time of Christ and the early church.

1.1.1 Most of you know about marriage today. You find your right man or right woman, go down to the court house, get a license, find a preacher or a J.P. and have them say a few words over the deal and bingo you are married.

1.2 It was quite different in antiquity. Marriages were arranged. Often the groom would find a girl to his liking, enlist the help of a friend and then a negotiation took place with the father of the bride.

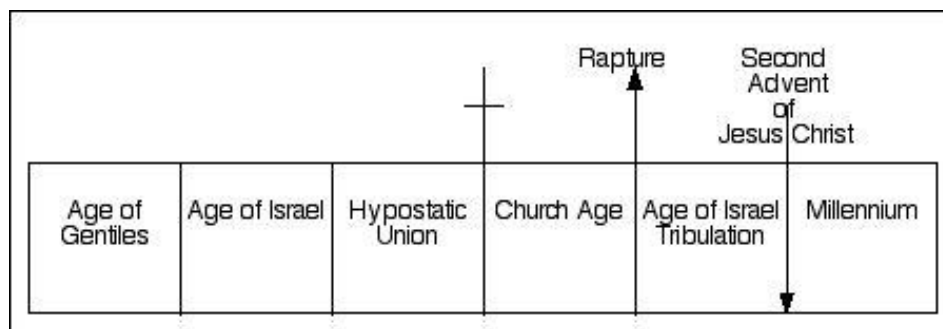
1.3 The bridegroom's friend would act as the bridegroom's agent. The agent would go to the home of the young lady, speak with the parents and a deal would be struck.

1.4 The dowry in most cases would be exchanged or promised and thus a marriage contract was recognized.

1.5 As part of the marriage contract the groom agreed at some undetermined time to come for his bride. The groom would first acquire a house and all that was needed for a secure home.

2. The bride, in our metaphor, is the universal church of the Church Age and the Bridegroom is Christ. Christ is at this moment building a home in heaven for us as His future bride.

2.1 Our agent is the Holy Spirit and the undetermined period is the length of the Church Age.



2.2 As was the marriage custom of Christ's day, we too as the bride now wait until our Bridegroom the Lord Jesus Christ, is ready to take us to His home in Heaven.

2.3 The shout of our Lord and the blast from the trumpet of God will signal the Bridegroom's readiness. We, as the bride, are set-apart for special service in time as we wait for the call of our Bridegroom.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

2.4 Now let's look further at how the Bible uses the analogy of Christ the Bridegroom, and the bride the church.

2.5 The metaphor is first used by John the Baptist in Joh 3:26-29.

2.5.1 John is the agent of the Messiah Jesus, the Bridegroom, and Israel is the potential bride. Unfortunately, Israel will not accept the proposal made by John and thus there is [at this point] no marriage. There was an offer but no acceptance.

Joh 3:26 They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan--the one you testified about--well, he is baptizing, and everyone is going to him."

Joh 3:27 To this John replied, "A man can receive only what is given him from heaven.

Joh 3:28 You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.'

Joh 3:29 The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete.

2.5.2 Wycliffe in his Bible Encyclopedia has the following to say about Joh 3:26-29. I will first quote and then comment:

"John makes clear early on that he is not the Bridegroom destined to take Israel to himself as his bride. Rather, he makes clear he is a friend of the Bridegroom. It was the function of such a man to act as go-between in making the marriage arrangements. This is the way it is still done in many Muslim nations. A friend, an agent, will contact the family of the prospective bride and discussions will ensue and then in many cases a meeting is set up under a most controlled situation. Usually the meeting is short and casual. After that first meeting many marriages are then arranged. John was such an agent for Israel. He introduced them to their Messiah."

2.6 Our agent, who arranges our marriage, is not John the Baptist but the Holy Spirit of God. We, as believers of the Church Age, unlike Israel accepted the proposal of marriage communicated by the Holy Spirit and we, as the Bride of Christ, are now waiting for our Bridegroom to come and take us to His home.

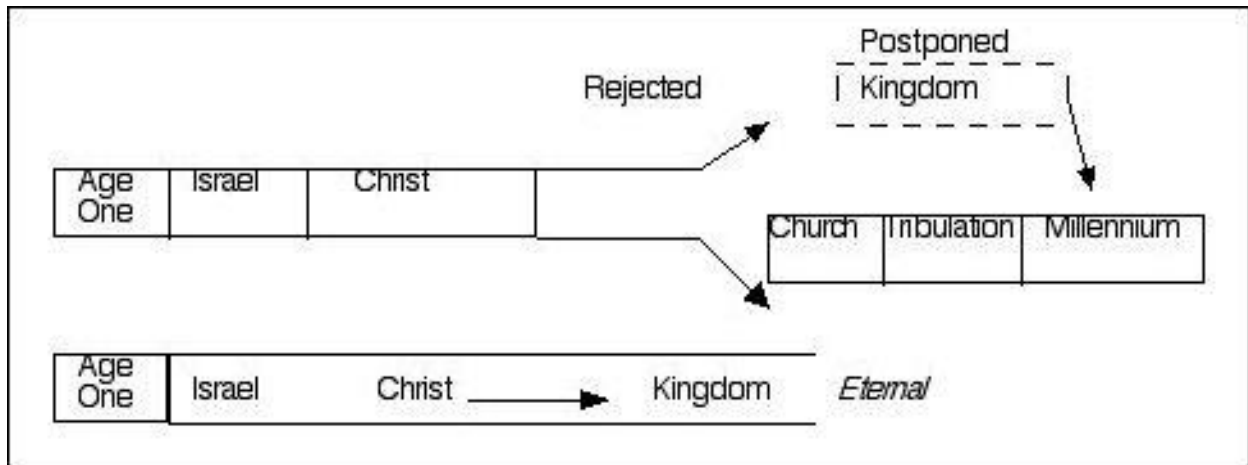
3. Let's look at a few points about John as the forerunner of Christ who declared I am not the Bridegroom, only his friend.

3.1 John's ministry had to fade as the ministry of Jesus increased.

Joh 3:30 He must become greater; I must become less.

3.2 John was a man of mystery. According to our Lord and Savior, John would have been the reincarnation of Elijah, had there been a national repentance on the part of Israel.

3.2.1 Let's take a look at our kingdom dispensation chart so we better understand the offer, rejection and the result of that rejection.



3.3 John began his ministry in the wilderness of Judea. In approximately A.D. 27, he attempted to introduce Israel to their Bridegroom, the Messiah Jesus.

Luk 1:80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

Luk 3:4 As it is written in the book of the words of Isaiah the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

3.4 The nature of his role is made evident by his early charter and the prophecy of the angel to Zacharias his father. John could only introduce Israel to Jesus; he could not force them to accept their Bridegroom.

Luk 1:17 And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord."

3.5 To understand fully these prophecies of John as the forerunner, we must analyze and compare several Scriptures.

3.5.1 Malachi, the last prophet of the Old Testament in about 400 B.C., tells of the need for Elijah to come first before the Messiah "could come to His Temple."

Mal 3:1 "See, I will send my messenger, who will prepare the way before Me. Then suddenly the Lord you are seeking will come to his Temple; the messenger of the covenant, whom you desire, will come," says the LORD.

Mal 4:5 "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes.

Mal 4:6 He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."

3.5.2 Christ explained to the multitudes the potential of John being the reincarnated Elijah. "And if ye will receive it, this is Elijah, which was for to come."

Mat 11:12 "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

Mat 11:13 "For all the prophets and the law prophesied until John."

Mat 11:14 "And if ye will receive it, this is Elijah, which was for to come."

3.5.3 The Scribes of our Lord's day knew the law and its promise of Elijah as a condition precedent for the coming of the Messiah.

3.5.4 Both Mark and Matthew tell of the consternation of the disciples regarding questions concerning Elijah's coming.

Mar 9:11 And they asked him, "Why do the teachers of the law say that Elijah must come first?"

Mar 9:12 Jesus replied, "To be sure, Elijah does come first, and restores all things ...

Mar 9:13 "But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him."

Mat 17:10 The disciples asked him, "Why then do the teachers of the law say that Elijah must come first?"

Mat 17:11 Jesus replied, "To be sure, Elijah comes and will restore all things."

Mat 17:12 "But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands."

Mat 17:13 Then the disciples understood that he was talking to them about John the Baptist.

3.5.5 John the Baptist, therefore, would have been Elijah had Israel nationally repented, but since such repentance was not forthcoming, John was not Elijah.

3.6 Before the Second Advent, in fulfillment of the law, Elijah will return as one of the two witnesses who will effectively function during the early part of the Tribulation.

Rev 11:3 And I will give power to my two witnesses, and they will prophesy for 1,260 days..."

Rev 11:5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

Rev 11:6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 11:9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

Rev 11:10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

Rev 11:11 But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.

Rev 11:12 Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on.

Rev 11:13 At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.

3.7 Now let's return to John in his role as the unsuccessful forerunner and friend of the Bridegroom.

3.7.1 Great numbers of Jews from Judea and neighboring regions flocked out to the wilderness to listen to John.

3.7.2 Many of them received his baptism of repentance in the Jordan River.

3.8 John's attitude to the Jewish "religionists" of the day was one of radical condemnation.

3.9 The existing order could not be reformed; the axe was already being swung to cut down the Jewish religion tree at the root.

3.9.1 If the Messiah was to be accepted, His new platform of grace and forgiveness had to replace their zealous self-righteousness.

Mat 3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

Mat 3:6 And were baptized of him in Jordan, confessing their sins.

Mat 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

3.9.2 John gave some hard demands concerning the nature of our Lord's Kingdom.

3.9.3 The religion of the Pharisees and Sadducees was no longer acceptable; there had to be a supernatural spiritual change.

Zec 4:6 ... This is the word of the LORD unto Zerubbabel ... Not by might, nor by power, but by my spirit, saith the LORD of the armies.

3.10 The Jews were expected to walk by faith and not by sight; not unlike that commanded for us today.

2Co 5:7 For we walk by faith, not by sight.

3.11 A walk by faith would have resulted in a national repentance on the part of Israel, and a kingdom on earth as it is in heaven. Thus the prayer of our Lord:

Mat 6:10 "Thy kingdom come. Thy will be done in earth, as it is in heaven."

3.12 John denounced the Pharisees and other religious leaders of the nation as a brood of vipers, trying to escape the flame of divine judgment.

3.12.1 He sternly warned Israel not to rest on their Jewish lineage. God, said John, was quite capable of raising-up a people unrelated to Israel. A prophecy made not only by John, but by several Old Testament prophets and our Lord Himself.

3.12.2 This is exactly what has happened in this the Age of the Church--we are the "new people."

3.13 John denied any value in natural descent from Abraham; he called for a new beginning ... "And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham."

3.14 As an agent for the Messiah and prospective Groom, John came to call out a loyal and repentant remnant. That remnant was to accept the advent of the greater than John and thus experience the long awaited Messianic Kingdom.

3.15 To the New Testament writers, John's significance lies in his being Christ's forerunner, an agent who introduced Israel to their potential Bridegroom. The negotiations have for now failed and the believers of the Church Age have become the Bride-in-waiting. Do not misunderstand me. Israel is out only for the duration of the Church Age.

3.16 The nature and relationship of John's ministry to God's time clock was best summarized by our Lord Himself.

Luk 16:16 "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

Mat 11:13 "For all the Prophets and the Law prophesied until John."

3.17 While unsurpassed in personal stature, John was inferior in privilege to the least in the kingdom of Heaven.

Mat 11:11 "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

3.18 Like Moses's viewing of the promised-land from Pisgah, John could only stand on the threshold of the new age as its herald.

3.19 John like many of his Jewish friends is in heaven today waiting for the command "fall in and cover down." For those of you who have been in the military you know the command. After forming up they will await the proper command and then spiritual Israel will return to planet earth with Christ, all dressed up and a special place to go.

3.20 So much with reference to John as the friend of Israel. Now let's take a look at the marriage procedure of Jesus' day. As you will see there will be certain lessons we can draw from the metaphor of Christ the Bridegroom and the universal church, the bride.

4. No restrictions are stated in the Bible relative to the proper age for marriage. So also there are many little ones who believe on the Lord Jesus Christ--the age of accountability varies with the child.

5. The young man who marries is termed in the Hebrew a Bahur, a choice, stalwart in the prime of his strength. He was to be economically secure. This requisite would indicate the male would be older and well established and thus capable of caring graciously for his younger bride. So also our Bridegroom, Christ, is more than able to take care of us.

6. His bride is said to be a virgin, a Betula, a young maiden attractive and ready for marriage.

7. The father considered it his duty to secure wives for his sons. God also is not willing that any should perish. Even hell itself was not created for man but for Satan and his fallen angels.

Mat 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:

8. Very often in countries surrounding ancient Israel, the prospective bride and bridegroom would simply acquiesce to the arrangements made in the interests of their families.

9. On the other hand, there was opportunity in Israel for marriages based on courtship.

10. A young man could state his preference and open discussions with her family, through his agent. Jacob wanting Rachel is an example, thus he opened negotiations with Laban.

11. Jewish women were not kept secluded as in most Muslim lands.

12. Women tended sheep and some even carried water, gleaned fields and ran family businesses. Thus young men could themselves look for prospective brides.

13. The selection of the bride was followed by a betrothal.

14. It was a formal proceeding and far more binding than our engagement.

15. In fact the men who were betrothed were already considered to be sons-in-law and the lady was a bride in all respects except intimacy.

16. A betrothed man was deferred from military service so he could go get his bride consummate the marriage and live with her for a year. During that time they were to learn how to appreciate and love each other.

17. Sex before marriage and adultery were serious crimes in Israel. So also in the case for those betrothed to Christ who go "a whoring." The Lord Himself disciplines His own.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

18. The betrothal was ordinarily facilitated by a friend or legal representative on the part of the bridegroom. The agent would negotiate the amount of the dowry and the method of payment. The amount of the "gift" or dowry was usually paid at once to her family. The dowry for us is the sacrifice of Christ on the cross, a payment totally acceptable to God.

19. Marriage, in both ancient Mesopotamia and Israel, was purely a civil contract and not formalized by any religious ceremony.

19.1. While the Bible does not specifically mention a written marriage contract, such contracts were stipulated in the Code of Hammurabi. Several marriage contracts have been discovered among the papyri at a 5th century B.C. Jewish colony.

19.2. The Mishnah (a part of the Talmud) describes such a contract and there it gives minute directions as to the handling of the dowry.

20. The essence of the marriage ceremony or festivities was the taking of the bride from her father's house and bringing her to the home of the bridegroom or his father. Thus there was literal truth in the Hebrew expression "to take" a wife.

20.1 We as church age believers will meet Christ in the air and from there Christ will escort us to His home in the Heaven, just as the bridegroom of Christ's day escorted his bride home.

21. Very often considerable time elapsed between the contract of marriage and the consummation of the marriage. The time stipulated for the consummation was not specified in the agreement. Thus, also the indeterminate period of the Church Age and the mystery of the timing of the Rapture; such timing has been reserved only to the Father.

22. In formal attire, the bridegroom, accompanied by his friends or attendants, was led by a band in a festive route to the bride's house. The bride was beautifully dressed and adorned with jewels. The angels of heaven will escort our Lord to that point in the heavens where amidst the galaxies every believer will receive a uniform of glory for our resurrection body and together with Christ we will fly away to our heavenly abode

23. The book of the Revelation speaks of our future glory in fine linen, bright and clean when in heaven we become the bride of Christ.

Rev 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

Rev 19:8 Fine linen, bright and clean, was given her to wear."

24. In antiquity the bridegroom, his bride and their wedding guests would be guests of honor at a "marriage supper." After our wedding in heaven to our Bridegroom, we too shall attend a great wedding supper, above the millennial earth. Our presence will be celebrated when Christ proudly introduces us as His bride.

25. In closing our analogy let's look to the epistles for further perspective of our metaphor: Christ the Bridegroom and the church the bride.

2Co 11:2 I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him.

2Co 11:3 But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ.

26. As we await our beloved Savior at the Rapture we must avoid being led astray from our pure devotion and that can only be done by the consistent intake of the Word under the filling of the Spirit.

27. Your relationship with Christ is like a marriage in the sense it must get better every day; and it will get better to the extent we learn more of Christ and His will for our lives.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Now let's return to chapter nineteen; we will pick up at verse four:

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Rev 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.

NIV

Rev 19:4 The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. And they cried: "Amen, Hallelujah!"

1. The twenty-four elders first introduced in chapter four along with the four living creatures then fall down and worship God and add their "Amen; Alleluia."
2. The fact that the twenty-four elders and the four living creatures (special elect angels) are introduced as worshipping God in a separate way from the great multitude seems to confirm the earlier suggestion that the great multitude are the martyred dead of the great tribulation who suffered just prior to the second coming of Christ.
3. If the twenty-four elders represent the church, they are witnesses of these events from heaven even though they have not participated in quite the same way.
4. Let's review some of that earlier learned when we analyzed Rev 4:4:

Rev 4:4 Surrounding the throne (Thronos) were twenty-four other thrones, and seated on them were twenty-four elders (Presbuteros). They were dressed in white (Leuka Himatia) and had crowns (Stephanos) of gold on their heads.

5. In addition to the glory of the throne and the One who sat upon it, John's attention is next directed to twenty-four thrones upon which the twenty-four elders are seated. They sit on "thrones."

5.1 The elders are in a situation of repose, sitting on their thrones, clothed in white raiment and having on their heads crowns of gold. Considerable discussion has arisen concerning the identity of these twenty-four elders.

5.2 Some have thought they are angels, others Israel and still others "church age saints." The last being my view and the view of expositors like Pentecost, Thieme, Ryrie, Walvoord, etc.

5.3 That they represent a group seems clear. From parallel Old Testament passages the priesthood was represented by twenty-four orders of priests. There were actually thousands of priests in Israel's day of ascendancy under David and Solomon, but they all could not minister at the same time.

5.4 Accordingly, they were divided into twenty-four orders. When these priests met together, even though there were only twenty-four, they represented the whole priesthood and at the same time served the entire nation.

5.5 In a similar way the twenty-four elders mentioned in the book of The Revelation may be regarded then as representative, but of what?

5.6 The text itself does not give a specific statement concerning the identity of these elders. Some help, however, is afforded in the description.

5.7 The elders are described as being clothed in white raiment and having on their heads crowns of gold. There are two kinds of crowns in the book of The Revelation involving two different Greek words. One is the crown of a ruler or a sovereign (Greek "Diadem"), which is a crown of governmental authority.

5.8 The other is the crown of a victor (Greek, "Stephanos"), such as was awarded in the Greek games when a person won a race or some contest. This crown was usually made of leaves, therefore as we have noted, it is better translated a "wreath." Such a wreath was also awarded to military heroes.

5.9 The word Stephanos describes the crown of a victor rather than that of a sovereign.

5.10 It is significant that the passage states the twenty-four elders already have their crowns of gold as victors. It would seem their crowns are those earlier tried by fire at the Bema, an event occurring just after the rapture.

5.11 If this passage is regarded as chronologically before the time of the tribulation, it would seem reasonable to eliminate the angels, at this point the angels have not been judged and there is no record of them ever receiving crowns.

5.12 For the same reason the elders do not seem to be a proper representation of Israel, for Israel's judgment also comes at the end of the tribulation, and not before. They too are not seen receiving crowns but rather cities.

5.13 The only judgment which chronologically fits is that of the church where according to 1Co 3:11-15 every man's work is judged to see if it will survive the fiery testing of The Judgment of Christ or Bema.

1Co 3:11 For no one can lay any foundation other than the one already laid, which is Jesus Christ.

1Co 3:12 If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw,

1Co 3:13 his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work.

1Co 3:14 If what he has built survives, he will receive his reward.

1Co 3:15 If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

5.14 Only the church which has by now been raptured would seem to fit.

5.15 Given they are sitting with Christ on thrones, they have their white uniforms of glory and they have their crowns of victory therefore for me it is settled; these are church age saints, the 24 being representative of a unit.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6. Now I want to review what we learned in chapter four of the four elect angels also mention here in our chapter nineteen.

Rev 4:6 And before the throne there was as it were a glassy sea like crystal; a picture of peace and stability that only an omnipotent God can bring. And in the midst of the thrones and circling the central throne there were four angels full of eyes in front and in back.

Rev 4:7 The first angel was like a lion, and the second like a calf, and the third had a face like that of a man,

Rev 4:8 The fourth angel was like an eagle flying. And each of the angels had six wings, and even their wings were full of eyes. And they rested neither day nor night, saying, Holy, holy, holy, Lord God, to the Omnipotent One, the Christ Who was and Who is, and Who is coming.

6.1 There has been much speculation concerning the identity of the living ones and the significance of their presence and ministry in this heavenly scene.

6.2 As Alford states, "In inquiring after their symbolic import, we are met by the most remarkable diversity of interpretations."

6.3 Over the centuries, these winged figures became associated with the four Gospel writers. From the fourth century, they were commonly used in illustrated manuscripts and in mosaics and other elements of church architecture to represent Matthew (a man), Mark (a lion), Luke (an ox) and John an (eagle).

6.4 The "four creatures" are also similar to the creatures the prophet Ezekiel saw in Eze 1:5-11; the vision supporting their identification as angels.

Eze 1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

Eze 1:6 And every one had four faces, and every one had four wings.

Eze 1:7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass.

6.4.1 The "four creatures" it would seem are elect angels doing the bidding of God.

Eze 1:8 And they had the hands of a man under their wings on their four sides. . .

Eze 1:14 The living creatures ran and returned like a flash of lightning.

6.5 There are those who believe the creatures represent the people of God.

6.5.1 Those of this persuasion believe the lion, bull, human and eagle faces represent authority, strength, wisdom and swiftness, all valued things in creation.

6.6 The best interpretation in my view is that the four living creatures are angels whose function it is to bring honor and glory to God.

6.6.1 This would seem to be in keeping with Isaiah's six winged creatures of Isaiah chapter six.

Isa 6:1 In 740 Uzziah, King of Judah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple.

Isa 6:2 Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying.

Isa 6:3 And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."

Isa 6:4 At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

Isa 6:5 "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty."

Isa 6:6 Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar.

Isa 6:7 With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for."

6.6.2. Additionally, angels are frequently seen (in Scripture, especially in the apocalyptic books such as Ezekiel and the Revelation) in heaven doing God's bidding.

6.6.3 The fact that the living creatures have six wings as do the seraphim of Isaiah 6:2-3 adds weight to the interpretation that they are angels.

6.6.4 We know little about the seraphim except that they are elect angels and rank high in the angelic table of organization.

6.7 The living creatures in Revelation 4 and the seraphim of Isaiah 6 have a similar function in that both ascribe holiness to the Lord ... (compare Isa. 6:3).

6.8 The ministry of the living creatures is designed to emphasize the holiness of God and His eternal essence, in that according to the Scripture, "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

6.8.1 Their presence in the heavenly scene contribute much to the overall impression of the majesty, holiness, sovereignty, and eternity of God. In keeping with this thought let me give you one set of plausible alternatives, a hybrid of several of the postulations earlier listed:

6.8.2 The four angels represent the four portraits of Christ in the four Gospels Ñ Matthew, Mark, Luke, and John.

6.8.3 The "Lion," king of the beasts, pictures Christ as the King of the Jews. This is especially emphasized in the Gospel of Matthew.

6.8.4 The hard-working Ox pictures Christ as the fully obedient servant of His Father. This quality is highlighted in the Gospel of Mark.

6.8.5 The Living Being with the face of a man represents Christ as the ideal and perfect man, so vividly portrayed in the Gospel of Luke.

6.8.6 The Flying Eagle suggests Christ's heavenly origin, in other words, His complete oneness with the God of heaven. This is the special message of the Gospel of John.

6.8 The four Living Beings, with their continual song of praise, "Holy, holy, holy . . . ," this perhaps to remind us night and day of the sublime nature and work of the Lord Jesus Christ while He was on earth.

6.9 Notice the similarity of praise found in Rev 4:9-11 with what we see in our passage, Rev 19:4.

KJV

Rev 4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

Rev 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Rev 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

6.10 Evidently whenever the four Living Beings begin to praise the Lord, it's the cue for the twenty-four elders to fall down before the throne and worship God.

6.11 As a part of their worship of Him, the elders throw their crowns at His feet.

6.12 I said earlier that the crown which each elder wore was a victor's crown.

6.13 Actually there are many crowns promised as rewards to faithful believers, and the victor's crown seems to symbolize them all.

6.13.1 It may be that a believer who has earned more than one crown will be given stars to attach to his victor's crown to designate how many crowns he has won. A common practice in the parlance of military decorations even today.

6.14 It may be that the faithful elders, who are symbolic of all church age believers, will somehow be able to wear more than one crown at a time.

6.14.1 Whatever the case, though the crowns of the elders have been honorably won, each elder realizes the source of his or her divine good, - the Word of God; accordingly out of gratitude and love the Stephanoi are cast at the Savior's feet.

6.14.2 That doctrine in the soul of the believer produces is also clear.

2Pe 1:8 For if doctrine abounds in you, you shall neither be barren nor unfruitful because of the knowledge of our Lord Jesus Christ resident in your souls.

2Pe 1:9 But the believer who has neglected doctrine is virtually blind and has great difficulty seeing, soon this same nearsighted believer forgets that he was purged from his old sins.

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

Jam 1:20 For the wrath of man worketh not the righteousness of God.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, throughly furnished unto all good works.

6.15 In sincere gratitude they will cast their crowns in praise at the Father's feet! An act we will all do someday.

7. Now let's close our study of Rev 19:4 with an expanded translation of the verse.

Rev 19:4 The twenty-four elders representing the raptured church age saints and the four special elect angels all fell prostrate and worshiped the Christ, who was seated on the throne. The raptured saints of heaven cried out: "Amen and Hallelujah!"

End Lesson Taught 9-4-2002

Revelation

Lesson 135

9-11-2002

1. Tonight we will continue our study of the Book of The Revelation.
2. Last week I taught Rev 19:3 and 4.
3. When time expired we were about to begin an analysis of Rev 19:5 and 6.
4. Before we continue that study, let me give you an expanded translation of Rev 19:1-4:

Expanded Translation:

Rev 19:1 After I saw the destruction of Babylon and the resultant joy in heaven I heard the roar of a great crowd in heaven exclaiming: "Praise God! Deliverance and glory and power solely belongs to Jesus the Christ,

Rev 19:2 for certain and just are all His judgments. He has condemned and judged ecumenical, political and commercial Babylon who for centuries corrupted the earth by her false teachings. He has put upon her the blood of His servants."

Rev 19:3 At this point John again heard from heaven: "Hallelujah"

Rev 19:4 The twenty-four elders representing the raptured church age saints and the four special elect angels all fell prostrate and worshiped the Christ, who was seated on the throne. The raptured saints of heaven cried out: "Amen and Hallelujah!"

Now let's see what principles we can glean from verses five and six.

KJV

Rev 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.

Rev 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.

NIV

Rev 19:5 Then a voice came from the throne, saying: "Praise our God, all you his servants, you who fear him, both small and great!"

Rev 19:6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: "Hallelujah! For our Lord God Almighty reigns.

Principles:

1. Unparalleled contrasts are made in Revelation nineteen.
2. There are two suppers - one of sublime purity and joy as the Lamb takes His beloved Bride, and the other of utter repugnance and horror as vultures come to devour the mountains of human bodies killed in the last mad battle on earth!
3. There are two responses to Jesus Christ - one a spontaneous thunder of praise about the rightness of God's judgments, and the other a hail of blasphemy and bullets to resist the King's return to His earth!
4. There are two rewards - one a dazzling uniform of glory of white linen given to each believer as he enters heaven, and the other a blinding flash of the naked power of Jesus Christ as He reduces to a sea of blood all those who wave their fists in defiance with their last ounce of strength!
5. This chapter recall resumes the chronological picture of the future at the point where it left off at the end of Chapter 16.
6. In that chapter we saw the final acts of a godless world coming to a roaring crescendo: millions of troops deployed along a battle line from Turkey to the Arabian and Sinai Peninsula are attacking each other with an insane frenzy.



7. Cities are leveled, hundred pound hail stones pulverize the earth, and the planet itself reels under the force of the greatest earthquake in the history of mankind!

8. These are the days about which Jesus had warned.

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mat 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

9. The earth will be on the precipice of self-annihilation but in heaven it will be "the beginning of the end" for all human suffering.

10. The tribulation martyrs, the twenty-four elders representing all the raptured saints of the church age and the four special angels earlier seen in the Throne Room are all ordered by a heavenly voice to praise the Lord.

11. John Walvoord writes in his book *The Revelation of Jesus Christ*: "It is probable that this is a voice of an angel rather than the voice of God ..."

12. Before we study verses seven and eight I want to give you an expanded translation of Rev 9:5-6.

Expanded Translation:

Rev 19:5 And out of the Throne Room in heaven came a voice praising God; in fact the voice cried out the command for all His servants, small and great, all who fear and respect Him must praise His name.

Rev 19:6 And then I heard what sounded like the shouting of a large crowd, it sounded much like the waves of a hundred oceans crashing on a rocky shore, or like the crash of thunder from an approaching storm.

Now let's take a look at Rev 19:7-8.

KJV

Rev 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.

Rev 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.

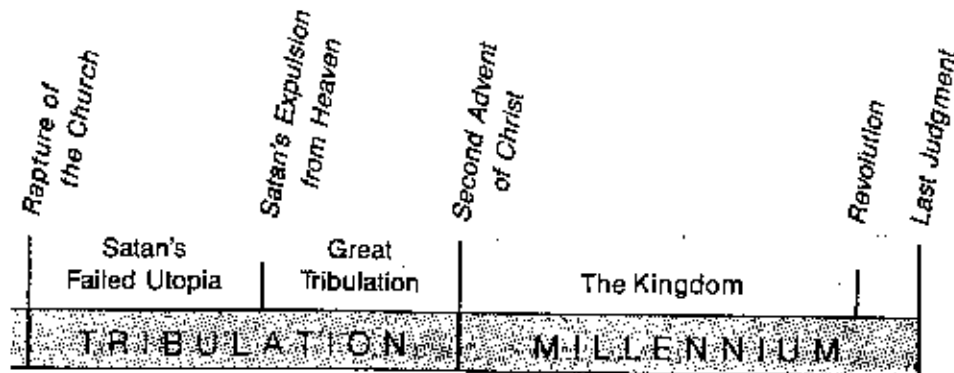
NIV

Rev 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

Rev 19:8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.)

Principles:

1. Continuing the praise of the Lord their God, the great multitude now announce a major feature of the Lord's reign upon earth, namely, His marriage to His bride.



2. In verse 7, the great multitude express their joy that the marriage of the Lamb has come and that His wife has made herself ready. William R. Newell is certain that the marriage of the Lamb occurs in heaven. He writes,

"Where is the marriage, with its attending marriage supper, celebrated? The answer can only be in heaven; for the scene is wholly heavenly. No one can read verse 6 without coming to this conclusion."

3. The text, of course, does not say where the marriage takes place. It merely announces that the marriage of the Lamb is come.

4. John Walvoord writes:

“This event is obviously subsequent to the destruction of Babylon, but, if this occurs at the end of the great tribulation which is immediately climaxed and succeeded by the second coming of Christ, the more normal presumption would be that the supper would take place on earth in connection with the second coming to the earth itself.”

5. Given the fact that the raptured church is the Bride already in heaven and since Christ returns to earth in verse eleven, it is my view the marriage occurs in heaven just after the rapture and as we will later see the wedding supper takes place on earth.

5.1 Such a chronology would be in keeping with the marriage customs of the first century.

6. Let's review what Walvoord has written of the marriage customs in the ancient world:

6.1 “The marriage contract was often consummated by the parents when the parties to the marriage were still children and not ready to assume adult responsibility. The payment of a suitable dowry was often a feature of the contract. When executed, the contract meant that the couple was legally married.

6.2 At a later time when a couple had reached a suitable age, the second step in the wedding took place. This was a ceremony in which the bridegroom accompanied by his friends would go to the house of the bride and escort her to his home. This is the background of the parable of the virgins in Mat 25:1-13.

Mat 25:1 "At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom.

Mat 25:2 Five of them were foolish and five were wise.

Mat 25:3 The foolish ones took k their lamps but did not take any oil with them.

Mat 25:4 The wise, however, took oil in jars along with their lamps.

Mat 25:5 The bridegroom was a long time in coming, and they all became drowsy and fell asleep.

Mat 25:6 "At midnight the cry rang out: 'Here's the bridegroom! Come out to meet him!'

Mat 25:7 "Then all the virgins woke up and trimmed their lamps.

Mat 25:8 The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.'

Mat 25:9 "'No,' they replied, 'there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.'

Mat 25:10 "But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

Mat 25:11 "Later the others also came. 'Sir! Sir!' they said. 'Open the door for us!'

Mat 25:12 "But he replied, 'I tell you the truth, I don't know you.'

Mat 25:13 "Therefore keep watch, because you do not know the day or the hour.

6.3 Then the bridegroom would bring his bride to his home and the marriage supper, to which guests were invited, would take place. It was such a wedding feast that Christ attended at Cana as recorded in Joh 2:1-12.”

Joh 2:1 On the third day a wedding took place at Cana in Galilee. Jesus' mother was there,

Joh 2:2 and Jesus and his disciples had also been invited to the wedding.

Joh 2:3 When the wine was gone, Jesus' mother said to him, "They have no more wine."

Joh 2:4 "Dear woman, why do you involve me?" Jesus replied. "My time has not yet come."

Joh 2:5 His mother said to the servants, "Do whatever he tells you."

Joh 2:6 Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.

Joh 2:7 Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.

Joh 2:8 Then he told them, "Now draw some out and take it to the master of the banquet." They did so,

Joh 2:9 and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside

Joh 2:10 and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

Joh 2:11 This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.

Joh 2:12 After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days."

7. The marriage symbolism is beautifully fulfilled in the relationship of Christ to His church. The wedding contract is sealed at the time the church is redeemed. Every church age saint is joined to Christ in a legal marriage."

8. When Christ comes for His church at the rapture, the second phase of the wedding is fulfilled, namely, the Bridegroom goes to receive His bride.

9. The third phase then follows, that is, the wedding feast. Here it is significant to note that the bride is already the wife of the Lamb, that is, the bridegroom has already come for His bride prior to His second coming described in Rev 19:11-16.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

10. That which is announced in verse nine is not the wedding union but the wedding feast. As we shall see the context and exegesis supports this position.

11. Of primary importance at this point, however, is the order of events. The third phase of the wedding is about to take place, namely, the feast, which presumes the earlier rapture of the bride, (the "wedding" kicked off the Tribulation.)

12. The translation would be much improved in verse 7 if it would read "for the marriage feast of the Lamb is about to occur, the wedding ceremony having earlier taken place."

Rev 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

13. Another problem of interpretation is the proper inclusion of the term "wife." In the Biblical use of the figure of marriage, variations can be observed in both the Old and New Testaments as we have seen.

14. Frequently in the Old Testament, as for instance we saw in the book of Hosea, Israel is described as the unfaithful wife of Jehovah to be restored to her position as a faithful wife in the future millennial reign.

15. While marriage is often used as an illustration of various truths, the norm for the OT metaphor finds Israel already married to Jehovah but unfaithful in her responsibilities as a wife.

16. By contrast, in the New Testament the church is pictured as a virgin waiting for the coming of her bridegroom (2Co 11:2). In this case the wedding union is still future as well as the wedding feast.

2Co 11:2 I am jealous for you with a godly jealousy. I promised you to one husband, to Christ, so that I might present you as a pure virgin to him.

17. The dispensational distinction between the saints of the present age belonging to the church, the Body of Christ, and saints of other ages, such as those of the Old Testament or those in the future tribulation, seems to be observed in this passage where the wife is distinguished from the great multitude.

18. The "marriage of the Lamb" is properly the marriage supper of the Lamb, the final aspect of the marriage relationship between Christ and His church, us."

19. In verse 8 we have a beautiful picture drawn of the holiness and righteousness of the church in that hour, for the bride is described as arrayed in fine linen, clean and white."

Rev 19:8 Fine linen, right and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.)

20. We are not left to imagine what this means for the interpretation is given: "for the fine linen is the righteousness of the saints."

21. The word for "righteousness" is a translation from the Greek dikaionomata in the plural. The reference, therefore, seems to be not to justification by faith but rather to the righteousness emanating from the lives of the saints who comprise the wife of the Lamb.

22. It seems this is the sense of the unusual phrase "his wife hath made herself ready. In Eph 5:26-27 Christ is said to be carrying on a present work with His church "that he might sanctify and cleanse her with the washing of water by the Word" with a view to the future presentation in glory stated in verse 27:

"That he might present her to himself a glorious church not having spot, or wrinkle, or any such thing; but that she should be without spot and without blemish."

23. The present work of the sanctification of the church must be distinguished from justification. Justification by its nature is an act of God by which a believer is declared righteous, in contrast to sanctification in time.

24. In Ephesians 5:26, sanctification is seen as the work of God in the believer to bring his temporal state up to the level of his position in Christ.

25. This can be described as a righteousness, at least in part, manifested in the life of the believer; this it would seem is what we have pictured here as the fine linen adorning the wife of the Lamb.

26. Though every righteousness is a product of the grace of God, it is distinguished and in fact contrasted to human works, an experience, rather than a product of the Word of God.

27. Let me repeat myself, sanctification in time can only come by the intake of the Word of God under the filling of the Spirit. A Scripture or two to illustrate:

2Pe 1:8 For if doctrine abounds in you, you shall neither be barren nor unfruitful because of the knowledge of our Lord Jesus Christ resident in your souls.

2Pe 1:9 But the believer who has neglected doctrine is virtually blind and has great difficulty seeing, soon this same nearsighted believer forgets that he was purged from his old sins.

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

Jam 1:20 For the wrath of man worketh not the righteousness of God.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, throughly furnished unto all good works.

28. The fine linen may, in some sense, be a part of the reward given at the judgment seat of Christ to those who have served the Lord, it is here seen collectively as the garb of the wife of the Christ. Col. Thieme has chosen to call our "Uniform of Glory."

29. The marriage is announced as that of the Lamb. A careful analysis of the Greek would indicate the marriage had already occurred and the bride is now prepared for the celebration and consummation.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage (gamos) of the Lamb (arniou) is come (erchomai - 3rd singular aorst active indicative, and his wife (gune) hath made herself ready (hetoimazo - 3rd person singular aorst active indicative; heautou is a reflexive pronoun).

29.1 The exegesis of the passage tends to support the position of many that the wedding occurs in heaven and the wedding party then makes its way to earth for the giant and joyous "wedding supper" - a sit down wedding reception when Israel is introduced to Christ's bride.

30. Normally a wedding is announced in the name ... of the bride, but not this one. It is His marriage, and He, not the bride, will be the center of attraction.

31. If there were a musical processional in this wedding it would not be "Here Comes the Bride," but "Here Comes the Bridegroom! "

32. The delicate balance between the sovereignty of God and human responsibility is maintained in the two phrases "she has made herself ready" (she did it) and "it was given to her" (God did it). Rev 9:7-8

Rev 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready.

Rev 19:8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.)

33. The bride's array is "fine linen," which is explained as "the righteous acts of saints." In other words, the bride's wedding garment will be made up of the righteous deeds done in life.

34. The bride is the bride because of the righteousness of Christ; the bride is clothed for the wedding because of her acts.

35. Righteous acts flow from the righteous character, which is entirely of the grace of God, the product of Bible doctrine in his or her soul.

36. The wedding was followed by a supper, and a special blessing is pronounced on those who are called to the meal.

36.1 These are the friends of the Bridegroom, and one immediately recalls Joh 3:29, when John the Baptist is called a friend of the Bridegroom.

Joh 3:27 To this John replied, "A man can receive only what is given him from heaven.

Joh 3:28 You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.'

Joh 3:29 The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete.

37. The guests are not the bride, and they are not unsaved people, they must be redeemed people who are not members of the church, the body of Christ.

37.1 The certainty of this beatitude is underscored by the proclamation, "These are true words of God."

Rev 19:9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God."

38. The awe of John seems to reflect his being impressed by this revelation of the marriage of the Lamb, and he falls as we shall see in verse ten at the feet of the messenger.

39. But he is restrained by what the messenger tells him that he is not deity but a fellow servant; therefore, he is not to be worshiped or bowed "down to."

40. Although Christians should recognize the place of angels in carrying out the purpose of God, and consequently respect them, this verse clearly shows the impropriety of kneeling before an angel (or a representation of one).

41. Worship belongs to God alone. "The testimony of Jesus is the spirit of prophecy" - all prophecy should point to Jesus.

42. Before moving to a study of Rev 19:9 and 10 I want to give you an expanded translation of verses 7 and 8:

Expanded Translation:

Rev 9:7 Let us rejoice and be glad and honor Him; for the marriage has occurred and now we are ready to celebrate with a wedding banquet in honor of the Lamb of God; the Bride has made herself ready, she is prepared.

Rev 9:8 Because of her divine good she is permitted to wear her uniform of glory; her uniform is made of the cleanest and whitest of fine linen.

End Lesson Taught 9-11-2002

Revelation

Lesson 136

9-18-2002

1. Tonight we will continue our study of the book of the Revelation. Last week I taught Rev 19:5-8.

2. When time expired we were analyzing Rev 19:9 and 10.

3. Before we continue that study, let me give you an expanded translation of Rev 19:1-8:

Expanded Translation:

Rev 19:1 After I saw the destruction of Babylon and the resultant joy in heaven I heard the roar of a great crowd in heaven exclaiming: "Praise God! Deliverance and glory and power solely belongs to Jesus the Christ,

Rev 19:2 for certain and just are all His judgments. He has condemned and judged ecumenical, political and commercial Babylon who for centuries corrupted the earth by her false teachings. He is calling her to account for spilling the blood of His servants."

Rev 19:3 At this point John again heard from heaven: "Hallelujah."

Rev 19:4 The twenty-four elders representing the raptured church age saints and the four special elect angels all fell prostrate and worshiped the Christ, who was seated on the throne. The raptured saints of heaven cried out: "Amen and Hallelujah!"

Rev 19:5 And out of the Throne Room in heaven came a voice praising God; in fact the voice cried out the command for all His servants, small and great, all who fear and respect Him must praise His name.

Rev 19:6 And then I heard what sounded like the shouting of a large crowd, it sounded much like the waves of a hundred oceans crashing on a rocky shore, or like the crash of thunder from an approaching storm.

Rev 9:7 Let us rejoice and be glad and honor Him; for the marriage has occurred and now we are ready to celebrate with a wedding banquet in honor of the Lamb of God; the Bride has made herself ready, she is prepared.

Rev 9:8 Because of her divine good she is permitted to wear her decorations on her uniform of glory; the uniform is made of the cleanest and whitest of fine linen.

Now let's see what we can learn from Rev 19:9 and 10.

KJV

Rev 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.

Rev 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.

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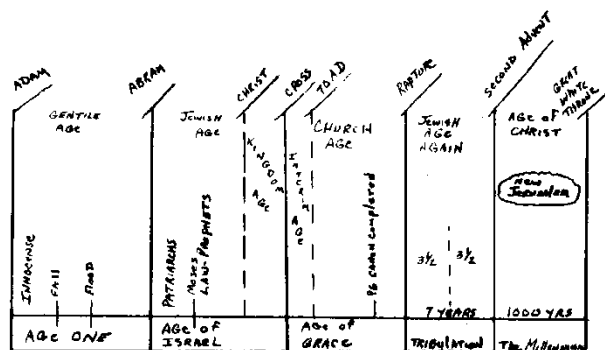
Rev 19:9 Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" And he added, "These are the true words of God."

Rev 19:10 At this I fell at his feet to worship him. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

Principles:

1. Following the praise to the Lord and the announcement of the marriage of the Lamb, John is now instructed to write that those who are invited to the marriage supper are truly blessed.

2. In this verse, as in verses 7 and 8, the wife of the Lamb is distinguished from the attendants at the wedding, the wife being the church, and the attendants at the wedding the saints of the Gentile Age, the Jewish Age proper, the Kingdom Age and the martyrs of the Tribulation.



Rev 9:7 Let us rejoice and be glad and honor Him; for the marriage has occurred and now we are ready to celebrate with a wedding banquet in honor of the Lamb of God; the Bride has made herself ready, she is prepared.

Rev 9:8 Because of her divine good she is permitted to wear her decorations on her uniform of glory; the uniform is made of the cleanest and whitest of fine linen.

3. The unfounded notion that God treats all saints of all ages exactly alike cannot be supported in Scripture. The fact that the divine purpose is not the same for Israel, Gentile believers, or the church of the present age is plainly written into the Word of God.

4. Such distinctions, however, should not be made greater than they really are.

5. Each has its peculiar advantages and place in the divine program. Just as no two individuals have exactly the same destiny, so no two nations or groups in God's program are treated exactly alike.

6. In all these relationships God is completely sovereign, righteous, and wise.

7. The angel speaking the words of verse 9 is apparently the same one who on other occasions has informed John that he should write (compare for example Rev 14:13; in contrast however we find in Rev 21:5 a command to write coming from God).

Rev 19:9 And the angel said to 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.

Rev 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.

Rev 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

8. The beatitude here expressed, i.e., blessed are those invited to the wedding festival, the fourth beatitude of the book, is enforced by the statement "These are the true sayings of God."

9. While this fact is rather obvious in the context, its statement reinforces the sovereign character of this divine revelation.

10. So awesome is the revelation that, according to verse 10, John falls at the feet of the angel in an attitude of worship.

Rev 19:10 At this I fell at his feet to worship him. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

11. Such a reaction on the part of John is not appropriate; John is accordingly rebuked with the statement "the one speaking is thy fellowservant, and of thy brethren that have the testimony of Jesus."

12. The word for "fellowservant" is a translation from the Greek word *sundoulos*; it could be translated "fellow slave." It is most significant that both angels and saints are by this description seen to be bond slaves of Jesus Christ.

13. Both elect angels and saints have an obligation of implicit obedience to the Lord.

14. Together in heaven they form the body that bears testimony to Jesus. The command "worship God" means that only God should be worshiped.

15. The concluding phrase of verse 10 is most significant: "the testimony of Jesus is the spirit of prophecy."

16. This would certainly seem to indicate that prophecy is designed to unfold the beauty and loveliness of our Lord and Savior Jesus Christ.

17. In the present age, therefore, the Spirit of God is not only purposed to glorify Christ but to show believers things to come as they relate to His person and majesty.
(Joh 16:13-15)

Joh 16:13 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.

Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

Joh 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

17.1 This amplification found in verse eleven gives great meaning and understanding of John 16:13 (b) "he will shew you things to come."

18. Christ is not only the major theme of the Scriptures but also the central theme of all prophecy.

19. At this point in the book of Revelation the climax of Christ's revelation is reached with the presentation of Jesus Christ as the glorified King of kings and Lord of lords.

20. In keeping with the subject of the book itself "a Revelation of Jesus Christ," all which precedes Revelation 19:11 is in some sense introductory and that which follows is an epilogue.

21. The revelation of Jesus Christ presented in the book of the Revelation is in contrast to the Christ of the Gospels where He is revealed in rejection, humiliation, suffering, and death.

21.1 His return is to be one of triumph, glory, sovereignty, and majesty.

22. This is anticipated in the judgment upon the two Babylons of chapters 17 and 18 and in the dramatic introduction of the second coming in Rev 19:1-10.

23. In many respects the scene which now follows, namely, the second coming of Christ, is not only the high point of the book of the Revelation but the high point of all history.

24. Here is the manifestation of the Son of God in glory, the demonstration of the sovereignty of God, and the beginning of the end of human rebellion.

25. How poverty stricken is any Christian theology which minimizes the second coming of Christ and how limited the Christian hope which does not include this glorious climax to God's announced program of exalting His Son and putting all creation under His control.

26. The story is told in Psalm two:

Psa 2:1 Why do the nations conspire and the peoples plot in vain?

Psa 2:2 The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

Psa 2:3 "Let us break their chains," they say, "and throw off their fetters."

Psa 2:4 The One enthroned in heaven laughs; the Lord scoffs at them.

Psa 2:5 Then he rebukes them in his anger and terrifies them in his wrath, saying,

Psa 2:6 "I have installed my King on Zion, my holy hill."

Psa 2:7 I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father.

Psa 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Psa 2:10 Therefore, you kings, be wise; be warned, you rulers of the earth.

Psa 2:11 Serve the LORD with fear and rejoice with trembling.

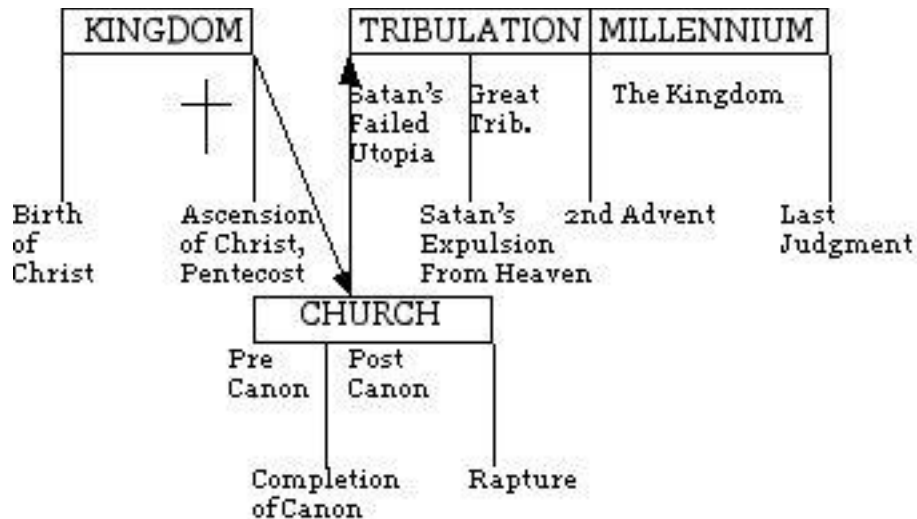
Psa 2:12 Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

27. Before we move to our study of the Second Advent, let me give you an expanded translation of Rev 19:9 and 10:

Expanded Translation:

Rev 19:9 The angel then said to me "Blessed are those who are invited to the wedding feast of the Lamb of God. And then he added "God Himself has so stated."

Rev 19:10 I John then fell down to worship the angel but he rebuked me saying "Get up do not do that! I am a servant of God just like you and serve not only you but all your brothers in Christ. The purpose of all prophecy is to describe the triumph and return of Jesus the Christ.



KJV

Rev 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.

Rev 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.

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

NIV

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Principles:

1. This passage contains one of the most graphic pictures of the second coming of Christ to be found anywhere in Scripture.

2. Merrill C. Tenney describes the revelation of Christ in His second coming as:

“... a Roman triumphal procession. When a general returned from a successful campaign, he and his legions were granted the right to parade up the Via Sacra, the main street of Rome that led from the Forum to the Temple of Jupiter on the Capitoline Hill. Mounted on a white horse, the general rode at the head of his troops, followed by the wagon loads of booty that he had taken from the conquered nation, and by the chained captives that were to be executed or sold in the slave markets of the city. The chief captives or rebels were remanded to the Mamertine Prison, where they were usually executed, while sacrifices of thanksgiving were offered in the temple.”

Revelation 19:11 introduces the ultimate Day of The Lord. Scofield has done a good job of addressing the "day of the Lord in his Reference Bible as follows:

1. "The term "day of the Lord [Jehovah]" is that period of time when the Lord openly intervenes in the affairs of men.

2. It will be inaugurated with the Rapture of the Church.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Co 15:54 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.

1Co 15:55 O death, where is thy sting? O grave, where is thy victory?

1Co 15:56 The sting of death is sin; and the strength of sin is the law.

1Co 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1Co 15:58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

3. "Since the prophets saw historical events from God's viewpoint, they saw a unity in God's program.

4. "The day of the Lord in prophetic times will cover the time of the coming tribulation (Revelation chapters 6 through 19) and the reign of Christ on David's throne (Revelation chapter 20).

5. "It will be brought to an end by the judgment of the great white throne (Rev 20:11-15) and the ushering in of the new heavens and earth, called "the day of God" (2Pe 3:10-13).

Rev 20:11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

Rev 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to their works as recorded in the books.

Rev 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to their works.

Rev 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

2Pe 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

2Pe 3:11 Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives

2Pe 3:12 as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.

2Pe 3:13 But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

6. "The time of fulfillment will occur in the latter days when Israel turns to the Lord.

Hos 3:5 Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days."

Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book-- will be delivered.

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

Isa 13:19 Babylon, the jewel of kingdoms, the glory of the Babylonians' pride, will be overthrown by God like Sodom and Gomorrah.

Isa 13:20 She will never be inhabited or lived in through all generations; no Arab will pitch his tent there, no shepherd will rest his flocks there.

Isa 13:21 But desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about.

Isa 13:22 Hyenas will howl in her strongholds, jackals in her luxurious palaces. Her time is at hand, and her days will not be prolonged.

Isa 14:1 The LORD will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.

Isa 14:2 Nations will take them and bring them to their own place. And the house of Israel will possess the nations as menservants and maidservants in the LORD'S land. They will make captives of their captors and rule over their oppressors.

Isa 14:3 On the day the LORD gives you relief from suffering and turmoil and cruel bondage,

Isa 14:4 you will take up this taunt against the king of Babylon: How the oppressor has come to an end! How his fury has ended!

7. Armageddon (the name itself is to be found only in Rev 16:16) is the ancient hill and valley of Megiddo, west of the Jordan in the plain of Jezreel between Samaria and Galilee.

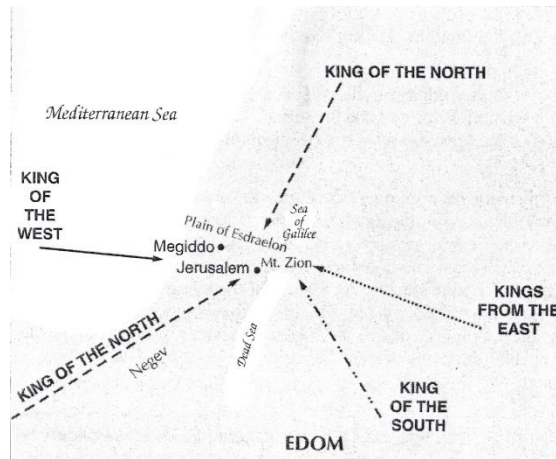
Rev 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

8. It is the appointed place where the armies of the beast and false prophet will be destroyed by Christ's descending to earth in glory.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

9. It is as well the place where other forces will come against the beast in their attack on Palestine, e.g., the remainder of the far eastern army of 200 million men, and others.

10. A chart from Col. R.B. Thieme's book Armageddon will illustrate the order of battle and the participants in the last battle of the Armageddon campaign.



End Lesson Taught 9-18-2002

Revelation

Lesson 137

9-25-2002

1. Tonight we will continue our study of the book of the Revelation. Last week I taught Rev 19:9-10. When time expired we were analyzing Rev 19:11-12.

2. Before we continue that study, let me give you an expanded translation of Rev 19:1-10:

Expanded Translation:

Rev 19:1 After I saw the destruction of Babylon and the resultant joy in heaven I heard the roar of a great crowd in heaven exclaiming: "Praise God! Deliverance and glory and power solely belongs to Jesus the Christ,

Rev 19:2 for certain and just are all His judgments. He has condemned and judged ecumenical, political and commercial Babylon who for centuries corrupted the earth by her false teachings. He is calling her to account for spilling the blood of His servants."

Rev 19:3 At this point John again heard from heaven: "Hallelujah."

Rev 19:4 The twenty-four elders representing the raptured church age saints and the four special elect angels all fell prostrate and worshiped the Christ, who was seated on the throne. The raptured saints of heaven cried out: "Amen and Hallelujah!"

Rev 19:5 And out of the Throne Room in heaven came a voice praising God; in fact the voice cried out the command for all His servants, small and great, all who fear and respect Him must praise His name.

Rev 19:6 And then I heard what sounded like the shouting of a large crowd, it sounded much like the waves of a hundred oceans crashing on a rocky shore, or like the crash of thunder from an approaching storm.

Rev 9:7 Let us rejoice and be glad and honor Him; for the marriage has occurred and now we are ready to celebrate with a wedding banquet in honor of the Lamb of God; the Bride, representing the church age saints, has made herself ready, she is prepared.

Rev 9:8 Because of her divine good she is permitted to wear her decorations on her uniform of glory; the uniform is made of the cleanest and whitest of fine linen.

Rev 19:9 The angel then said to me "Blessed are those who are invited to the wedding feast of the Lamb of God. And then he added "God Himself has so stated."

Rev 19:10 I John then fell down to worship the angel but he rebuked me saying "Get up do not do that! I am a servant of God just like you and serve not only you but all your brothers in Christ. The purpose of all prophecy is to describe the triumph and return of Jesus the Christ.

Now let's resume our study of Revelation chapter nineteen.

3. Rev 9:11-12 in the KJV has been translated:

Rev 19:11 And I saw heaven open, 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.

Rev 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.

1. This passage contains one of the most graphic pictures of the second coming of Christ to be found anywhere in Scripture.

2. Revelation 19:11 introduces the ultimate Day of The Lord. Scofield, as we saw last week has done a good job of addressing the "Day of the Lord" in his Reference Bible:

"The term "day of the Lord [Jehovah]" is that period of time when the Lord openly intervenes in the affairs of men. It will be inaugurated with the rapture of the Church. Since the prophets saw historical events from God's viewpoint, they saw a unity in God's program. The day of the Lord in prophetic times will cover the time of the coming tribulation (Revelation chapters 6 through 19) and the reign of Christ on David's throne (Revelation chapter 20).

"It will be brought to an end by the judgment of the great white throne (Rev 20:11-15) and the ushering in of the new heavens and earth, called "the day of God" (2Pe 3:10-13). The time of fulfillment will occur in the latter days when Israel turns to the Lord. Armageddon (the name itself is to be found only in Rev 16:16) is the ancient hill and valley of Megiddo, west of the Jordan in the plain of Jezreel between Samaria and Galilee. Rev 16:16 It is the appointed place where the armies of the beast and false prophet will be destroyed by Christ's descending to earth in glory. It is as well the place where other forces will come against the beast in their attack on Palestine e.g. the remainder of the far eastern army of 200 million men, and others.

Rev 16:12 The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East.

Rev 16:13 Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.

Rev 16:14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

Rev 16:15 "Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed."

Rev 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

Joe 3:9 Proclaim this among the nations: Prepare for war! Rouse the warriors! Let all the fighting men draw near and attack.

Joe 3:10 Beat your plowshares into swords and your pruning hooks into spears. Let the weakling say, "I am strong!"

Joe 3:11 Come quickly, all you nations from every side, and assemble there. Bring down your warriors, O LORD!

Joe 3:12 "Let the nations be roused; let them advance into the Valley of Jehoshaphat, for there I will sit to judge all the nations on every side.

Joe 3:13 Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full and the vats overflow-- so great is their wickedness!"

Joe 3:14 Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision.

Zec 12:1 This is the word of the LORD concerning Israel. The LORD, who stretches out the heavens, who lays the foundation of the earth, and who forms the spirit of man within him, declares:

Zec 12:2 "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem.

Zec 12:3 On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves.

Zec 12:4 On that day I will strike every horse with panic and its rider with madness," declares the LORD. "I will keep a watchful eye over the house of Judah, but I will blind all the horses of the nations.

Zec 12:5 Then the leaders of Judah will say in their hearts, 'The people of Jerusalem are strong, because the LORD Almighty is their God.'

Zec 12:6 "On that day I will make the leaders of Judah like a firepot in a woodpile, like a flaming torch among sheaves. They will consume right and left all the surrounding peoples, but Jerusalem will remain intact in her place.

Zec 12:7 "The LORD will save the dwellings of Judah first, so that the honor of the house of David and of Jerusalem's inhabitants may not be greater than that of Judah.

Zec 12:8 On that day the LORD will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the Angel of the LORD going before them.

Zec 12:9 On that day I will set out to destroy all the nations that attack Jerusalem.

Zec 14:1 A day of the LORD is coming when your plunder will be divided among you.
Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Mat 24:27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

Mat 24:28 Wherever there is a carcass, there the vultures will gather.

Mat 24:29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

“The battle is a fulfillment of the smiting-stone prophecy of Dan 2:35 and the humbling of the lofty prophecy of Isa 2:12.”

Dan 2:35 Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.

Isa 2:12 The LORD Almighty has a day in store for all the proud and lofty, for all that is exalted (and they will be humbled),

3. In summary then:

3.1 The Day of the Lord is that period of time when God openly intervenes in the affairs of men--in judgment and in blessing.

3.2 It will begin with the translation of the Church and will terminate with the cleansing of the heavens and the earth and the ushering in of the new heavens and the new earth.

3.3 The order of events appears to be:

3.3.1 the rapture of the Church just preceding the beginning of the Day of the Lord (1Th 4:16 and 17);

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

11.3.2 the fulfillment of Daniel's seventieth week (Dan 9:27), the latter half of which is the great tribulation (Mat 24:21);

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

Mat 24:21 For then there will be great distress, unequaled from the beginning of the world until now-- and never to be equaled again.

11.3.3 the return of the Lord in glory to establish the His kingdom. (Mat 24:29-30);

Mat 24:29 "Immediately after the distress of those days ""the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

11.3.4 the destruction of the beast, the false prophet, and their armies, which is the "great and terrible" aspect of the day of the Lord (Rev 19:11-21);

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

11.3.5 the judgment of individual Gentiles according to their treatment of Christ's brethren, the Jewish people (Mat 25:31-46) and the judgment of Israel (Eze 20:34-38);

Mat 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

Mat 25:32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Mat 25:33 He will put the sheep on his right and the goats on his left.

Mat 25:34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

Mat 25:35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

Mat 25:36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

Mat 25:37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?

Mat 25:38 When did we see you a stranger and invite you in, or needing clothes and clothe you?

Mat 25:39 When did we see you sick or in prison and go to visit you?'

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Mat 25:41 "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Mat 25:42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink,

Mat 25:43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

Mat 25:44 "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

Mat 25:45 "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.'

Mat 25:46 "Then they will go away to eternal punishment, but the righteous to eternal life."

Eze 20:34 I will bring you from the nations and gather you from the countries where you have been scattered-- with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:35 I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.

Eze 20:36 As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign LORD.

Eze 20:37 I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant.

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

11.3.6 the millennial reign of Christ on earth (Rev 20:4-6);

Rev 20:4 I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

Rev 20:5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

Rev 20:6 Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.

11.3.7 the satanic revolt and its judgment (Rev 20:7-10);

Rev 20:7 When the thousand years are over, Satan will be released from his prison

Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and Magog-- to gather them for battle. In number they are like the sand on the seashore.

Rev 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.

Rev 20:10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

11.3.8 the resurrection and final judgment of the wicked (Rev 20:11-15);

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

11.3.9 the destruction of the present earth and heaven by fire preparatory for the future "day of God" (2Pe 3:10-12); and

2Pe 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

2Pe 3:11 Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives

2Pe 3:12 as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.

11.3.10 the creation of the new heavens and the new earth (Isa 65:17-19; Isa 66:22; 2Pe 3:13 and Rev 21:1).

Isa 65:17 "Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.

Isa 65:18 But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy.

Isa 65:19 I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.

Isa 66:22 "As the new heavens and the new earth that I make will endure before me," declares the LORD, "so will your name and descendants endure.

2Pe 3:13 But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

Rev 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea."

12. These passages when taken together with the above recited descriptions of the day of the Lord present clear and convincing evidence that the Day of The Lord, the return of Christ is a separate event from the Rapture of the church.

13. Even a casual study should make evident the remarkable contrast between this event and the rapture of the church. At the rapture Christ meets His own in the air, and there is no evidence of immediate judgment upon the earth.

14. By contrast, Christ, as described both here in chapter nineteen and earlier in chapter eleven, is seen coming to the earth with the specific purpose of bringing divine judgment and establishing His righteous rule.

End Lesson Taught 9-25-2002

Revelation

Lesson 138

10-2-2002

1. Tonight we will continue our study of the book of the Revelation.
2. Last week I began an analysis of Rev 19:11-13 by way of reviewing the Doctrine of The Day of the Lord as taught by C. I. Scofield.
3. Before we continue our study of verses 11, 12 and 13, I want to give you an expanded translation of Rev 19:1-10:

Expanded Translation:

Rev 19:1 After I saw the destruction of Babylon and the resultant joy in heaven I heard the roar of a great crowd in heaven exclaiming: "Praise God! Deliverance and glory and power solely belongs to Jesus the Christ,

Rev 19:2 for certain and just are all His judgments. He has condemned and judged ecumenical, political and commercial Babylon who for centuries corrupted the earth by her false teachings. He is calling her to account for spilling the blood of His servants."

Rev 19:3 At this point John again heard from heaven: "Hallelujah."

Rev 19:4 The twenty-four elders representing the raptured church age saints and the four special elect angels all fell prostrate and worshiped the Christ, who was seated on the throne. The raptured saints of heaven cried out: "Amen and Hallelujah!"

Rev 19:5 And out of the Throne Room in heaven came a voice praising God; in fact the voice cried out the command for all His servants, small and great, all who fear and respect Him must praise His name.

Rev 19:6 And then I heard what sounded like the shouting of a large crowd, it sounded much like the waves of a hundred oceans crashing on a rocky shore, or like the crash of thunder from an approaching storm.

Rev 9:7 Let us rejoice and be glad and honor Him; for the marriage has occurred and now we are ready to celebrate with a wedding banquet in honor of the Lamb of God; the Bride, representing the church age saints, has made herself ready, she is prepared.

Rev 9:8 Because of her divine good she is permitted to wear her decorations on her uniform of glory; the uniform is made of the cleanest and whitest of fine linen.

Rev 19:9 The angel then said to me "Blessed are those who are invited to the wedding feast of the Lamb of God. And then he added "God Himself has so stated."

Rev 19:10 I John then fell down to worship the angel but he rebuked me saying "Get up do not do that! I am a servant of God just like you and serve not only you but all your brothers in Christ. The purpose of all prophecy is to describe the triumph and return of Jesus the Christ.

4. Now let's see how our verses look first in the KJV and then the NIV:

KJV

Rev 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.

Rev 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.

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

NIV

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

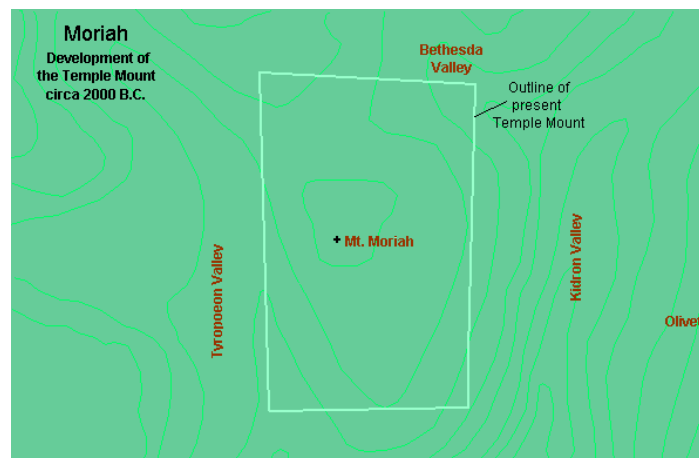
Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

1. Many Scriptures in both the Old and New Testaments anticipate this scene. Zec 14:3-4 revealed the event in these words:

“Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. 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.”

2. According to Zechariah's prophecy, when Christ returns He will come to the Mount of Olives.

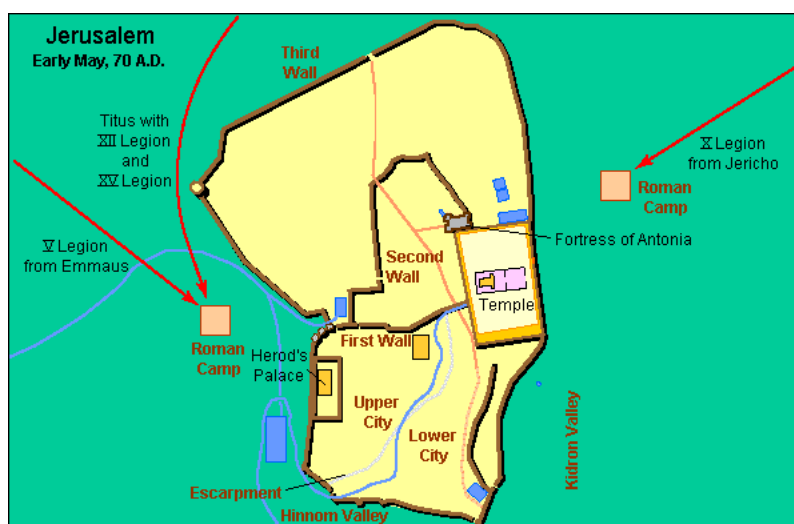
3. This was also made clear to the disciples. On the occasion of His ascension they were told where He would return. In Acts 1:11 the disciples are told He would return at His second coming to the Mount of Olives.



4. His return to the Mount of Olives will be dramatic, the mountain will split in half as evidence of His power and authority.

5. Walvoord writes in his book *The Revelation of Jesus Christ*:

“The Mount of Olives today has two high points, and what seems to be a natural division between them will be transformed into a great valley stretching toward the east from Jerusalem and extending down to Jericho at the Jordan River.”



6. The second coming of Christ is likewise described in 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. For wheresoever the carcass is, there will the eagles be gathered together. 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:

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. 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.”

7. As is made clear in these prophecies, the Second Advent of Christ will be a glorious event which all the world will behold, both believers and unbelievers.

8. It is compared to lightning that shines from the east to the west, in other words, illuminating the whole heaven. The second coming will be preceded by the sun being darkened and the moon not giving forth light, stars falling from heaven, and other phenomena not only mentioned in Matthew chapter 24 but vividly revealed elsewhere.

9. The final revelation of this event is found in Revelation 19. The dramatic presentation of this awe inspiring scene is introduced by John's statement "I saw heaven opened."

10. In the vision John sees a Rider who can be none other than the Lord Jesus Christ on a white horse. In contrast to the pseudo ruler, the Antichrist, the Lord is presented as the true ruler.

Rev 6:1 I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, "Come!"

Rev 6:2 I looked, and there before me was a white horse! Its rider held a bow, and he was given a crown, and he rode out as a conqueror bent on conquest.

11. The plea of Isaiah recorded in Isa 64:1 and 2 is now fulfilled:

"Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!"

12. The opening of the heavens is dramatic and to this is added the symbolism of a rider on a horse drawn from the custom of conquerors riding on a white horse as a sign of victory or triumph.

13. The rider on the white horse in Revelation six is described as one who went forth conquering, and to conquer.

14. Now the true King of kings and Lord of lords is going to triumph over those who blasphemously assumed control over the world.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

15. The titles given here to Christ are in keeping with the divine judgment which follows. He is declared to be faithful and true, and to judge and make war in righteousness.

16. This is to be the demonstration of the sovereignty and righteousness of God even as Christ in His first coming demonstrated grace and truth.

17. The titles here ascribed to Christ are previously given in Rev 1:5 and 3:7; the functions described were anticipated in the prophecies of Isa 11:3-4.

Rev 1:5 and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood,

Rev 3:7 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.

Isa 11:3 and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;

Isa 11:4 but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

18. H. A. Ironside in his book entitled Lectures On Revelation points out the significance of the three names given to Christ:

"A Name written that no man knew but He Himself speaks of His essential glory as the Eternal Son, concerning which He declared that 'no man knoweth the Son but the Father' ... The second name is ;The Word of God.; The third title is;KING OF KINGS AND LORD OF LORDS.' In these three names we have set forth, first, our Lord's dignity as the Eternal Son. Second, His incarnation when the Word became flesh. And, lastly, His second advent to reign as King of kings and Lord of lords."

19. These attributes are demonstrated in the appearance of Christ as described in the following verses. In verse 12 His eyes are as a flame of fire, a term previously used to describe Christ in Rev 1:14 and 2:18.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 1:14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire.

Rev 2:18 "To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze.

20. These verses describing the acts of Christ, speak of His righteous judgment of sin. His head is crowned with many crowns or diadems, the symbol of His sovereignty. He possesses a name which no man knows, as yet unrevealed.

21. His vesture is declared to be "dipped in blood" as if anticipating the bloodshed to come. (compare Isa 63:2-3; with Rev 14:20).

Isa 63:2 Why are your garments red, like those of one treading the winepress?

Isa 63:3 "I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing.

Rev 14:20 They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.

22. Christ as the slain Lamb speaks of redemption by His spiritual death; here blood represents divine judgment upon wicked men.

23. The name given to Christ in verse 13 is "The Word of God" from the Greek Ho Logos Tou Theou. The Word of God, who according to Joh 1:1-3 is the Creator, and in our chapter nineteen the judge of mankind.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

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

24. As the Creator, the Lord Jesus Christ has by definition the right to judge His creation.

Before we move to a study of Rev 19:14-16 I want to give you an expanded translation of Rev 19:11-13:

Expanded Translation

Rev 19:11 I John then saw heaven standing open and there before me was a huge white horse; the rider was called Faithful and True. It is said of Him He has come to judge with justice and to make war on those who refuse to call Him Lord.

Rev 19:12 His eyes were like flames of fire, and on his head were many crowns of royalty. He had a name written on His forehead but only He knew its meaning.

Rev 19:13 He was clothed in garments dipped in blood, and His official title was clearly displayed, "The Word of God."

Now let's see what principles we can glean from Rev 19:14-16.

KJV

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

Rev 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.

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

NIV

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Principles:

1. Accompanying Christ at His Second Advent are those described as "the armies which were in heaven."

2. Some, such as J. B. Smith, have limited this army to the church, the Bride of Christ, on the basis that it is described as clothed in fine linen, white and clean.

3. There is, however, no reason to limit this to the church, though the church is arrayed in fine linen. The church is not alone in being righteous; it is more probable that here are not only the saints but also the holy or elect angels.

4. Walvoord writes:

"It is well not to impose limitations upon a Scripture text which are not implicit in the text itself. The spectacle, however, of Christ on a white horse with a vesture dipped in blood accompanied by innumerable heavenly beings clothed in fine linen is a demonstration that now at long last the filthy, blasphemous situation in earth is going to be wiped clean with a divine judgment of tremendous character."

5. A further description is given of Christ, adding to the picture of divine judgment. Out of His mouth goes a sharp sword, which according to the text will be used to smite the nations and bring them under His rule.

6. The word for "sword" is a translation from the Greek *romphaia*; such a sword is a long Thracian sword used often for executions. It is longer and larger than the *machaira* used by the Roman army.

7. One military historian has written:

"The same word is sometimes used to describe a javelin, a sword sufficiently light and long to be thrown as a spear. Here the word is used symbolically to represent a sharp instrument of war with which Christ will smite the nations and establish His absolute rule.

“This sword was popular among the Goths and was usually wielded with two hands.”

8. The expression of ruling "with a rod of iron" is also found in Psa 2:9 and Rev 2:27, with a similar expression, "the rod of His mouth," in Isa 11:4.

Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Rev 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Isa 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.

9. The above cited Scriptural phrases represent unyielding absolute standards of government under which men will be required to conform after Christ's return.

10. In the Millennium there will be righteous standards and when serious violations occur which might affect perfect environment there will be severe judgment. Christ will execute those who do not conform.

11. The divine act of judgment is also described in the latter part of Rev 19:15 in the words "He treadeth the winepress of the fierceness and wrath of Almighty God."

12. This is another view of divine judgment portrayed in a similar way as we studied in Rev 14:19-20 and anticipated in Isaiah 63:1-6.

Rev 14:19 The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath.

Rev 14:20 They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.

Isa 63:1 Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? "It is I, speaking in righteousness, mighty to save."

Isa 63:2 Why are your garments red, like those of one treading the winepress?

Isa 63:3 "I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing.

Isa 63:4 For the day of vengeance was in my heart, and the year of my redemption has come.

Isa 63:5 I looked, but there was no one to help, I was appalled that no one gave support; so my own arm worked salvation for me, and my own wrath sustained me.

Isa 63:6 I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground."

13. All of these passages point to the sad conclusion that in the day of judgment it is too late for men to expect the mercy of God.

14. There is nothing more inflexible than divine judgment where grace has been spurned. Judgment is always preceded by grace.

15. The awful scene of divine judgment seen here is in total contradiction to the modern point of view that God is dominated entirely by His attribute of love.

16. Christ Himself is described as having a vesture dipped in blood and a thigh on which His name appears as King of kings and Lord of lords. Such description being especially fitting for One who has a right to rule the earth.

17. Christ will come with power and majesty to planet earth where He will bring to bear His sovereign judgment on a wicked world.

18. It is in anticipation of this ultimate triumph that God the Father holds the nations of the world in derision in their rebellion against the Lord's Anointed. (Psa 2:1-4).

Psa 2:1 Why do the nations conspire and the peoples plot in vain?

Psa 2:2 The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

Psa 2:3 "Let us break their chains," they say, "and throw off their fetters."

Psa 2:4 The One enthroned in heaven laughs; the Lord scoffs at them.

19. God will indeed break the nations with a rod of iron and dash them in pieces and give the uttermost parts of the earth to His Son as His rightful possession.

20. In view of this consummation, how pertinent is the invitation of Psalm 2 to serve the Lord and kiss the Son while there is yet time to claim the blessing of those who put their trust in Him.

21. Before we move to a study of the great day of God almighty I want to provide an expanded translation of Rev 19:14-16.

Rev 19:14 The angelic armies of heaven dressed in finest linen, white and clean were following him; they too were riding on white horses.

Rev 19:15 In His mouth the Lord had a large executioner's sword with which to strike down the nations. He ruled them with an iron grip and He began slaughtering the armies of the nations and so flowed their blood it was like a man treading a winepress. He treaded the winepress with the fury and wrath of God Almighty Himself.

Rev 19:16 And on His robe and on his thigh was the name: KING OF KINGS AND LORD OF LORDS.

End Lesson Taught 10-1

Revelation

Lesson 139

10-9-2002

1. Tonight we will continue our study of the book of the Revelation.
2. Last week I taught Rev 19:11-16 and when time expired I was about to begin an analysis of Rev 19:17-19.
3. Before we continue I want to give you an expanded translation of Rev 19:1-16:

Expanded Translation:

Rev 19:1 After I saw the destruction of Babylon and the resultant joy in heaven I heard the roar of a great crowd in heaven exclaiming: "Praise God! Deliverance and glory and power solely belongs to Jesus the Christ,

Rev 19:2 for certain and just are all His judgments. He has condemned and judged ecumenical, political and commercial Babylon who for centuries corrupted the earth by her false teachings. He is calling her to account for spilling the blood of His servants."

Rev 19:3 At this point John again heard from heaven: "Hallelujah."

Rev 19:4 The twenty-four elders representing the raptured church age saints and the four special elect angels all fell prostrate and worshiped the Christ, who was seated on the throne. The raptured saints of heaven cried out: "Amen and Hallelujah!"

Rev 19:5 And out of the Throne Room in heaven came a voice praising God; in fact the voice cried out the command for all His servants, small and great, all who fear and respect Him must praise His name.

Rev 19:6 And then I heard what sounded like the shouting of a large crowd, it sounded much like the waves of a hundred oceans crashing on a rocky shore, or like the crash of thunder from an approaching storm.

Rev 9:7 Let us rejoice and be glad and honor Him; for the marriage has occurred and now we are ready to celebrate with a wedding banquet in honor of the Lamb of God; the Bride, representing the church age saints, has made herself ready, she is prepared.

Rev 9:8 Because of her divine good she is permitted to wear her decorations on her uniform of glory; the uniform is made of the cleanest and whitest of fine linen.

Rev 19:9 The angel then said to me "Blessed are those who are invited to the wedding feast of the Lamb of God. And then he added "God Himself has so stated."

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Rev 19:14 The angelic armies of heaven dressed in finest linen, white and clean were following him; they too were riding on white horses.

Rev 19:15 In His mouth the Lord had a large executioner's sword with which to strike down the nations. He ruled them with an iron grip and He began slaughtering the armies of the nations and so flowed their blood it was like a man treading a winepress. He treaded the winepress with the fury and wrath of God Almighty Himself.

Rev 19:16 And on His robe and on his thigh was the name: KING OF KINGS AND LORD OF LORDS.

And now for a study of The Battle of The Great Day of God Almighty.

KJV

Rev 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;

Rev 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.

Rev 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.

NIV

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

1. Following the vision of Jesus Christ and His return to earth, the Apostle John sees an angel standing in the sun.

2. Though some have seen this as a very unusual phenomenon, the most natural explanation is that the angel is standing in the light of the sun with the angel himself possibly shining with even greater brilliance.

3. The image is one of brilliant light speaking of the glory of God. The angel whom John sees cries with a loud voice, signifying something important impending not unlike several verses earlier studied.

Rev 6:10 They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"

Rev 7:2 Then I saw another angel coming up from the east, having the seal of the living God. He called out in a loud voice to the four angels who had been given power to harm the land and the sea:

Rev 7:10 And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

Rev 10:3 and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke.

Rev 14:1 Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads.

Rev 18:2 With a mighty voice he shouted: "Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil spirit, a haunt for every unclean and detestable bird.

4. The last day of the Tribulation will be 24 hours of darkness in which the Jews will have time to certainly believe and be saved given the prophetic fulfillment of darkness and the teachings of certain Bible Teachers operating within the confines of the city.

Zec 14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

Isa 5:30 And on that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

Isa 13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Isa 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

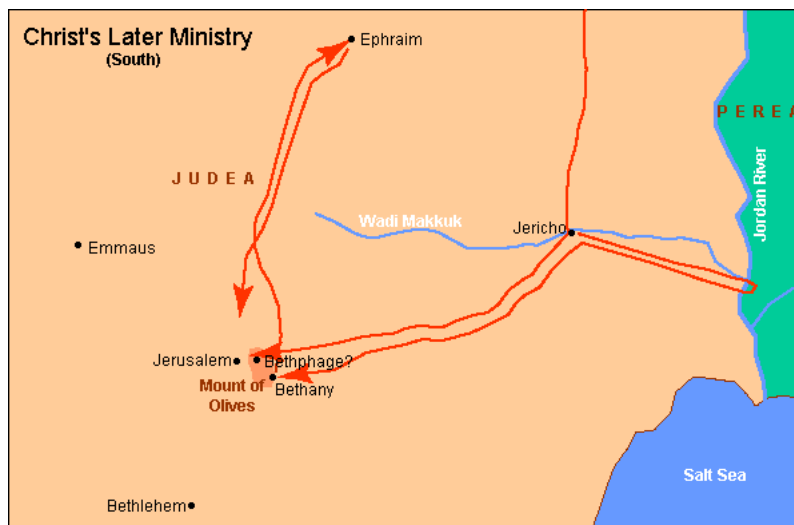
Joe 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

Joe 2:20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things.

5. Let's look at a description of the last day of the Tribulation and the first day of the Millennium - a time of darkness, light and a great earthquake.

5.1 There will then come a light of great brilliance to usher in the first day of the Millennium when Christ returns as the Warrior King.

6. Christ will touch down on the Mount of Olives where a great earthquake will occur. Zec 14:4 and 5 tells us this earthquake will permit the escape to the east of those Jews in the city of Jerusalem.



7. This Mount of Olives where Christ returns is earthquake prone.

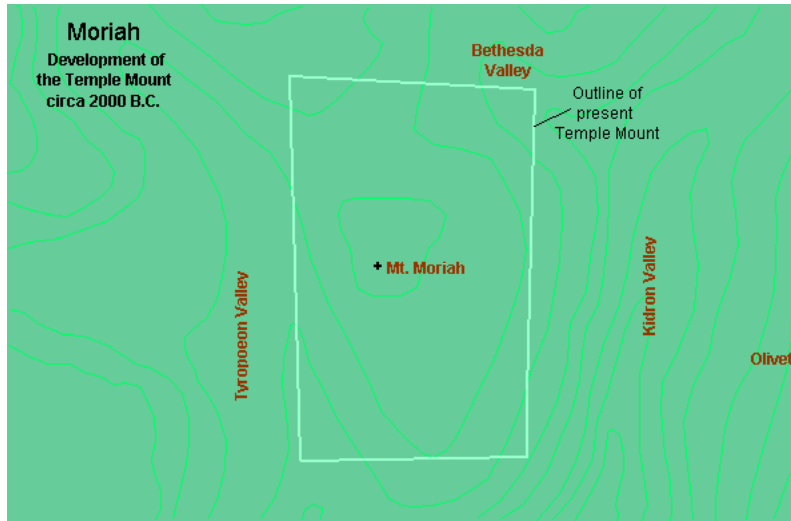
7.1 In the 1997 July/August Issue of Biblical Archaeology Review Volume 23 Dr. Amos Nur and Dr. Haggai Ron have written that

"... there is a Mediterranean Plate and an Arab Plate running east and west of the Mount of Olives ... a Dead Sea Plate rests to the south of the Mount of Olives. There is also Mount Carmel Plate to the northwest. These plates make for great potential danger and provide the makings of a great earthquake sometime in the future." This should be of little surprise to the student of the Bible."

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

8. There will then come the light of great brilliance to usher in the first day of the Millennium when Christ returns as the Warrior King.

9. The earthquake will create a valley leading all the way to Jericho and permit the escape of those Jews being besieged in the city of Jerusalem. Since the glorious appearing of Christ is such a climactic event, we can expect to find many references to the event in Scripture.



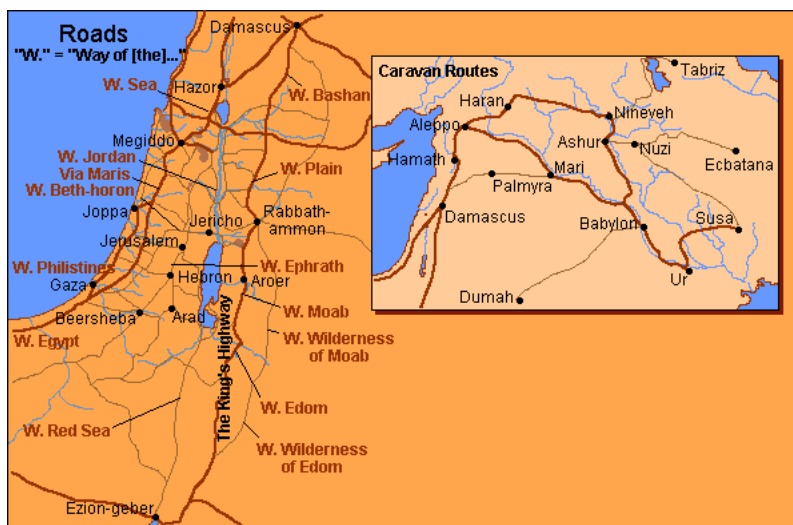
10. As you have gathered already, in that expectation we are not disappointed. There are ample Scriptures.

11. Before we examine further our text, it might help to look at several of those references.

11.1 So far we have seen ample Scripture telling us how the armies of the world are gathered for battle in the valley of Megiddo.



11.2 We know from chapter eighteen that Babylon on the Euphrates is destroyed by Christ at His return. We also know that all the armies of the world which are scattered from Megiddo to Edom (which would certainly include the area of Palestine) are destroyed by Christ.



12. Let's look at the actions of Christ. Keep in mind in His divine crusade we will see a speed of warfare never before observed in time. As He and His heavenly army simultaneously strikes Megiddo, Jerusalem, Edom and Babylon.

12.1 Christ goes to Edom:

"Who is this coming from Edom, from Bozrah with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? "It is I, speaking in righteousness, mighty to save." Why are your garments red, like those of one treading the winepress?" I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing. For the day of vengeance was in my heart, and the year of my redemption has come. I looked, but there was no one to help, I was appalled that no one gave support; so my own arm worked salvation for me, and my own wrath sustained me. I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground." (Isa. 63:1-6)

13. In Edom many Israelites have fled for safety from the Antichrist. (Mat 24:15-16)

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel --let the reader understand --
Mat 24:16 then let those who are in Judea flee to the mountains.

13.1 Christ vindicates the promises of God as He rescues these saints in the mountains of Edom—Jordan today.

14. Isaiah describes Christ as coming from Edom arrayed in red garments on His "day of vengeance."

15. Human beings, having rejected God's mercy offered through the sacrificial death of Christ on the cross, will suffer judgment at the hands of the One they have rejected.

16. This, and other texts, make it clear that Christ's appearing will not be a time of joy to the unsaved but, on the contrary, a time of great sorrow because the day of God's wrath is come.

17. Christ's coming is attended by signs and extreme natural "unnatural" phenomena.

Mat 24:27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

Mat 24:28 Wherever there is a carcass, there the vultures will gather.

Mat 24:29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

Mat 24:31 And ³he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

18. Christ is seen by the psalmist as below the heavens and above the earth where he gathers His saints and prepares to judge with a vengeance those left on the planet.

Psa 50:1 The Mighty One, God, the LORD, speaks and summons the earth from the rising of the sun to the place where it sets.

Psa 50:2 From Zion, perfect in beauty, God shines forth.

Psa 50:3 Our God comes and will not be silent; a fire devours before him, and around him a tempest rages.

Psa 50:4 He summons the heavens above, and the earth, that he may judge his people:

Psa 50:5 "Gather to me my consecrated ones, who made a covenant with me by sacrifice."

Psa 50:6 And the heavens proclaim his righteousness, for God himself is judge. Selah

19. Enoch the only prophet named in the Gentile Age (at least as far as Scripture reveals) spoke of Christ's coming to execute judgment.

Jud 1:14 Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones

Jud 1:15 to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."

Jud 1:16 These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

20. Paul in 2Th 2:7-10 describes Christ's coming in judgment to destroy the Antichrist which parallels the passage we will find in Rev 19:20 where we see the Antichrist cast into the Lake of Fire.

2Th 2:7 For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way.

2Th 2:8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

2Th 2:9 The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,

2Th 2:10 and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.

21. As previously taught Christ will return and stand on the Mount of Olives as Zechariah and Christ Himself predicted.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Zec 14:5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

Acts 1:11 "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

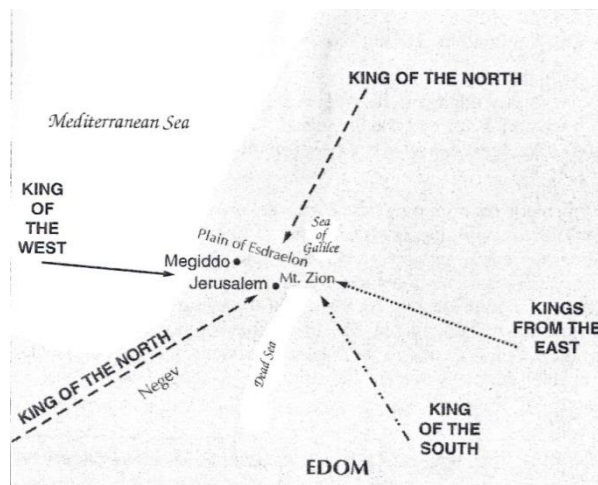
22. Take a look at what many glibly refer to as the Battle of Armageddon.

23. The term Battle of Armageddon is actually a misleading expression because the term Armageddon means "Mount of Slaughter" and refers to the beautiful valley to the east of Mount Megiddo and the word "battle" should better be translated "campaign" or even war.

24. No war has ever been won by a single battle. In fact, it is possible to lose many battles and still win a war.

25. The war of the great Day of God Almighty takes place in a single day, and the Battle of Armageddon will be just one of the battles of that war.

26. Actually, this war will encompass more than just the Valley of Megiddo; it covers all of the land of Palestine from Mount Carmel to the Gulf of Aqabah.



27. This conflict, culminating in Christ's defeat of the armies of the Antichrist, will be a series of at least four "campaigns;" therefore it is more properly called "the battle on the great day of God Almighty" (Rev 16:14).

Rev 16:14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

End Lesson Taught 10-8-2002

Revelation

Lesson 140

10-15-2002

1. Tonight we will continue our study of the book of the Revelation.
2. Last week I began a study of The Battle of Armageddon. (Rev 19:17-19)
3. Before we continue I want to give you an expanded translation of Rev 19:11-16:

Expanded Translation:

Rev 19:11 I John then saw heaven standing open and there before me was a huge white horse; the rider was called Faithful and True. It is said of Him He has come to judge with justice and to make war on those who refuse to call Him Lord.

Rev 19:12 His eyes were like flames of fire, and on his head were many crowns of royalty. He had a name written on His forehead but only He knew its meaning.

Rev 19:13 He was clothed in garments dipped in blood, and His official title was clearly displayed, "The Word of God."

Rev 19:14 The angelic armies of heaven dressed in finest linen, white and clean were following him; they too were riding on white horses.

Rev 19:15 In His mouth the Lord had a large executioner's sword with which to strike down the nations. He ruled them with an iron grip and He began slaughtering the armies of the nations and so flowed their blood it was like a man treading a winepress. He treaded the winepress with the fury and wrath of God Almighty Himself.

Rev 19:16 And on His robe and on his thigh was the name: KING OF KINGS AND LORD OF LORDS.

4. First let's look at Rev 17:17-19 in the NIV, then I will review some of that learned last week and then we will continue with our study of Armageddon.

NIV

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

1. The last day of the Tribulation will be 24 hours of darkness in which the Jews will have a unique opportunity be saved.

2. The last day of the Tribulation and the first day of the Millennium will be a time of darkness, light and a great earthquake.

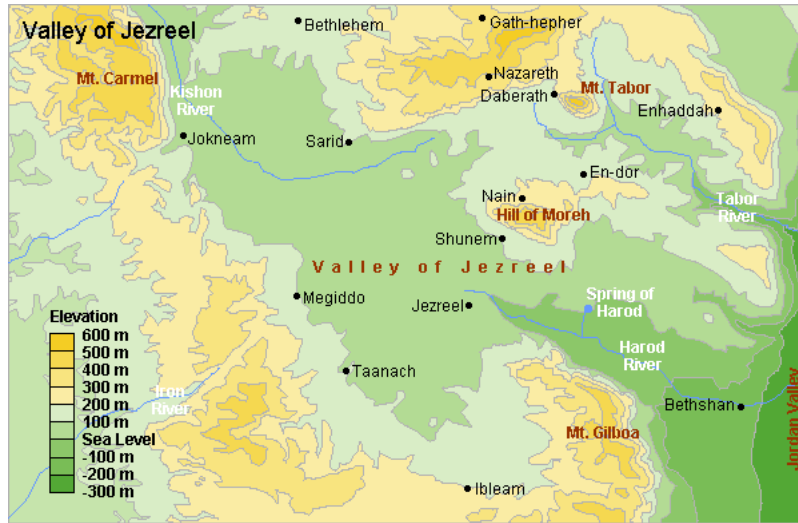
3. Next will come a light of great brilliance to usher in the first day of the Millennium when Christ returns as the Warrior King.

4. Christ will touch down on the Mount of Olives where a great earthquake will occur. Zec 14:4 and 5 tell us this earthquake will permit the escape to the east of those Jews in the city of Jerusalem.

5. Next will follow a light of great brilliance to usher in the first day of the Millennium when Christ returns as the Warrior King.

6. The earthquake will create a valley leading all the way to Jericho and permit the escape of those Jews being besieged in the city of Jerusalem.

7. We have seen definitive Scripture telling us how the armies of the world are gathered for battle in the valley of Megiddo.



8. The armies of the world are scattered from Megiddo to Edom (which would certainly include all of Palestine); they will be destroyed by Christ.

9. We will see a speed of warfare never before observed in time. Christ and His heavenly army will quickly strike Megiddo, Jerusalem, Edom and Babylon.

10. In Edom many Israelites have fled for safety from the Antichrist (Mat 24:15-16). Christ vindicates the promises of God as He rescues these saints.

11. Isaiah describes Christ as coming from Edom arrayed in white but covered with blood. The blood of those trying to kill the Jews who went south for safety. Isa 63:1-6

12. Christ's coming is attended by signs and extreme natural phenomena.
Mat 24:27-31

13. Christ is seen by the psalmist as below the heavens and above the earth where he gathers His saints and prepares to judge with a vengeance those left on the planet.
Psa 50:1-6

14. Enoch the only prophet operating as such in the Gentile Age (at least as far as Scripture reveals) spoke of Christ's coming to execute judgment. Jude 14-16

15. Paul in 2Th 2:7-10 describes Christ's coming in judgment to destroy the Antichrist which parallels the passage we will find in Rev 19:20 where we see the Antichrist cast into the Lake of Fire.

16. As previously taught Christ will return and stand on the Mount of Olives. Zec 14:3-5; Acts 1:11

17. Let's now take a look at what many glibly refer to as the Battle of Armageddon.

18. The term Battle of Armageddon is actually a misleading expression because the term Armageddon means "Mount of Slaughter" and refers to the beautiful valley to the east of Mount Megiddo and the word battle should better be translated "campaign" or even war.

19. Actually, this war will encompass more than just the Valley of Megiddo; it covers all of the land of Palestine from Mount Carmel to the Gulf of Aqabah.

20. The carnage and the horror of the scene are described only generally in Rev 19:17-21. In order to get a full picture of this horrible period, we must turn to several other passages. That we shall later do.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves.

21. We have already seen that the Lord will arrive first on the Mount of Olives where he will deliver those being besieged in the city and then He will go to Edom and soil His garments in a bloody battle where He rescues the Israelites hiding in the south.

22. Then He probably will go to the Valley of Megiddo, where the great armies of the world will be gathered in opposition to Him. On this trip I think we can anticipate he destroys those armies strung out from Edom to Megiddo.

23. Tim LaHaye in his book Revelation Unveiled has written: "It is impossible to predict the exact sequence of the battles in this war, but since everything culminates at Jerusalem, it would seem that He will go next to the Valley of Megiddo."

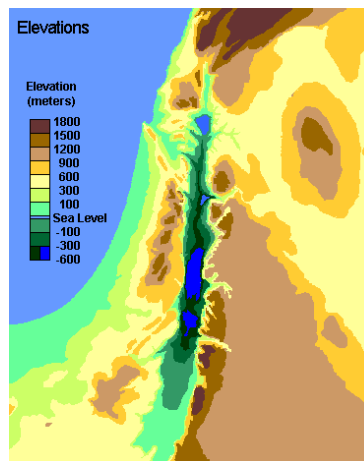
24. This conflict can literally be called the Battles of Armageddon. Stage one of Armageddon is described in Rev 16:12-16 where we see the armies of the world being gathered to the "mountain of slaughter."

"The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East. Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.

They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.
"Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed."
"Then they gathered the kings together to the place that in the Hebrew is called Armageddon."

25. When we studied Revelation 16, we noted how the Euphrates River will dry up to make possible the way for the kings of the East with their vast hordes moving like a cloud to cover the land.

26. The satanic trinity of the Antichrist, the False Prophet, and the Devil himself send out "evil spirits that looked like frogs" to deceive the kings of the earth to bring them into this great battle of Armageddon, where they will first fight among themselves and then against Christ Himself. Three mountains overlook this valley: Carmel, Gilboa and Tabor.



27.1 It was on Mount Carmel that the contest between Elijah's God and Baal took place.

27.1.1 It was not a battle of one man versus a nation, but God versus Satan, for on that day "the fire of the Lord fell."

1Ki 18:38 Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.

27.1.2 One day it will fall again but on that day the fire will be accompanied by the Lord himself: "On that day his feet will stand on the Mount of Olives, east of Jerusalem." (Zec 14:4)

27.2 The plains of Esdraelon formed by the three mountains was also famous as the site of two great victories and two of Israel's most severe defeats:

27.2.1 Barak and Deborah over the Canaanites (Jdg 4:15),

Jdg 4:14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

Jdg 4:15 At Barak's advance, the LORD routed Sisera and all his chariots and army by the sword, and Sisera abandoned his chariot and fled on foot.

Jdg 4:16 But Barak pursued the chariots and army as far as Harosheth Haggoyim. All the troops of Sisera fell by the sword; not a man was left.

27.2.2 and Gideon over the Midianites (Jdg 7).

Jdg 6:33 Now all the Midianites, Amalekites and other eastern peoples joined forces and crossed over the Jordan and camped in the Valley of Jezreel ...

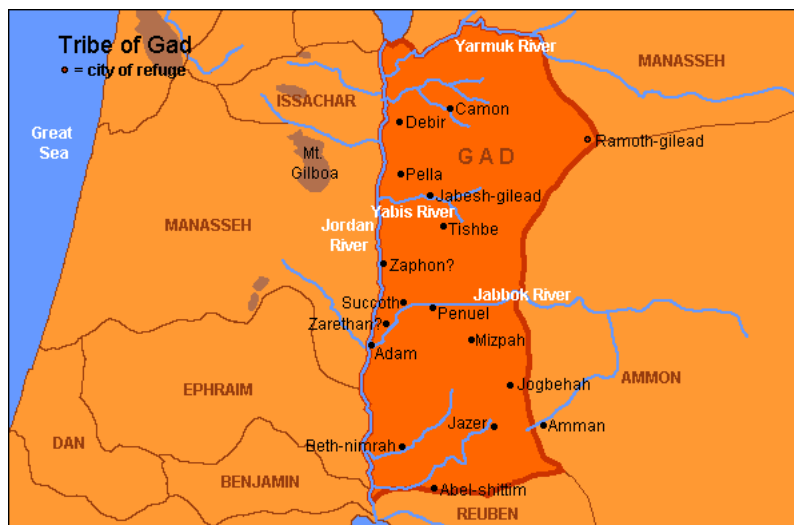
Jdg 7:20 The three companies blew the trumpets and smashed the jars. Grasping the torches in their left hands and holding in their right hands the trumpets they were to blow, they shouted, "A sword for the LORD and for Gideon!"

Jdg 7:21 While each man held his position around the camp, all the Midianites ran, crying out as they fled.

27.2.3 Here, too, occurred the death of Saul in the battle of Gilboa against the Philistines. (1Sa 31:8)

1Sa 31:8 The next day, when the Philistines came to strip the dead, they found Saul and his three sons fallen on Mount **Gilboa**.

1Sa 31:9 They cut off his head and stripped off his armor, and they sent messengers throughout the land of the Philistines to proclaim the news in the temple of their idols and among their people.



27.2.4 and Josiah's death at the hands of Pharaoh Necho's Egyptian army.

2Ki 23:29 While Josiah was king, Pharaoh Neco king of Egypt went up to the Euphrates River to help the king of Assyria. King Josiah marched out to meet him in battle, but Neco faced him and killed him at Megiddo.

2Ki 23:30 Josiah's servants brought his body in a chariot from Megiddo to Jerusalem and buried him in his own tomb. And the people of the land took Jehoahaz son of Josiah and anointed him and made him king in place of his father.

28. So vast is this plain of Esdraelon that Napoleon Bonaparte upon reviewing it was said to have remarked "this is the only place in the world where all the armies of the world could maneuver."

29. The Scriptures specify certain events, personalities, nations, and geographic locations which are identified with "the war [Greek polemos] of the great day of God, the Almighty."

30. The presence of polemos in Revelation 16:14 indicates that the events described are a part of a war or campaign.

31. Col. R. B. Thieme in his book Armageddon writes: "A campaign involves a military invasion into unfriendly territory in an effort to locate enemy forces and peoples for the purpose of destruction and subjugation. Thus, a campaign is composed of a series of battles in a specific geographic location, fought either simultaneously or in chronological succession. Inasmuch as this titanic struggle occurs in one land, Palestine, the translation of polemos as campaign is preferred to war."

32. There are then several battles which lead to the final battle. The entire series of battles are often in error called "the Battle of Armageddon."

33. The Scriptures describing the location of the campaign lead to the conclusion that the campaign (a series of battles) leading up to "the great day of God the Almighty," is fought in at least four specific geographical areas:

33.1 Jerusalem (Zec 12:2-11 and 14:2);

Zec 12:2 "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem.

Zec 12:3 On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves.

Zec 12:4 On that day I will strike every horse with panic and its rider with madness," declares the LORD. "I will keep a watchful eye over the house of Judah, but I will blind all the horses of the nations.

Zec 12:5 Then the leaders of Judah will say in their hearts, 'The people of Jerusalem are strong, because the LORD Almighty is their God.'

Zec 12:6 "On that day I will make the leaders of Judah like a firepot in a woodpile, like a flaming torch among sheaves. They will consume right and left all the surrounding peoples, but Jerusalem will remain intact in her place.

Zec 12:7 "The LORD will save the dwellings of Judah first, so that the honor of the house of David and of Jerusalem's inhabitants may not be greater than that of Judah.

Zec 12:8 On that day the LORD will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the Angel of the LORD going before them.

Zec 12:9 On that day I will set out to destroy all the nations that attack Jerusalem.

Zec 12:10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

Zec 12:11 On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo.

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

33.2 Megiddo and the Plain of Esdraelon (Rev 16:16);

Rev 16:16 Then they gathered the kings together to the place that in Hebrew is called Armageddon.

33.2.1 Wycliffe writes of Esdraelon:

"ESDRAELON: The Greek name derived from Jezreel for the western portion of the valley of Jezreel to include the valley of Megiddo."

33.3 Jehoshaphat Valley, east of Jerusalem (Eze 39:11; Joe 3:2, 12);

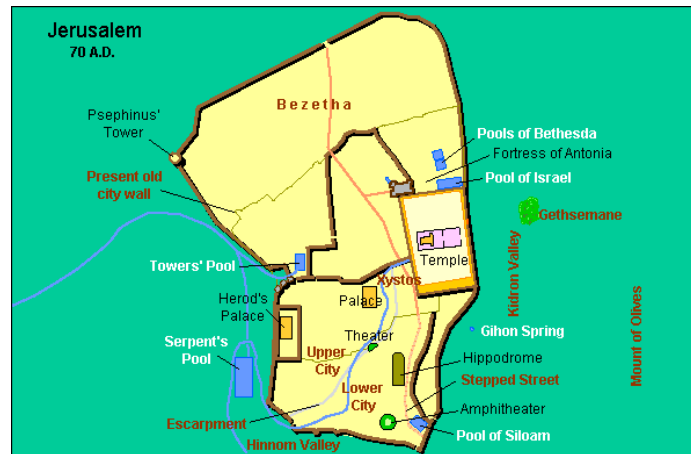
Eze 39:11 "On that day I will give Gog a burial place in Israel, in the valley of those who travel east toward the Sea. It will block the way of travelers, because Gog and all his hordes will be buried there. So it will be called the Valley of Hamon Gog (the city of graves).

Joe 3:2 I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will enter into judgment against them concerning my inheritance, my people Israel, for they scattered my people among the nations and divided up my land.

Joe 3:12 "Let the nations be roused; let them advance into the Valley of Jehoshaphat, for there I will sit to judge all the nations on every side.

33.3.1 Wycliffe writes of the Valley of Jehoshaphat:

JEHOSHAPHAT, VALLEY OF: A valley in which the Lord will gather all nations together for judgment (Joel 3:2,12). No actual valley bore this name in pre-Christian antiquity. Since the 4th century A.D. Christian tradition has commonly identified it with the Kidron Valley (between Jerusalem and the Mount of Olives).



33.4 Edom (Isa 63:1-6).

Isa 63:1 Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? "It is I, speaking in righteousness, mighty to save."

Isa 63:2 Why are your garments red, like those of one treading the winepress?

Isa 63:3 "I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing.

Isa 63:4 For the day of vengeance was in my heart, and the year of my redemption has come.

Isa 63:5 I looked, but there was no one to help, I was appalled that no one gave support; so my own arm worked salvation for me, and my own wrath sustained me.

Isa 63:6 I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground."

34. That the conflict will rage throughout the entire land of Palestine is confirmed in the phrase "covering the land" (Eze 38:9, 16) and alludes to the fact that the armies will sweep over the land of Palestine.

Eze 38:9 You and all your troops and the many nations with you will go up, advancing like a storm; you will be like a cloud covering the land.

Eze 38:16 You will advance against my people Israel like a cloud that covers the land. In days to come, O Gog, I will bring you against my land, so that the nations may know me when I show myself holy through you before their eyes.

35. The Greek word Armageddon is derived from the Hebrew har Megiddo, meaning the "hill of Megiddo."

36. This great battle of Christ versus the Antichrist will conclude in a display of the omnipotent Christ, for He will utterly destroy the Antichrist and his armies.

37. The carnage of this battle is well described not only in our Rev 19:18 but also by Ezekiel in Eze 39:17-22.

Eze 39:17 "Son of man, this is what the Sovereign LORD says: Call out to every kind of bird and all the wild animals: 'Assemble and come together from all around to the sacrifice I am preparing for you, the great sacrifice on the mountains of Israel. There you will eat flesh and drink blood.

Eze 39:18 You will eat the flesh of mighty men and drink the blood of the princes of the earth as if they were rams and lambs, goats and bulls-- all of them fattened animals from Bashan.

Eze 39:19 At the sacrifice I am preparing for you, you will eat fat till you are gluttoned and drink blood till you are drunk.

Eze 39:20 At my table you will eat your fill of horses and riders, mighty men and soldiers of every kind,' declares the Sovereign LORD.

Eze 39:21 "I will display my glory among the nations, and all the nations will see the punishment I inflict and the hand I lay upon them.

Eze 39:22 From that day forward the house of Israel will know that I am the LORD their God.

38. There is a minority opinion regarding Ezekiel chapters 38 and 39 made popular recently by a Book written by Tim LaHaye entitled Revelation Unveiled. I have paraphrased his position in italics:

38.1 Ezekiel chapters 38 and 39 primarily describe the destruction of the armies who come down against Israel; this will probably take place just before or right after the rapture.

38.2 Most Bible commentators think this battle is part of the battles of Armageddon. Mr. LaHaye and others think this position is in error because:

38.2.1 In Ezekiel 38:1-39:16 Gog's armies come against Israel and are opposed by the Western confederation of nations. Armageddon will find all the armies of the earth united against Christ.

38.2.2 *In the battle described in Ezekiel, Israel is living in the land of unwalled villages in a time of peace, which will not be their lot in the latter half of the Tribulation period.*

38.2.3 *Also, it takes seven years to burn the implements of war left on the ground after this great battle.*

Eze 39:9 "Then those who live in the towns of Israel will go out and use the weapons for fuel and burn them up the small and large shields, the bows and arrows, the war clubs and spears. For seven years they will use them for fuel."

38.2.4 *This cannot be carried out during the Millennium; therefore, we conclude it will be accomplished before the Tribulation. Whether this is before or after the Rapture of the Church is impossible to ascertain.*

38.3 Although Mr. LaHaye does not elaborate further there have been those in the past who have postulated that the move of the King of the South against Israel precipitating the move by the King of the North start early in the Tribulation.

38.4 The armies of the King of the West, the Antichrist, then rescue Israel by force and thus establish peace in the land which will last for the greater part of the first three and one-half years of the Tribulation.

39. As to the timing of the invasion of the King of the North I want to give you a quotation from Dr. Charles Lee Feinberg's book entitled *The Prophecy of Ezekiel*.

39.1 "In the last great division of Ezekiel's prophecy the themes are distinct and significant. Chapter 34 emphasized the rulers; chapter 35, the enemies; chapter 36, the nation converted; chapter 37, the nation resurrected; chapters 38-39, the land; and chapters 40-48, the sanctuary. Chapters 38-39, is generally recognized, constitute one prophecy.

End Lesson Taught 10-15-2002

Revelation

Lesson 141

10-23-2002

1. Tonight we will continue studying the book of the Revelation.
2. Last week I taught in part what is commonly called The Battle of Armageddon (Rev 19:17-19). When time expired I was about give you a quote from Charles Lee Feinberg's book *The Prophecy of Ezekiel*.
3. However, for continuity sake, I want to give you an expanded translation of Rev 19:11-16:

Expanded Translation:

Rev 19:11 I John then saw heaven standing open and there before me was a huge white horse; the rider was called Faithful and True. It is said of Him He has come to judge with justice and to make war on those who refuse to call Him Lord.

Rev 19:12 His eyes were like flames of fire, and on his head were many crowns of royalty. He had a name written on His forehead but only He knew its meaning.

Rev 19:13 He was clothed in garments dipped in blood, and His official title was clearly displayed, "The Word of God."

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Rev 19:15 In His mouth the Lord had a large executioner's sword with which to strike down the nations. He ruled them with an iron grip and He began slaughtering the armies of the nations and so flowed their blood. It was like a man treading a winepress. He treading the winepress with the fury and wrath of God Almighty Himself.

Rev 19:16 And on His robe and on his thigh was the name: KING OF KINGS AND LORD OF LORDS.

4. Tonight we will look first at Rev 17:17-19 in the NIV, then I will review some of that learned and then we will continue with our study of Armageddon:

NIV

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

5. As to the timing of the invasion of the King of the North Dr. Charles Lee Feinberg in his book *The Prophecy of Ezekiel* has written:

5.1 "In the last great division of Ezekiel's prophecy the themes are distinct and significant. Chapter 34 emphasized the rulers; chapter 35, the enemies; chapter 36, the nation converted; chapter 37, the nation resurrected; chapters 38-39, the land; and chapters 40-48, the sanctuary. Chapters 38-39, it is generally recognized, constitute one prophecy."

5.2 They tell, if interpreted literally, of a coming northern confederacy of nations about the Black and Caspian seas with Persia and North Africa, who will invade the promised land after Israel's restoration to it.



5.3 However, there are different views as to the time of the prophecy:

- any time in the church age, but probably toward its close
- during Daniel's seventieth week after the rapture of the church:

(a) at the commencement of the period

(b) in the middle of it

(c) at the end of it

- after the visible return of Christ to the earth and a short time before the inauguration of His Messianic kingdom;
- after the millennial reign.

5.4 The first view would appear to be scarcely tenable in view of the number of times we Scriptures that point to the latter days of Israel's age ...

5.5 The second position, placing the conflict in the tribulation period, is the one which best harmonizes the prophetic scheme of the eschatological passages of the Old and New Testament. The beginning or middle of the period is not favored because the final war, of which Ezekiel 38-39 are a part, will require a period of preparation which will be climaxed by "the latter time of the indignation."

5.6 The third interpretation is not acceptable because, although Christ will institute proceedings to cleanse the land ... the events of this chapter would demand a longer period than that just before Christ's investiture in the kingdom.

5.7 The fourth view appears to rest on the similarity of names Gog and Magog in Ezekiel 38-39 and in Revelation 20. This view is untenable given of the indicated time factors involved.

5.8 Thus the writer favors the end of the tribulation period before Christ is visibly manifested to the world. The armies of chapters 38-39 would appear to be included in the universal confederacies seen in Zechariah 12 and 14 ...

5.9 The invasion will take place after Israel has been restored to their land, a fact set forth clearly in these chapters.

5.10 As you can see Dr. Feinberg believes the invasion described in Ezekiel 38 and 39 is the first in a series of battles beginning the Armageddon campaign. He believes the attack by the King of the north described by Ezekiel occurs near the end of the Tribulation.

5.11 It is my view the battle begins the campaign but nearer in point of time to the middle of the Tribulation. Ezekiel 38 and 39 describe the campaign of Armageddon beginning with the early movements of the Kings of the south and north and their ultimate defeat.

6. Let's see what Dwight Pentecost has to say of the events in his book *Prophecy For Today* (First Printing 1961). I point out the date of the first printing to emphasize that the Cold War was in full progress at the time of Pentecost's writing.

"In Ezekiel 38:22 we learn that when, in the Tribulation period, Russia moves into Palestine to conquer it, God is going to pour out a judgment from heaven that will wipe out Russia and the military might and power of the Russian confederacy. The world is going to have evidence and testimony that God is in sovereign authority over this earth. In Eze 39:1-6 we read, "Son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold I am against thee, O Gog, I am against Rosh, with Meshech and Tubal, his princes. I will turn thee back, and leave but the sixth part of thee, and cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

"Thou shalt fall upon the mountains of Israel, thou, and all thy bands for, all those who were allied with thee and the people that is with thee: I will give thee to every ravenous bird of every sort, and every beast of the field to be devoured. And I will send a fire upon Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord." That last verse suggests that this judgment is not only upon that invading army, but on the headquarters of that power and upon all those who have supported this great movement—multiplied millions that will be removed in a moment of time.

“Why will God do it? This is divine judgment on godless, atheistic Communism. God is going to demonstrate that no man can repudiate Him and live. The extent of this vast judgment is described in Eze 39:9. It is going to take the Israelites seven years to collect the debris and dispose of it. And according to verses 11 and 12, the physical death is going to be so extensive it is going to take seven months to bury the dead.

Eze 39:11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog.

Eze 39:12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

“And those trying to go from the south of Palestine to the north of Palestine have to travel, "stopping their noses" because of the corruption when God moves in to destroy the greatest enemy of God that this world has ever seen. The question arises, "When does this take place?" In Revelation 13 we have a description of the one whom we know as the head of the Federated States of Europe. As we have seen, this one will come on the world scene to unite Europe under him just after the Church has been translated. This head of the Federated States of Europe will make his covenant with the nation Israel at the beginning of the Tribulation period. He will claim to be a prince of peace, and he will guarantee peace for Israel through the opening years of the Tribulation. In Rev 13:7-8 we have an event that takes place three a half years after we have been caught up to meet the Lord in the air and three and a half years before the Lord Jesus comes back to this earth to reign.

Rev 13:7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

Rev 13:8 All inhabitants of the earth will worship the beast-- all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

“At that time, this head of the Federated States of Europe is given power "over all kindred and tongues and nations and all that dwell on the face of the earth will worship him." How can this man have world wide power and authority? There is only one reason. Everyone who would test his right to world rulership has been removed. This suggests to me the following sequence of events.

“The head of the Federated States of Europe gives the land of Palestine to Israel, Russia is going to want that land. But will do nothing about it for probably three years. Then in middle of the Tribulation period, Palestine is going to be invaded by Russia and his allies. It is at that time, in the middle of Tribulation period, that God will wipe out Russia and Communism with all of her allies. Then the Federated States of Europe will be able to move into the vacuum created by the overthrowing of Russia and will rule over all the earth.

It is then there can be one world government, one world religion, world dictator, with no competition from the "king of the North or Russia." I understand then, from these passages ... that Russian Communism is going to increase, but it is not going to take over the Western sphere of influence. There is going to be a constant stalemate between these two great powers. Russian Communism will feel sufficiently strong to move against Palestine to start another great world war ... confident that they can win. They make the first thrust ... by invading Palestine. Then God steps in and wipes them out by a judgment from heaven. I have no hesitancy whatsoever in declaring to you ... Russian Communism ... is a doomed system which God is going to judge. What will be the result? ... When the nation has been invaded by this great northern invader and has seen God wipe it out as He wiped out Sodom and Gomorrah ...

Eze 39:22-23 "So the house of Israel shall know that I am the Lord their God from that day forward. And the heathen [or, the Gentiles] shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me ..."

"Two great groups will be aroused by the destruction of Russian Communism. The nation Israel will see it and say that the one who brought that judgment is none other than our God, the one who will send us our Messiah. Many in the nation Israel will turn to God, accept Him, become His servants and become a witnessing people during the last years of the Tribulation period to bring multitudes from every kindred and tongue and tribe and nation to a saving knowledge of Jesus Christ. And the nations of the earth will behold this sign and many will acknowledge that Jesus Christ is Lord and Saviour. God permitted this system to come to power so that He could destroy it in order to demonstrate that He is God, so that multitudes could come to know Him, the only true God, through Jesus Christ whom He has sent.

"If you are acquainted with the world situation even in the least degree, you will agree that the situation is such that the events of Ezekiel's prophecy could be set off at any time. The power to the north is bringing the Near East under its influence, ready to move down through Palestine at any time. How long will it be before Russia decides that the time is right to move? We do not know. But we have this assurance from the Word, that when Russia decides to move, you and I, before that time, will have been translated into the presence of our Lord and Saviour Jesus Christ. While this awful conflagration unfolds upon the earth, we will be with Him and shall have seen Him as He is."

7. The similarity of the events described in Ezekiel 38 and 39 are a mirror of what we find in Dan 11:40-12:2 where a similar description is found.

7.1 In Daniel the King of the north attacks at the time of the end. His attack comes in response to a military incursion into Israel by the King of the south.

Dan 11:40 "At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood.

Dan 11:41 He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand.

Dan 11:42 He will extend his power over many countries; Egypt will not escape.

Dan 11:43 He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Nubians in submission.

Dan 11:44 But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many.

Dan 11:45 He will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him.

Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book-- will be delivered.

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

8. Putting all of these passages together I think we can reasonably assume that sometime after the Antichrist sets himself up in the Temple as the one to be worshipped, the campaign of Armageddon will begin with the King of the south making a move toward Israel, only to be defeated by the King of the north.

8.1 Recall the False Prophet is active in Israel and the Antichrist rules from Rome. Overrunning the Pan Arabic States, particularly Egypt, the King of the north hears of the coming army from the east and in fear turns back toward home only to be destroyed ultimately by the Lord Himself.

9. All of this takes some time. It is in the Valley of Megiddo that the armies of the west, south and east engage one another in fierce battle.

10. While the Book of The Revelation lacks details of the campaign, it verifies the fact that a mighty conflict involving all the nations of the world takes place in Palestine. These satanically inspired forces assembled in defiance against God are bent on complete annihilation of His people, Israel.

11. However those elements and personalities under the domination of Satan and in opposition to God, are themselves destroyed at the climax of this final campaign, the Second Advent of the Lord Jesus Christ.

12. Armageddon is not just the decisive defeat of vast military forces representing mighty international empires, but is an integral part of both the closing campaign of the Tribulation and the fulfillment of God's predicted plan.

13. Part of God's predicted plan is to have Israel as the focus of four great powers. One could say Palestine is the bait and God is the fisherman.

14. During the biblical 'week' Palestine's strategic location is even more crucial than ever before. Four great spheres of influence are engaged in a power grab for the wealth and control of the world with Palestine as the central focus.

15. They are designated in Scripture as the "king of the West," the "king of the North," the "king of the South" and the "kings from the East." Their identities are derived from their directional relation to Palestine. Each entity is a group of gentile nationalities united as Satan inspired combatants for the purpose of destroying Israel and controlling the earth's surface.

16. In identifying the spheres geographically, we can relate them to current geopolitical conditions, but even a few years from now the picture could change completely.

17. Among the kings gathered to the campaign of the great day of God, the Almighty is the one whom Daniel variously calls the "king of the North" (Dan 11:40) and "a king ... insolent and skilled in intrigue" (Dan. 8:23).

18. Isaiah refers to this same evil person as the "Assyrian" (Isa 10:24).

Isa 10:22 Though your people, O Israel, be like the sand by the sea, only a remnant will return. Destruction has been decreed, overwhelming and righteous.

Isa 10:23 The Lord, the LORD Almighty, will carry out the destruction decreed upon the whole land.

Isa 10:24 Therefore, this is what the Lord, the LORD Almighty, says: "O my people who live in Zion, do not be afraid of the Assyrians, who beat you with a rod and lift up a club against you, as Egypt did.

Isa 10:25 Very soon my anger against you will end and my wrath will be directed to their destruction."

19. Ezekiel labels him "Gog of the land of Magog, the chief prince of Meshech, and Tubal" (Eze 38:2, 39:1).

Eze 38:2 "Son of man, set your face against Gog, of the land of Magog, the chief prince of Meshech and Tubal; prophesy against him

Eze 38:3 and say: 'This is what the Sovereign LORD says: I am against you, O Gog, chief prince of Meshech and Tubal.

Eze 39:2 I will turn you around and drag you along. I will bring you from the far north and send you against the mountains of Israel.

Eze 39:3 Then I will strike your bow from your left hand and make your arrows drop from your right hand.

Eze 39:4 On the mountains of Israel you will fall, you and all your troops and the nations with you. I will give you as food to all kinds of carrion birds and to the wild animals.

19.1 This king is not to be confused with "Gog and Magog" of Rev 20:8 which is an inclusive term for all Gentile adherents to Satan after his release at the close of the Millennium and subsequent rebellion against God.

Rev 20:7 When the thousand years are over, Satan will be released from his prison Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and Magog-- to gather them for battle. In number they are like the sand on the seashore.

20. In relationship to world politics today, the Gog of Eze 38 and 39 would be Russia, but positive identification must await the unfolding of future events. Before we study the last event of "the great day of God the Almighty, I want to give you an expanded translation of Rev 19:17, 18 and 19:

Expanded Translation:

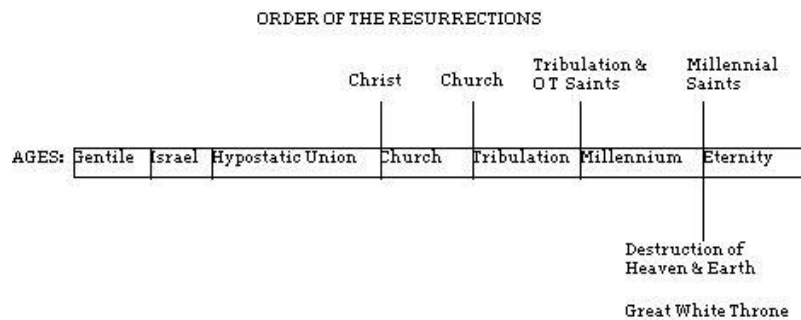
Rev 19:17 And I saw an angel whose brightness was as the sun, he cried out to all the carnivorous birds in a voice which could be heard all over the world; "Come, to Israel, Edom and Babylon, gather together for the great supper of God,

Rev 19:18 here you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the Antichrist leading the world's kings, presidents, prime ministers and their armies; they were moving slowly but surely toward the middle east; the Antichrist had put together a global coalition for the sole purpose of making war against the Lord Jesus Christ and his heavenly army.

21. Now let me give you a few points about what appears to be the last act of Christ - His Second Advent judgments:

1. In connection with the second coming of Jesus Christ there will be a judgment of both Israel and the nations. These judgments have to do with a determination of those counted worthy to enter the kingdom. Worthiness is always a product of faith alone in Christ alone. To prepare us for our study of the Second Advent judgments I think it would behoove us to review the Resurrections.



2. As you can see from our Chart there is a resurrection of believing Israel at the Second Advent of Christ and a resurrection of the believing gentile martyrs of the Tribulation.

3. The Israelites are mentioned in: Job 19:25-26; Dan 12:2 and Isa 26:19-21.

Job 19:25 I know that my Redeemer lives, and that in the end he will stand upon the earth.

Job 19:26 And after my skin has been destroyed, yet in my flesh I will see God;

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life ...

Isa 26:19 But your dead will live; their bodies will rise. You who - dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning; the earth will give birth to her dead.

Isa 26:20 Go, my people, enter your rooms and shut the doors behind you; hide yourselves for a little while until his wrath has passed by.

Isa 26:21 See, the LORD is coming out of his dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer.

3.1 The Resurrection of Israel is also seen in connection with her restoration as a nation at the time of the Second Coming.

3.2 In Ezekiel 37 in the vision of the valley of dry bones, we learn that the restoration of the dry bones to a living body is symbolic of the restoration of the nation Israel; it is also the time when Israel will be brought out of their graves.

Eze 37:1 The hand of the LORD was upon me, and he brought me out by the Spirit of the LORD and set me in the middle of a valley; it was full of bones.

Eze 37:2 He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry.

Eze 37:3 He asked me, "Son of man, can these bones live?" I said, "O Sovereign LORD, you alone know."

Eze 37:4 Then he said to me, "Prophesy to these bones and say to them, 'Dry bones, hear the word of the LORD!'"

Eze 37:5 This is what the Sovereign LORD says to these bones: I will make breath enter you, and you will come to life.

Eze 37:6 I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the LORD."

Eze 37:7 So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone.

Eze 37:8 I looked, and tendons and flesh appeared on them and skin covered them, but there was no breath in them.

Eze 37:9 Then he said to me, "Prophecy to the breath; prophecy, son of man, and say to it, 'This is what the Sovereign LORD says: Come from the four winds, O breath, and breathe into these slain, that they may live.'"

Eze 37:10 So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet-- a vast army.

Eze 37:11 Then he said to me: "Son of man, these bones are the whole house of Israel. They say, 'Our bones are dried up and our hope is gone; we are cut off.'

Eze 37:12 Therefore prophecy and say to them: "This is what the Sovereign LORD says: O my people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel.

Eze 37:13 Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them.

Eze 37:14 I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the LORD have spoken, and I have done it, declares the LORD."

3.3 In the same chapter David is pictured as a resurrected person serving as a king over Israel under Christ.

Eze 37:21 and say to them, 'This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land.

Eze 37:22 I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms.

Eze 37:23 They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God.

Eze 37:24 "My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Eze 37:25 They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever.

3.4 In general, the Old Testament clearly teaches a resurrection of the Jewish dead but in two steps; first will come the believing dead and then the unbelieving dead.

Dan 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.

4. In Revelation 20 the resurrection of the martyred dead (both Jew and Gentile) of the Tribulation is said to take place in connection with the second coming of Christ. It probably is combined with the resurrection of the Old Testament saints.

4.1 Those resurrected are said to reign with Christ 1000 years and are apparently rewarded much like the church is rewarded at the Bema.

Rev 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.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

4.2 With reference to the martyrs of the Tribulation, Lewis Sperry Chafer writes:

"Their faithfulness to God even unto death and their service rendered are recognized in their sharing in the reign of Christ upon earth. Some confusion has arisen because of the fact that the church is also said to reign with Christ. Scripture seems to indicate that all the righteous raised before the Millennium will share in some way in the millennial reign, each in his own order and according to the sovereign purpose of God. The church will reign as the Bride of Christ; the resurrected saints will reign in their respective capacities as saved Israelites or saved Gentiles."

End Lesson Taught 10-23-2002

Revelation

Lesson 142

10-30-2002

1. Tonight we will continue studying the book of the Revelation.
2. Last week I taught Rev 19:17-19 and when time expired we were reviewing the Order of the Resurrections in preparation for a study of The Second Advent Judgments.
3. Before continuing, I want to give you an expanded translation of Rev 19:11-19.

Expanded Translation:

Rev 19:11 I John then saw heaven standing open and there before me was a huge white horse; the rider was called Faithful and True. It is said of Him He has come to judge with justice and to make war on those who refuse to call Him Lord.

Rev 19:12 His eyes were like flames of fire, and on his head were many crowns of royalty. He had a name written on His forehead but only He knew its meaning.

Rev 19:13 He was clothed in garments dipped in blood, and His official title was clearly displayed, "The Word of God."

Rev 19:14 The angelic armies of heaven dressed in finest linen, white and clean were following him; they too were riding on white horses.

Rev 19:15 In His mouth the Lord had a large executioner's sword with which to strike down the nations. He ruled them with an iron grip and He began slaughtering the armies of the nations and so flowed their blood. It was like a man treading a winepress. He treading the winepress with the fury and wrath of God Almighty Himself.

Rev 19:16 And on His robe and on his thigh was the name: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel whose brightness was as the sun, he cried out to all the carnivorous birds in a voice which could be heard all over the world; "Come, to Israel, Edom and Babylon, gather together for the great supper of God,

Rev 19:18 here you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the Antichrist leading the world's kings, presidents, prime ministers and their armies; they were moving slowly but surely toward the middle east; the Antichrist had put together a global coalition for the sole purpose of making war against, Israel, the Lord Jesus Christ and his heavenly army.

4. Tonight I will review some of that learned and then we will continue with our study of the Second Advent Judgments.

5. Over the past several weeks we have reviewed what various expositors have written and said about Armageddon. This included men like R. B. Thieme, John Walvoord, Dwight Pentecost, Tim LaHaye, Hal Lindsey, Charles Ryrie, Charles Lee Feinberg, J. Vernon McGee, Chuck Missler, Lewis Sperry Chafer, Charles Dyer and several others.

6. In reviewing last week the extensive writings of Dwight Pentecost in his book *Prophecy For Today* (First Printing 1961) we saw a scholarly expositor contaminated by what I shall call "the eschatological dilemma of current events."

7. Great men like LaHaye, Lindsey, Missler, Pentecost etc. have at various points in time have used this approach to make clear the Rapture is imminent. Many people have taken such teachings to an extreme by looking at world events as signs. There are no signs for the Church though clearly the Rapture is imminent and could happen right now, with or without any signs.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 **Then we which are alive and remain** shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Pe 4:7 **But the end of all things is at hand:** be ye therefore sober, and watch unto prayer.

Jam 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.

Jam 5:8 Be ye also patient; stablish your hearts: **for the coming of the Lord draweth nigh.**

1Jo 2:18 Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. **This is how we know it is the last hour.**

1Jo 2:19 They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 **For yet a little while, and he that shall come will come, and will not tarry.**

Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Joh 14:3 And if **I go and prepare a place for you,** I will come again, and receive you unto myself; **that where I am, there ye may be also.**

The Day and Hour Unknown

Mat 24:36 But of that day and hour **knoweth no** man, **no,** not the angels of heaven, but my Father only.

8. Signs are for Israel and not the church. After the Rapture there will be many signs for those left behind.

9. There are many fine, but misguided Christians, who believe there is an eschatological significance to 5,000,000 Jews living in a paltry piece of land located in the vicinity of the Promised Land.

10. We must stick with the facts found in the Scripture and let me emphasize what our Lord said "even I, in My incarnation, do not know the timing, such, the timing has been reserved to the Father."

Mat 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

11. If you keep this in mind you can better understand the truth the next time you see some visiting fireman either in person, on the radio or on television telling you how this nation or that nation's military's actions are a precursor of eschatological chronology.

Now let's review some of that learned last week:

1. The similarity of the events described in Ezekiel 38 and 39 are a mirror of what we find in Dan 11:40-12:2 where a like description is found.

1.1 In Daniel the King of the north attacks at the time of the end. His attack comes in response to a military incursion into Israel by the King of the south.

Dan 11:40 "At the time of the end the king of the South will engage the AC in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood.

Dan 11:41 He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand.

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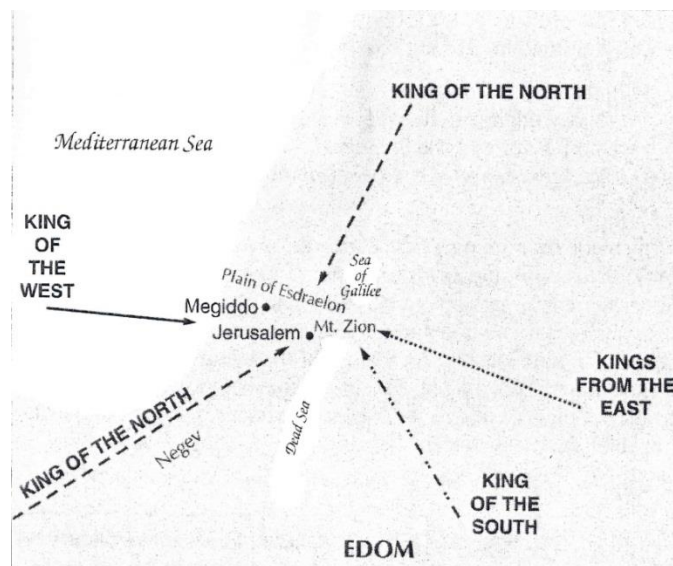
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2. Putting all of these passages together I think we can reasonably assume that sometime after the Antichrist sets himself up in the Temple as the one to be worshipped, the campaign of Armageddon will begin with the King of the south making a move toward Israel, only to be defeated by the King of the north.

2.1 Recall the False Prophet is active in Israel and the Antichrist rules from Rome. Overrunning the Pan Arab States, particularly Egypt, the King of the north hears of the coming army from the east and in fear turns back toward home only to be destroyed ultimately by the Lord Himself.

3. All of this takes some time. It is in the Valley of Megiddo that the armies of the west, south and east engage one another in fierce battle.

4. While the Book of The Revelation lacks details of the campaign, it verifies the fact that a mighty conflict involving all the nations of the world takes place in Palestine. These satanically inspired forces assembled in defiance against God are bent on complete annihilation of His people, Israel.



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6. Armageddon is not just the decisive defeat of vast military forces representing mighty international empires, but is an integral part of both the closing campaign of the Tribulation and the fulfillment of God's predicted plan.

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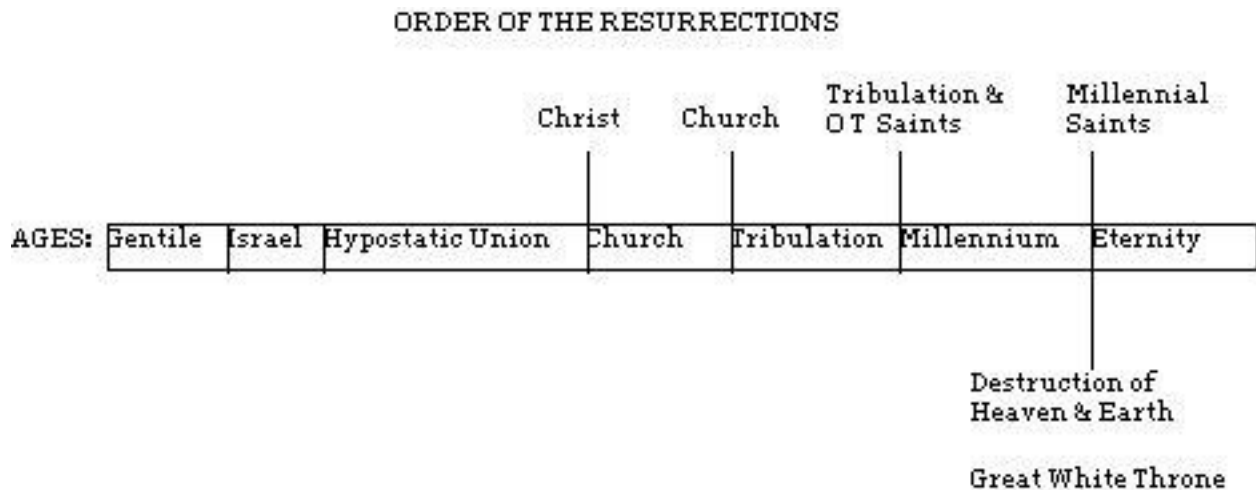
9. They are designated in Scripture as the "king of the West," the "king of the North," the "king of the South" and the "kings from the East." Their identities are derived from their directional relation to Palestine. Each entity is a group of gentile nationalities united as Satan inspired combatants for the purpose of destroying Israel and controlling the earth's surface.

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11. In relationship to world politics today, the Gog of Eze 38 and 39 would be Russia, but positive identification must await the unfolding of future events.

12. In connection with the second coming of Jesus Christ there will be a judgment of both Israel and the nations.

12.1 These judgments have to do with a determination of those counted worthy to enter the kingdom. Worthiness is always a product of faith alone in Christ alone. To prepare us for our study of the Second Advent judgments I think it would behoove us to review the Resurrections.



12.2 As you can see from our Chart there is a resurrection of believing Israel at the Second Advent of Christ and a resurrection of the believing gentile martyrs of the Tribulation.

13. The Israelites are mentioned in: Job 19:25-26; Dan 12:2 and Isa 26:19-21.

13.1 The Resurrection of Israel is also seen in connection with her restoration as a nation at the time of the Second Coming.

13.2 In Ezekiel 37 in the vision of the valley of dry bones, we learn that the restoration of the dry bones to a living body is symbolic of the restoration of the nation Israel; it is also the time when Israel will be brought out of their graves. Eze 37:1-14

Eze 37:1 The hand of the LORD was upon me, and he brought me out by the Spirit of the LORD and set me in the middle of a valley; it was full of bones.

Eze 37:2 He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry.

Eze 37:3 He asked me, "Son of man, can these bones live?" I said, "O Sovereign LORD, you alone know."

Eze 37:4 Then he said to me, "Prophecy to these bones and say to them, 'Dry bones, hear the word of the LORD!'

Eze 37:5 This is what the Sovereign LORD says to these bones: I will make breath enter you, and you will come to life.

Eze 37:6 I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the LORD."

Eze 37:7 So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone.

Eze 37:8 I looked, and tendons and flesh appeared on them and skin covered them, but there was no breath in them.

Eze 37:9 Then he said to me, "Prophecy to the breath; prophecy, son of man, and say to it, 'This is what the Sovereign LORD says: Come from the four winds, O breath, and breathe into these slain, that they may live.'"

Eze 37:10 So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet -- a vast army.

Eze 37:11 Then he said to me: "Son of man, these bones are the whole house of Israel. They say, 'Our bones are dried up and our hope is gone; we are cut off.'

Eze 37:12 Therefore prophecy and say to them: 'This is what the Sovereign LORD says: O my people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel.

Eze 37:13 Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them.

Eze 37:14 I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the LORD have spoken, and I have done it, declares the LORD."

13.3 In the same chapter David is pictured as a resurrected person serving as a king over Israel under Christ.

Eze 37:21 and say to them, 'This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land.

Eze 37:22 I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms.

Eze 37:23 They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God.

Eze 37:24 "My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees.

Eze 37:25 They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever.

13.4 In general, the Old Testament clearly teaches a resurrection of the Jewish dead but in two steps; first will come the believing dead and then the unbelieving dead.

Dan 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.

14. In Revelation 20 the resurrection of the martyred dead (both Jew and Gentile) of the Tribulation is said to take place in connection with the second coming of Christ. It probably is combined with the resurrection of the Old Testament saints.

14.1 Those resurrected are said to reign with Christ 1000 years and are apparently rewarded much like the church is rewarded at the Bema.

Rev 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.

14.2 Dr. Chafer sums: "Accordingly, it may be concluded that the righteous dead of both Israel and the Gentiles will be raised at the time of the second coming of Christ, and this resurrection will include all who are not involved in the resurrection and translation at the rapture of the church."

14.3 In our Doctrine of the Resurrections these people are called Battalion III.

15. So much for background, now let's take a look at The Judgment of Living Israel

15.1 When Christ returns at His second coming, He will also deliver His people from their persecutors.

15.2 Many will have already been put to death (Zec 13:8-9), but those who survive will be delivered by Christ when He comes (Zec 14:1-9 and Rom 11:26).

Zec 13:8 "In the whole land," declares the LORD, "two-thirds will be struck down and perish; yet one-third will be left in it.

Zec 13:9 This third I will bring into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The LORD is our God.'

Zec 14:1 A day of the LORD is coming when your plunder will be divided among you.

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Zec 14:5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

Zec 14:6 On that day there will be no light, no cold or frost.

Zec 14:7 It will be a unique day, without daytime or nighttime-- a day known to the LORD. When evening comes, there will be light.

Zec 14:8 On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter.

Zec 14:9 The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

Rom 11:26 And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob."

15.2.1 The definition of all Israel is believing Israel:

Rom 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.

15.3 All the Israelites who are delivered from their enemies, however, are not worthy to enter the kingdom, as some of them are unsaved. They will be gathered before the Lord and judged at His second coming (Eze 20:33-38 and by parable in Mat 25:1-30).

Eze 20:33 As surely as I live, declares the Sovereign LORD, I will rule over you with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:34 I will bring you from the nations and gather you from the countries ... with a mighty hand and an outstretched arm and with outpoured wrath.

Eze 20:35 I will bring you into the desert of the nations and there, face to face, I will execute judgment upon you.

Eze 20:36 As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign LORD.

Eze 20:37 I will take note of you as you pass under my rod, and I will bring you into the bond of the covenant.

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

15.4 There will first be a re-gathering of every Israelite from the entire world says Eze 39:28.

Eze 39:28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

15.5 On the basis of this text, re-gathered Israel is divided into two classes of people: those who have accepted Jesus as their Messiah and Savior and are counted worthy to enter the kingdom, and those who are still rebels.

15.6 Unbelievers are excluded and put to death. While Israel as a nation is a favored nation, and while God has showered special blessings upon them, personal salvation is a result of individual faith in the Messiah.

15.7 As it has been throughout the ages, so at this time there are those who are counted "true Israel" (that is, saved) and those who are Israel only in name, who are unsaved.

15.8 Paul makes clear in Rom 9:6-13 that there are two Israel's—saved and unsaved. In Romans chapter nine verse eight he describes the unsaved as "the children of the flesh" who are "not the children of God."

Rom 9:6 It is not as though God's word had failed. For not all who are descended from Israel are Israel.

Rom 9:7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Rom 9:8 In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

Rom 9:9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

Rom 9:10 Not only that, but Rebekah's children had one and the same father, our father Isaac.

Rom 9:11 Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand:

Rom 9:12 not by works but by him who calls-- she was told, "The older will serve the younger."

Rom 9:13 Just as it is written: "Jacob I loved, but Esau I hated."

15.9 The purging of the rebels will leave only the truly redeemed, and it will be their privilege to enter the land and possess it, in contrast with the unsaved, of whom God states, "They shall not enter into the land of Israel" (Eze 20:38).

Eze 20:38 I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the LORD.

Eze 20:39 "As for you, O house of Israel, this is what the Sovereign LORD says: Go and serve your idols, every one of you! But afterward you will surely listen to me and no longer profane my holy name with your gifts and idols.

Eze 20:40 For on my holy mountain, the high mountain of Israel, declares the Sovereign LORD, there in the land the entire house of Israel will serve me, and there I will accept them. There I will require your offerings and your choice gifts, along with all your holy sacrifices.

15.10 The judgments of living gentiles next discussed takes place virtually at the same time and it was our Lord Himself who warned His generation of unbelieving Israelites that at His second coming the believing gentiles of Nineveh and the Queen of The South would by their favored presence stand in condemnation of them.

Mat 12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Mat 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Mat 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

End Lesson Taught 10-30-2002

Revelation

Lesson 143

11-6-2002

1. Tonight we will continue studying the book of the Revelation.
2. Last week I taught one of the two Second Advent judgments. Having completed an analysis of the judgment of Israel we are now ready to study the judgment of the gentiles who survive the Tribulation.

3. Before continuing, I want to give you an expanded translation of Rev 19:11-19:

Expanded Translation:

Rev 19:11 I John then saw heaven standing open and there before me was a huge white horse; the rider was called Faithful and True. It is said of Him He has come to judge with justice and to make war on those who refuse to call Him Lord.

Rev 19:12 His eyes were like flames of fire, and on his head were many crowns of royalty. He had a name written on His forehead but only He knew its meaning.

Rev 19:13 He was clothed in garments dipped in blood, and His official title was clearly displayed, "The Word of God."

Rev 19:14 The angelic armies of heaven dressed in finest linen, white and clean were following him; they too were riding on white horses.

Rev 19:15 In His mouth the Lord had a large executioner's sword with which to strike down the nations. He ruled them with an iron grip and He began slaughtering the armies of the nations and so flowed their blood. It was like a man treading a winepress. He treaded the winepress with the fury and wrath of God Almighty Himself.

Rev 19:16 And on His robe and on his thigh was the name: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel whose brightness was as the sun, he cried out to all the carnivorous birds in a voice which could be heard all over the world; "Come, to Israel, Edom an Babylon, gather together for the great supper of God,

Rev 19:18 here you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the Antichrist leading the world's kings, presidents, prime ministers and their armies; they were moving slowly but surely toward the middle east; the Antichrist had put together a global coalition for the sole purpose of making war against, Israel, the Lord Jesus Christ and his heavenly army.

4. The Judgment of Living Gentiles at His Second Coming

4.1 The judgment of the Nations concerns God's individual judgment on the Gentiles of the Tribulation in contrast with His judgment on Israel. This judgment is described by our Lord in Mat 25:31-46 as a judgment which immediately follows His second coming.

4.2 In Mat 25:31, it is said to occur in this way: "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."

4.3 In the description which follows, the Gentiles are described as sheep and goats intermingled and gathered before a shepherd. Differing in kind, they are divided one from another, the sheep being placed on the right hand of the King and the goats on the left.

4.4 Then the King invites the sheep to enter the kingdom. To them he states, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" (Mat 25:34-37).

4.5 When the sheep asked the question as to when these deeds were done, the King replies in Matthew 25:40 "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

4.6 Then the King turns to those on the left hand and declares: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mat 25:41).

4.7 The King says to the goats: "you goats did not help these little ones." The goats respond, "Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (Mat 25:44).

4.8 The King replies, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Mat 25:45).

4.8.1 The goats are cast into everlasting punishment whereas the believing sheep are ushered into the blessings of the kingdom.

4.9 This passage has created some misunderstanding because of the emphasis on works. A superficial study would seem to indicate the sheep of the Tribulation are saved because of their works, and the goats of the Tribulation are lost because of their lack of works.

4.10 The Bible, however, makes clear that salvation is never by works in any dispensation. Even the Mosaic law which emphasized works never had among its promises salvation as a reward for faithful works.

4.11 Rather, the norm for all dispensations is stated in Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; Not of works, lest any man should boast."

4.12 Because of man's innate and total depravity, because of his being born with a sinful nature, and because of his position in Adam, all men are born lost and without hope. (Rom 5:12-16)

Rom 5:12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned--

Rom 5:13 for before the law was given, sin was in the world. But sin is not taken into account when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Rom 5:15 But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Rom 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

4.13 As we studied in the Apocalypse, the Age of The Tribulation is uniquely designed for a unique people. These wonderful saints have been preselected for special duty as are all saints for all ages.

4.14 Those who believe during the Tribulation refuse the mark of the beast accepting death and/or economic privation rather than forsaking their faith.

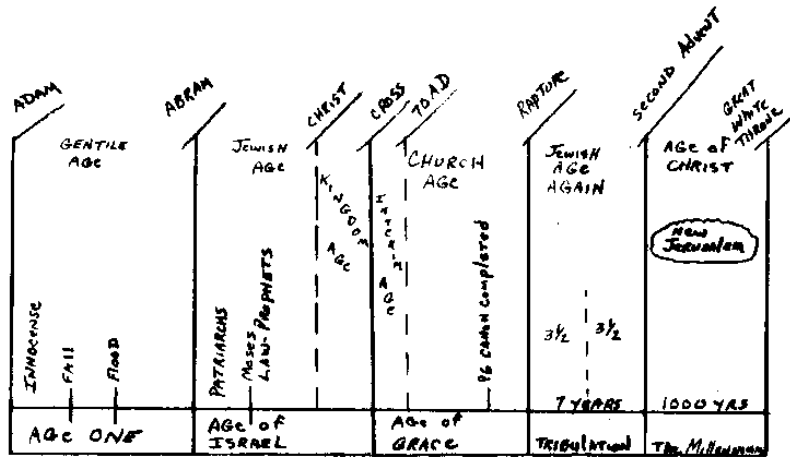
4.14.1 In the Tribulation under the endowment of the Holy Spirit we are told the Saints do not take the mark of the beast nor do they worship the beast; in fact many accept martyrdom, varied deprivations and incarceration.

4.14.2 As we see here these same saints also in varying degrees and at different times during the Tribulation have protected the people of God - Israel.

4.14.3 All of these listed works are the direct product of the endowment of God the Holy Spirit; the Spirit operating in the same manner and with the same perfection as we saw in His Old Testament role.

Let me review the role of God the Holy Spirit in the Age of Israel:

1. In the Age of Israel, the Kingdom Age, there was no indwelling of the Holy Spirit. The same will be true in the Tribulation, also part of the Age of Israel.
2. There was instead an endowment of special powers to perform special jobs. The exit of the restraining ministry of the Spirit with the translation of the church, demands the Spirit's Jewish age function - enduement rather than universal indwelling of every believer.
3. In the Tribulation the Holy Spirit is removed at the Rapture and He then operates as He did in the Jewish Age.
4. In the Jewish Age proper the Holy Spirit empowered only certain believers for special function.



5. Examples, at least in part, of such unique endowments are:

5.1 Joseph was so empowered.

Gen 41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

5.2 Bazaleel, a craftsman in gold, silver and bronze.

Exo 31:2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

Exo 31:3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Exo 31:4 To devise cunning works, to work in gold, and in silver, and in brass,

Exo 31:5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

5.3 Those who made the priestly garments.

Exo 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

5.4 The 70 elders who assisted Moses.

Num 11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

5.5 As can be seen from this verse Moses was endowed with the Spirit, as were the seventy elders.

5.6 Joshua as the political and military leader of Israel.

Num 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

5.7 David as King of Judah and Israel.

1Sa 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

5.8 Elijah and Elisha in their role as prophets.

2Ki 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

2Ki 2:10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

6. In the Tribulation the Holy Spirit will endow certain people to do certain things like not taking the mark of the Beast, not worshiping the Beast and protecting real and ethnic Jews who are brought within their periphery.

Now let's return to our study of saints who survive the Tribulation:

1. Only on the basis of the sacrifice of Christ are people saved, be they Old or New Testament saints. These saints are not saved by their works!

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

2. The law of works is only a road to condemnation, whereas the law of faith is the way of salvation (Rom. 3:27-28 and Rom 4:1-8).

Rom 3:27 Where, then, is boasting? It is excluded. On what principle? On that of observing the law? No, but on that of faith.

Rom 3:28 For we maintain that a man is justified by faith apart from observing the law.

Rom 4:1 What then shall we say that Abraham, our forefather, discovered in this matter?

Rom 4:2 If, in fact, Abraham was justified by works, he had something to boast about-- but not before God.

Rom 4:3 What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."

Rom 4:4 Now when a man works, his wages are not credited to him as a gift, but as an obligation.

Rom 4:5 However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.

Rom 4:6 David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

Rom 4:7 "Blessed are they whose transgressions are forgiven, whose sins are covered.

Rom 4:8 Blessed is the man whose sin the Lord will never count against him."

3. The principle involved in this judgment is one of works as an evidence of God's sovereign choice of people and their being placed in appropriate ages to do certain things. In this case the works being the product of the enduement of God the Holy Spirit.

3.1 Regardless of the dispensation in which we have been placed, we are all tested but never above and beyond our capabilities. God knows our frame.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

4. The works of the sheep are especially significant in the context of the Great Tribulation through which these people have passed.

5. In this period there will be world-wide anti-Semitism, and many Israelites will be killed. Under those circumstances, for a Gentile to befriend a Jew, even "one of the least of these my brethren" (Mat 25:40) will be significant.

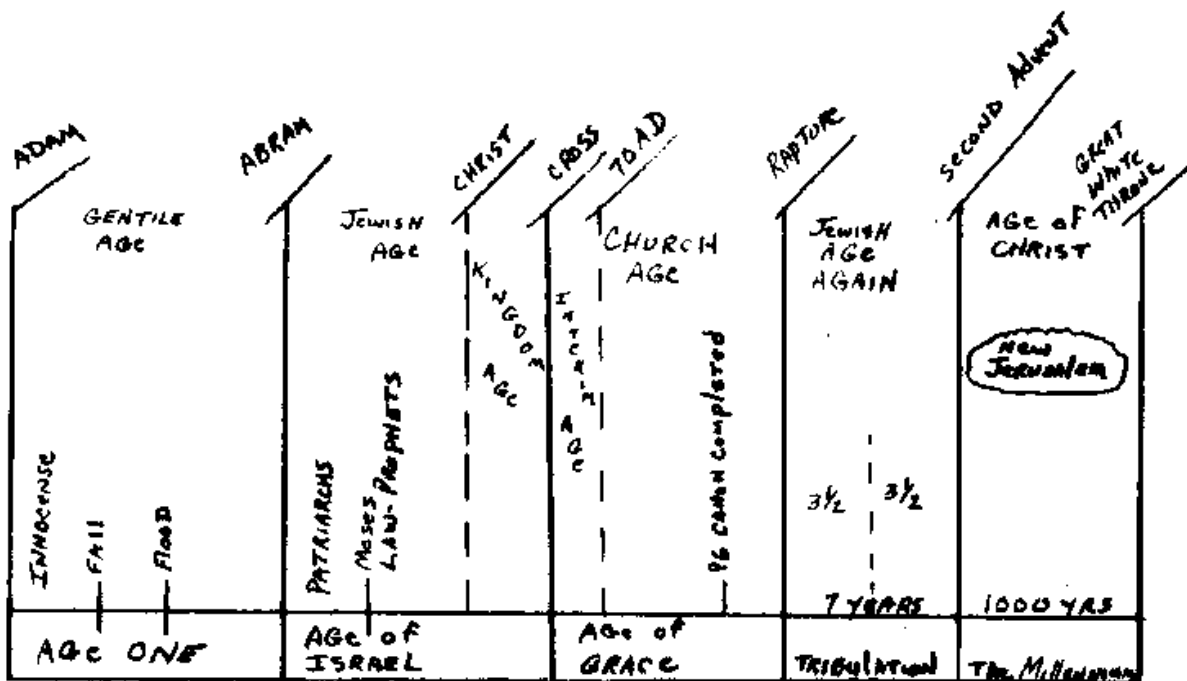
Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

6. In fact, for a Gentile to befriend a Jew at a time when Jews are being hounded to death would be to endanger his own life and freedom. There can be little doubt many Europeans chose endangerment in order to hide and assist Jews who were being sought for Nazi extermination.

7. Kindness to a Jew is especially significant even under ordinary circumstances, but in this context of worldwide suffering for Israel kindness to a Jew becomes the unmistakable mark of divine good and a product of the sovereignty of God and the endowing work of God the Holy Spirit.

8. Dr. Lewis Sperry Chafer has written: "In this judgment the righteous Gentiles are allowed to enter the kingdom. They are not given the Promised Land, which belongs only to Israel, but they are allowed to live in the New Jerusalem above millennial earth, in a time of unprecedented blessing for both Gentiles and Jews."

8.1 These gentile saints of the Tribulation (the sheep) join the Royal Family in the New Jerusalem above planet earth.



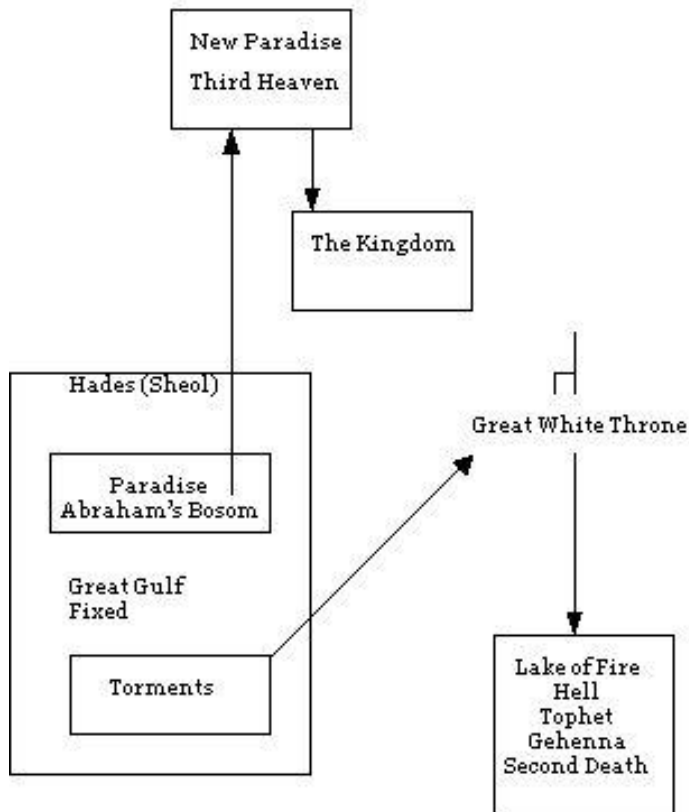
9. The goats, on the other hand, are cast into the everlasting fire of Sheol, later to be resurrected for a second judgment at the Great White Throne.

10. Lewis Sperry Chafer has questioned: "Whether this means they are cast into Hades, to be resurrected later and cast in the lake of fire, or whether it refers to immediate entrance to the lake of fire is not entirely clear;"

10.1 Chafer goes on to write ... "in any case they go to everlasting punishment and are denied the privilege of being citizens for the millennial kingdom."

10.2 It is generally accepted that Sheol or Hades is a temporary place of torment for unbelievers until they can be brought before the GWT, therefore it would seem these unbelievers of the Tribulation would also be temporary housed.

The Compartments of Hades



11. Scriptures

Israel - The Parables

Ten Virgins

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Mat 25:2 And five of them were wise, and five were foolish.

Mat 25:3 They that were foolish took their lamps, and took no oil with them:

Mat 25:4 But the wise took oil in their vessels with their lamps.

Mat 25:5 While the bridegroom tarried, they all slumbered and slept.

Mat 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Mat 25:7 Then all those virgins arose, and trimmed their lamps.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Mat 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

Mat 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Mat 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

Mat 25:12 But he answered and said, Verily I say unto you, I know you not.

Mat 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Talents

Mat 25:14 For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

Mat 25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Mat 25:16 Then he that had received the five talents went and traded with the same, and made them other five talents.

Mat 25:17 And likewise he that had received two, he also gained other two.

Mat 25:18 But he that had received one went and digged in the earth, and hid his lord's money.

Mat 25:19 After a long time the lord of those servants cometh, and reckoneth with them.

Mat 25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

Mat 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Mat 25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

Mat 25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Mat 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

Mat 25:25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

Mat 25:26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

Mat 25:27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Mat 25:28 Take therefore the talent from him, and give it unto him which hath ten talents.

Mat 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Mat 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Gentiles - The Sheep and the Goats

Mat 25:31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

Mat 25:32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

Mat 25:33 He will put the sheep on his right and the goats on his left.

Mat 25:34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

Mat 25:35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

Mat 25:36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

Mat 25:37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?

Mat 25:38 When did we see you a stranger and invite you in, or needing clothes and clothe you?

Mat 25:39 When did we see you sick or in prison and go to visit you?'

Mat 25:40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Mat 25:41 "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Mat 25:42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink,

Mat 25:43 I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

Mat 25:44 "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

Mat 25:45 "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.'

Mat 25:46 "Then they will go away to eternal punishment, but the righteous to eternal life."

Again let me review an expanded translation of Rev 19:19:

Rev 19:19 Then I saw the Antichrist leading the world's kings, presidents, prime ministers and their armies; they were moving slowly but surely toward the middle east; the Antichrist had put together a global coalition for the sole purpose of making war against, Israel, the Lord Jesus Christ and his heavenly army.

Now let's see what principles we can glean from verse twenty of chapter nineteen.

KJV

Rev 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.

NIV

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Principles:

1. The consummation of the battle with victory for Christ and the armies of heaven is described in verse twenty.
2. The Antichrist and the False Prophet are both taken as prisoners of war.
3. The Antichrist is called the beast. He is so described in Rev 13:1-10.

Rev 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

Rev 13:2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

Rev 13:3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

Rev 13:5 The beast was given a mouth to utter proud words and blasphemies and to exercise his authority for forty-two months.

Rev 13:6 He opened his mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.

Rev 13:7 He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.

Rev 13:8 All inhabitants of the earth will worship the beast-- all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.

Rev 13:9 He who has an ear, let him hear.

Rev 13:10 If anyone is to go into captivity, into captivity he will go. If anyone is to be killed with the sword, with the sword he will be killed. This calls for patient endurance and faithfulness on the part of the saints.

4. The false prophet is identified as the one who wrought miracles and deceived them that received the mark of the image (Rev 13:12-17).

End Lesson Taught 11-6-2002

Revelation

Lesson 144

11-13-2002

1. Tonight we will continue studying the Book of The Revelation.

2. Last week I taught the second of the two Second Advent judgments. Having completed an analysis of the judgment of the gentiles who survive the Tribulation I began a study of Revelation chapter nineteen verse twenty.

3. Before continuing, I want to give you an expanded translation of Rev 19:11-19:

Expanded Translation:

Rev 19:11 I John then saw heaven standing open and there before me was a huge white horse; the rider was called Faithful and True. It is said of Him He has come to judge with justice and to make war on those who refuse to call Him Lord.

Rev 19:12 His eyes were like flames of fire, and on his head were many crowns of royalty. He had a name written on His forehead but only He knew its meaning.

Rev 19:13 He was clothed in garments dipped in blood, and His official title was clearly displayed, "The Word of God."

Rev 19:14 The angelic armies of heaven dressed in finest linen, white and clean were following him; they too were riding on white horses.

Rev 19:15 In His mouth the Lord had a large executioner's sword with which to strike down the nations. He ruled them with an iron grip and He began slaughtering the armies of the nations and so flowed their blood. It was like a man treading a winepress. He treaded the winepress with the fury and wrath of God Almighty Himself.

Rev 19:16 And on His robe and on his thigh was the name: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel whose brightness was as the sun, he cried out to all the carnivorous birds in a voice which could be heard all over the world; "Come, to Israel, Edom and Babylon, gather together for the great supper of God,

Rev 19:18 here you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the Antichrist leading the world's kings, presidents, prime ministers and their armies; they were moving slowly but surely toward the middle east; the Antichrist had put together a global coalition for the sole purpose of making war against, Israel, the Lord Jesus Christ and his heavenly army.

4. Now let's see what principles we can glean from verse twenty of chapter nineteen.

KJV

Rev 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.

NIV

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Principles:

1. The consummation of the battle with victory for Christ and the armies of heaven is described in verse twenty.
2. The Antichrist and the False Prophet are both taken as prisoners of war.
3. The Antichrist is called the beast. He is so described in Rev 13:1-10.
4. The false prophet is identified as the one who wrought miracles and deceived them that received the mark of the image (Rev 13:12-17).

The Beast out of the Earth

Rev 13:11 Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon.

Rev 13:12 He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.

Rev 13:13 And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men.

Rev 13:14 Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

Rev 13:15 He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.

Rev 13:16 He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead,

Rev 13:17 so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.

5. The doom of the beast and the false prophet culminates in their being cast alive into the lake of fire burning with brimstone. The lake of fire thus introduced is mentioned again in Rev 20:15.

Rev 20:11 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

Rev 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to their works (ergon) as recorded in the books.

Rev 20:13 The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to his works (ergon).

Rev 20:14 Then death and Hades were thrown into the lake of fire. The lake of fire is the second death.

Rev 20:15 If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

6. By comparison with other scriptures, it seems that the beast and the false prophet are the first to inhabit the lake of fire.

7. Unsaved who die prior to this time are cast into Hades or Sheol, a place of torment, but not into the lake of fire, which is reserved for those who have been finally judged as unworthy of eternal life.

8. Alford observes: "These only, and not the Lord's human enemies yet, are cast into eternal punishment. The latter await the final judgment, Rev 20:11 ff. These who were Satan's masterpieces precede Satan himself to this final place of everlasting punishment into which he is cast a thousand years later (Rev 20:10)."

Rev 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.

9. The rest of the wicked dead after being judged at the great white throne will follow the beast, the false prophet, and the devil into this eternal doom.

10. H.A. Ironside comments on the capture of the beast and the false prophet in these words:

"Two men, be it noted are taken alive. They are the two arch conspirators who have bulked so largely in this book the beast and the false prophet, the civil and religious leaders of the last league of nations, which will be Satan inspired in its origin and Satan directed until its doom. These two men are cast alive into the lake burning with fire and brimstone, where a thousand years later they are still said to be suffering the vengeance of eternal fire, thus incidentally proving that the lake of fire is not annihilation, and that it is not purgatorial either, for it neither annihilates nor purifies these two fallen foes of God and man after a thousand years under judgment."

11. Before we analyze the last verse of chapter nineteen, let me give you an expanded translation of verse twenty:

Expanded Translation

Rev 19:20 And then the Antichrist was captured together with his sidekick the False Prophet who had performed so many miraculous signs and wonders designed to authenticate his mentor's claims of Messiahship. With these signs he had deluded the unbelievers; those who had received the mark of the beast, those who had worshiped the image of the Antichrist erected on a wing of the Temple. Both the Antichrist and the False Prophet were thrown alive into the fiery lake of burning sulfur created originally for the devil and his angels.

12. Now we are ready to study the final doom of the armies who fought against Israel and the Lord Jesus Christ.

KJV

Rev 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.

NIV

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

Principles:

1. In bringing to conclusion the battle of the great day of God Almighty, those not killed in the first stage of the conflict are now put to death.
2. The evidence seems to be that the entire army of the wicked are killed. According to verse 21 the remnant, that is, the rest, are slain by the sword of Christ, the one mentioned as proceeding out of His mouth (Rev 19:15).

Rev 19:15 In His mouth the Lord had a large executioner's sword with which to strike down the nations. He ruled them with an iron grip and He began slaughtering the armies of the nations and so flowed their blood. It was like a man treading a winepress. He treading the winepress with the fury and wrath of God Almighty Himself.

3. This act of judgment seems to be exercised by the immediate power of Christ rather than by the armies which accompany Him.

4. There is no evidence that the armies of earth prevail in any sense against the armies of heaven, but here is total defeat of man at the height of his satanic power in conflict with the omnipotence of God.

5. The chapter concludes with a graphic note that all the fowls were filled with their flesh. Such is the abundance of the dead that the fowls are satiated as they consume the fruits of the battle.

6. The Word of God makes plain that God so loved the world that He gave His Son, and all who avail themselves of the grace of God are immeasurably blessed in time and eternity.

7. On the other hand, the same Word of God states plainly that those who spurn God's mercy must experience His judgment without mercy. How foolish it is to rest in the portions of the Word of God that speak of the love of God and reject the portions that deal with His righteous judgment.

8. The present age reveals the grace of God and His suspended judgment.

9. The Tribulation to come, while continuing to be a revelation of the grace of God, will give conclusive evidence that God brings every evil work into judgment and those who spurn His grace must experience His wrath.

10. Let me give you an expanded translation of verse twenty-one.

Rev 19:21 The rest of those who fought against the Lord at Jerusalem, Megiddo and Edom were killed by the Lord's executioners sword and all the carnivorous birds gorged themselves on their flesh.

11. Now let's see what we can learn from Revelation chapter twenty:

Introduction:

1. Chapter 20 is like a great calm after a force five hurricane. In the major outline of the book, this chapter is part of the third section. In fact we could say it is the second major section of the third part of the book.

1.1 In Rev 1:19 the Lord provides a broad outline of His Apocalypse "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

1.2 Charles Ryrie writes:

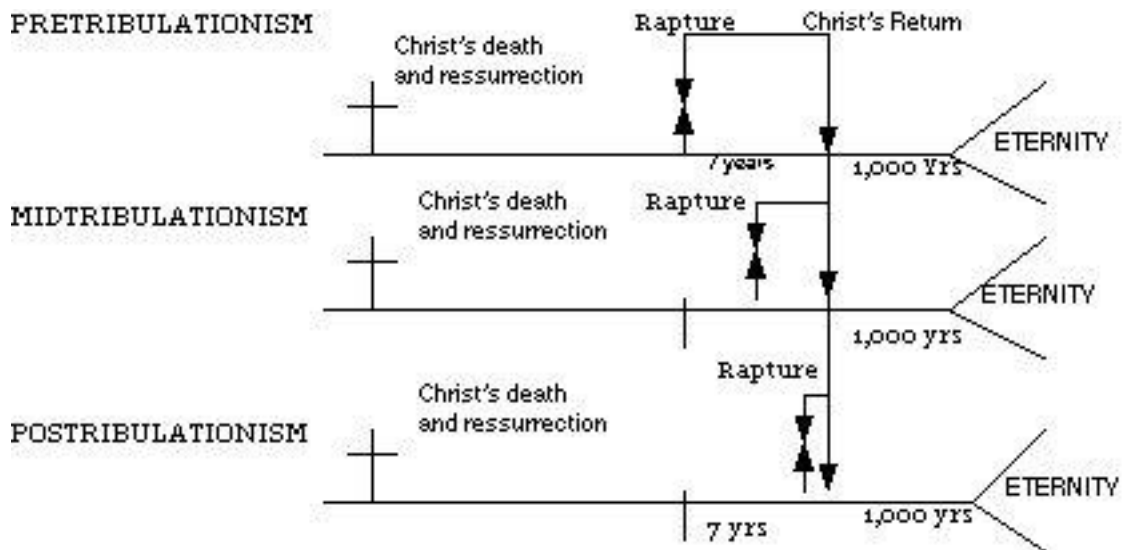
"The third section includes "the things which shall take place after these things" (Revelation chapters 4-22). The first part of this section was the description of the tribulation period (chapters 4-19); this second part relates to the Millennium (chapter 20), and the third part describes the eternal state (Rev chapters 21 and 22)."

2. Millennium" simply means "one thousand years" and is understood as a time of peace and plenty on this earth. People hold three principal views concerning the Millennium.

2.1 Some believe that the church will bring in this period during this present time between the first and second comings of Christ. Then, when the earth has experienced this peace for a long time (it does not have to be exactly a thousand years), Christ will return in His second coming. Since His return is after (post) the Millennium, this view is called postmillennialism.

2.2 Others do not believe in a Millennium at all. When Christ returns there will be a general resurrection and a general judgment and eternity will begin. This is amillennialism, for there is no (the negative alpha) Millennium.

2.3 The third view is called premillennialism, since the second coming of Christ is before (pre) the Millennium. It is His return that ushers in the thousand years of peace on earth. Literal interpretation is the foundation for this view. As you know we in this church are Premillennial in our eschatology.



3. One of the objections often raised against premillennialism is that only Revelation 20 speaks of the time period as one thousand years (six times, however, in this one chapter).

4. This is certainly true, but it is also true that many other passages in the Bible describe the period of time known as the Millennium. A few are:

Psa 110:2 The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies.

Isa 2:1 This is what Isaiah son of Amoz saw concerning Judah and Jerusalem:

Isa 2:2 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.

Isa 2:3 Many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.
Isa 2:4 He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Isa 2:11 The eyes of the arrogant man will be humbled and the pride of men brought low; the LORD alone will be exalted in that day.

Isa 19:23 In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together.

Isa 19:24 In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth.

Isa 19:25 The LORD Almighty will bless them, saying, "Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance."

Isa 65:17 "Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.

Isa 65:18 But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy.

Isa 65:19 I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.

Isa 65:20 "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed.

Isa 65:21 They will build houses and dwell in them; they will plant vineyards and eat their fruit.

Isa 65:22 No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the works of their hands.

Isa 65:23 They will not toil in vain or bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants with them.

Isa 65:24 Before they call I will answer; while they are still speaking I will hear.

Isa 65:25 The wolf and the lamb will feed together, and the lion will eat straw like the ox, but dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain," says the LORD.

Jer 23:5 "The days are coming," declares the LORD, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land.

Dan 2:44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Dan 2:45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands-- a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."

Dan 7:23 "He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.'

Dan 7:24 The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.

Dan 7:25 He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.

Dan 7:26 "'But the court will sit, and his power will be taken away and completely destroyed forever.

Dan 7:27 Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

Amo 9:11 "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be,

Amo 9:12 so that they may possess the remnant of Edom and all the nations that bear my name," declares the LORD, who will do these things.

Amo 9:13 "The days are coming," declares the LORD, "when the reaper will be overtaken by the plowman and the planter by the one treading grapes. New wine will drip from the mountains and flow from all the hills.

Amo 9:14 I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit.

Amo 9:15 I will plant Israel in their own land, never again to be uprooted from the land I have given them," says the LORD your God.

Mic 4:1 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.

Mic 4:2 Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

Mic 4:3 He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Mic 4:4 Every man will sit under his own vine and under his own fig tree, and no one will make them afraid, for the LORD Almighty has spoken.

Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Zec 14:5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

Zec 14:6 On that day there will be no light, no cold or frost.

Zec 14:7 It will be a unique day, without daytime or nighttime-- a day known to the LORD. When evening comes, there will be light.

Zec 14:8 On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter.

Zec 14:9 The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

Zec 14:10 The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up and remain in its place, from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal wine presses.

Zec 14:11 It will be inhabited; never again will it be destroyed. Jerusalem will be secure.

Zec 14:12 This is the plague with which the LORD will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

Mat 19:28 Jesus said to them, "I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

Luk 1:31 You will be with child and give birth to a son, and you are to give him the name Jesus.

Luk 1:32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,

Luk 1:33 and he will reign over the house of Jacob forever; his kingdom will never end."

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

Rom 11:26 And so all Israel will be saved, as it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob.

Rom 11:27 And this is my covenant with them when I take away their sins."

4.1 Additionally Ezekiel chapters 40-48 describe that period.

5. It will be a time of unprecedented and universal peace, prosperity, and justice under the rule of Christ.

6. In the same arena (this earth) where our Lord was seemingly defeated during His first coming, He will reign victoriously after His second coming.

7. During this Millennium Satan will be bound. It would seem his release will take place at the end of the 1000th year. This is to be understood as literally as other numbers in the book.

8. Today Satan is alive and well on planet earth (1Pe 5:8).

1Pe 5:8 Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

9. The agent that binds Satan is an angel. He is an angel to whom this authority has been given because he has the key to the Abyss and a chain (see 2Pe 2:4 and Jud 6, where chains are also used to confine spirit beings).

2Pe 2:3 In their greed these teachers will exploit you with stories they have made up. Their condemnation has long been hanging over them, and their destruction has not been sleeping.

2Pe 2:4 For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment;

Jude 6 And the angels who did not keep their positions of authority but abandoned their own home-- these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

10. The purpose of his being bound is "that he should not deceive the nations any longer" (verse 3). However, at the end of that period he will be loosed "for a short time."

11. Walvoord writes of the thousand years as follows:

"The most popular form of premillennialism in the twentieth century is supported by premillenarians who consider the millennium an aspect of God's theocratic program, a fulfillment of the promise given to David that his kingdom and throne would continue forever over the house of Israel. Advocates of this position include many twentieth century premillennial scholars."

12. Such scholars include R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Charles Feinberg, Merrill Unger, Dwight Pentecost, Chuck Missler, Hal Lindsey, Tim LaHaye and many writers and teachers like C. I. Scofield, A.C. Gaebelien and H.A. Ironside.

13. Since early in our study I spent some time discussing the various eschatological views I will not critique further the pre, post and amillennial positions.

End Lesson Taught 11-13-2002

