The first section of this chapter includes four uses of the word “Alleluia.” The word is used no other place in the New Testament. It is another allusion link to the Old Testament uses of “Praise” (halal) the “Lord” (Yahh). The Hebrew word halal means, “to be clear; shine; make a show; rave.” The word Yahh is pronounced “Jah” and is one of the sacred Hebrew names for “Lord.” Thus “Alleluia” is a “running together” of two Hebrew words halal and Yahh to say “praise the Lord!” King James writes it as “Alleluia”. More current translations write it “Hallelujah.”

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:

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.

v. v. 1-2 After these things speaks of the visitation by the great angel in chapter 18. That great angel gave light to the earth; showed John the destruction of Jerusalem and the desolation of the house of Moses. After that desolation John heard a great voice of much people in heaven.

John heard much people. It was as a single voice, but was much people. They were all saying the same thing. The attempt to understand the true location of heaven has been studied in 13:5, 6; 12:6, 7. It would not be Biblical to say that heaven is only for when I die (Eph 2:6; Phi 3:20; Heb 12:22). Dwelling in heaven is actually for the believer to experience now and today. Scripturally heaven relates to the throne of God (Isa 66:1; Act 7:49). Heaven is where His kingdom abides and the kingdom is within us (Luk 17:21). When a person enters the kingdom, they enter heaven. That person is translated from the kingdom of darkness to the kingdom of His dear Son (Col 1:13).

Approaching this verse from that perspective we find the people in heaven are those experiencing the salvation of the Lord Jesus Christ. These “were dead in sins” but now “quickened together with Christ” (Eph 2:5). These were saying, Alleluia! They recognized that the answer to their prayers had come. Salvation, which is God’s deliverance, execution of vengeance upon His enemies and the enemies of His people, the plunder of those enemies, and His expecting us to rejoice over those enemies. This salvation had come. They halal (praise in a rave) ascribing to the Lord our God all glory, and honor, and power! Once again the definition of halal is, “to be clear; shine; make a show; rave.” These were not simply giving a little thanks under their breath. There was a raving display of joy and gladness and John heard a great voice of much people in heaven.

The reason for this raving praise was given next. The reason was because, he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servant at her hand. The great whore was judged. Jerusalem, the Babylon of Revelation, is judged. The wife of God did fornicate with the whole earth. The Biblical judgment of the law of Moses for an unfaithful wife (or husband) was death.

Lev 20:10 And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbor’s wife, the adulterer and the adulteress shall surely be put to death.

This chapter will pursue this thought. First, the great whore is put to death. Then the Lord will mount the white horse and execute judgment upon the nations who fornicated with her.

Another reason heaven was rejoicing was because the Lord God hath avenged the blood of his servants. It was her hand that caused the Lord’s servants to be martyred. Vengeance was executed. The church did not mourn for the whore. They rejoiced in her desolation and destruction -- Alleluia! The Lord God was free from her adulteries and wickedness. He avenged His servants and the church rejoiced!

Rejoicing over the enemy is not a familiar lifestyle to many today. However, Biblically it is a part of God’s salvation. When the enemy was defeated, even annihilated, God’s people would rejoice. A
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few examples of this are the Red Sea crossing (Exo 15); Hannah rejoicing in the Lord (1Sa 2:1); the defeat of Goliath and the Philistines (1Sa 19:5); rejoicing over the death of wicked queen Athaliah (1Ki 11:20); Jehoshaphat and the people rejoicing over the enemies annihilation (2Ch 20:27, 28). The Scripture has much to say about this. It is foreign to western thinking, but is in fact Biblical (see also Psa 13:5; 20:5; 21:1; 40:16; 118:15). Biblical salvation is the expectancy, by God’s people, that our God will execute vengeance upon our enemies. At this execution we should rejoice:

Psa 68:2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

Psa 68:3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

Psa 68:4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Pro 11:10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. (emphasis added)

The voice of the heavenly people were saying, Alleluia 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. This is the way heavenly people are to respond when the wicked are judged.

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

v. 3 The phrase smoke rose is an allusion of God’s judgment upon a city and the victory of His people. Below are a few verses showing this.

Gen 19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

Jos 8:21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

Jdg 20:40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjaminites looked behind them, and, behold, the flame of the city ascended up to heaven. (emphasis added)

The difference here was the smoke rose up forever and ever. The point the verse attempts to make is the duration of this Alleluia. First John says, again they said Alleluia. Natural Israel, or Judah, or Jerusalem will never be the “heart throb” of the Lord again. Her smoke is forever and ever. This Alleluia is forever and ever. To be told that God owes natural Israel anything more than He owes any other nation today is simply not true. He terminated that covenant in A.D. 70 for ever and ever. He burned it in A.D. 70 and it continues to burn today. He will work through natural Israel, Judah, Jerusalem, today just as He will through any other nation. That work will only be through His Church and the Kingship of the Lord Jesus Christ. There is no other door and no other way! Alleluia! Selah.

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

v. 4 Now the elders and four creatures entered into the Alleluia. The elders are no less than the represented church, both Old and New Covenant (see discussion 4:4). They could well be more than this; but at least they represent the 12 tribes and the 12 apostles who formed the congregation of God in both Testaments. They gathered to form “the bride, the Lamb's wife” (21:9) as twelve are pictured as gates (21:12) and twelve are pictured as foundations (21:14). All four and twenty pieces are necessary to properly picture the Lamb’s wife, the New Jerusalem, the church (Eph 5:25, 26; Heb 12:22-24).

Also, the four beasts (creatures of chapter 4) entered the Alleluia! Once again noting the meaning of halal is inclusive of praise in a rave. The elders and the beasts were in a rave of praise! The four beasts and the elders even fell down they were in such a worship. The four beasts are, as Ezekiel 1:10 tells us “the likeness of a man.” The faces of the beast - man, ox (calf), eagle, lion - are seen Scripturally in different and unique temperaments which every individual has a combination of (see discussion 4:6). All humanity combined to make up the church and entered the Alleluia. The church was expected to praise in a rave over the destruction of Babylon.

The elders and the beasts use the Amen. This linked the praise with the judgment of the curses of Deuteronomy. This is when the people said “Amen” to the curses (see discussion 6:7, 8) in their vows to the Lord (Num 5:22; Deu 27:15-26).
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Jesus said “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev 1:18).

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.

v. 5 As all this raving praise was happening, then, a voice came out of the throne. This is the way true heavenly praise should build. First the multitude of voices began in Alleluia and continued in Alleluia. Then all the elders around, and within the area of praise, fell into the worship of Alleluia. Then the Lamb speaks out of the throne to those saying, Praise our God, all ye His servants, and ye that fear Him. The praise builds and continued pointing everything small and great to our God! The congregation heard from heaven as they heard a voice out of the throne.

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 thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

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

v. v. 6, 7 The fourth Alleluia came from the voice of a great multitude which included all those involved in the prior three Alleluia. All the heavens rejoiced. All the elders, creatures, and people, sang, and said, Alleluia. The sound was as the voice of many waters and mighty thunderings.

This was the voice of the great multitude. They have taken on the sound of their Lord’s voice. Revelation 1:15 said the Son of man had a voice like many waters. The sounds of thunderings constantly come from the voice of the throne (4:5; 6:1; 8:5). The voice of the Lord became the voice of the great multitude in the earth. The great multitude was given the authority of the Son of man. “I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you” (LUK 10:19). “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations” (REV 2:26).

They said the Lord God omnipotent reigneth. They said let us be glad and rejoice, and give honor to Him. The reason for rejoicing and giving honor is that, the marriage of the Lamb is come, and His wife hath made herself ready.

Chronologically Babylon—Judaism—has burned. There has been tremendous rejoicing in the heavens because of that event. Now we are told the marriage of the Lamb is come. If we place a date on the event according to our study, the date would be A.D. 70-73. The New Testament church has now been in existence some forty years. The church was already the “heavenly Jerusalem” (Gal 4:26; Heb 12:22) and already the “mother of us all” (Gal 4:26) as taught in Galatians and Hebrews. The book of Galatians was written no later than A.D. 56. The book of Hebrews was written around A.D. 68. The point is, scripturally the church was already the bride and Lamb’s wife. This is observed easily in the following scriptures.

Prior to the crucifixion, John the Baptist called Jesus the “bridegroom.” Notice that John the Baptist said “He that hath the bride is the bridegroom.” John recognized that Christ already had his bride. The wedding had already happened.

JOH 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled.

Jesus called Himself the “bridegroom” prior to His crucifixion. And spoke of His spiritual children that would fast when He was taken from them.

MAT 9:15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

MAR 2:19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

Not only had the marriage happened, but “children of the bridechamber” were birthed. The Greek word for “bridechamber” is numphon (Strong’s #3567) meaning “the chamber containing the bridal bed, the bridal chamber.” The marriage had taken place and children were already being conceived in the “bridechamber.”

The New Covenant began prior to the crucifixion. Thus, the marriage had begun:

MAT 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Paul explains to the Romans of A.D. 55-56 that if they would die to the law, then they could be


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married to Christ:

ROM 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. (emphasis added)

Paul teaches the marriage union has previously taken place. The Corinthians were already “joined” to Christ.

1CO 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.
1CO 6:17 But he that is joined unto the Lord is one spirit.

Paul used the marriage relationship between Christ and the church to teach the proper marriage relationship between a man and a woman to the Ephesians in 62 A.D. The context is that men should love their wives as Christ loved his wife, the church:

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word,
Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
EPH 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
EPH 5:32 This is a great mystery: but I speak concerning Christ and the church.

Paul had already espoused the Corinthian believers to their husband. The Greek word translated “espoused” is *harmozo* (Strong’s #0718) and means “to join, to fit together.” He had already presented them as a chaste virgin:

2CO 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

In contrast to the harlot, she is a chaste virgin presented to Christ. She refused to fornicate with the beast. She refused to be a daughter of the great whore, the religious system. She made herself ready. Scriptures clearly teach that the marriage had taken place. The New Jerusalem was the church and the mother of us all. The New Jerusalem was already the Lamb’s wife (Rev 21:9-10). What are we being taught in Revelation 19 about the marriage and the marriage supper?

Obviously Judaism (the great whore Babylon) had done everything to hinder the marriage. It killed the bridegroom. It martyred and persecuted the children of the bedchamber. It encouraged Rome to martyr the children of the bedchamber.

She had now been burned and destroyed, Alleluia! There would be no doubt that the church was the Lamb’s wife. She was ready to come forth before the public and display her place of influence. This is exactly what the Greek word *erchomai* (Strong’s #2064) translated come means. Following is the word study.

2064 *erchomai* (er’-khom-ahee)
(1) to come
(1.a) of persons
(1.a.1) to come from one place to another, and used both of persons arriving and of those returning
(1.a.2) to appear, make one’s appearance, come before the public
(2) metaphor.
(2.a) arise, come forth, show itself, find place or influence
(2.b) be established, become known, to come (fall) into or unto
(3) to go, to follow one (emphasis added)

The previous Alleluia’s show this is the meaning of the context:

Revelation 19:2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.
Revelation 19:3 And again they said, Alleluia And her smoke rose up forever and ever.

With Judaism destroyed, the church was to come into the place of prominence. She was ready. She had not defiled herself with Babylon.

If a person is of the Dispensational persuasion they await the marriage and marriage supper. If we allow the scriptures to lead us then we know the marriage has already taken place. Clearly we know from the Scriptures, that, the wife of the Lamb is the church. Dispensational teaching projects that the church is not the bride, yet. In their doctrine the church will not become the bride until the tribulation is over. Then in heaven, just prior to the third coming of the Lord (first coming as infant; second at rapture; third after tribulation), the marriage takes place. What do the scriptures teach?

The marriage supper was the time that the father invited relatives and friends to the public announcement of the marriage (Mat 22:2-3). Our interpretation is contextually correct. This is the time of public announcement. Judaism (Babylon) is judged and will burn forever and ever. It is time to bring into the public eye the church, the wife of the Lamb. A marriage supper is given to make that declaration. We learn this from the teachings of Jesus in Matthew 22.
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MAT 22:2   "The kingdom of heaven is like a king who prepared a wedding banquet for his son. (KJV)

MAT 22:3  He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. (NIV)

Some would say, “If the church is now the wife of Christ then when did the wedding take place?” My answer is from the foundation of the world.

REV 13:8   And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

We want a specific time. Let me ask a question. None have problems that natural Israel was the wife of the Lord in the Old Testament (Eze 16:8, 32; Jer 3:8, etc). When was the wedding between the Lord and Israel? Is there a specific time given? No, it was simply that way. It was from the foundation.

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.

v. 8 Once again we are shown that the book of Revelation is not to be interpreted from a literal posture. It is “signified,” (1:1) meaning, it is given in signs (see discussion 1:1). Here, fine linen is the sign given, which is to be interpreted as the righteousness of saints. In verse 14 of this chapter the army which does follow the King is also wearing fine linen; clean and white. The bride’s fine linen is to be seen in contrast to the great whore who “was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls” (Rev 17:4). Cares of the world are not of interest to the Lamb’s wife. She clothes herself with righteousness.

Both are seen here, that his wife hath made herself ready and that to her was granted that she should be arrayed in fine linen. The true wife functions from the two perspectives of clothing herself. Yet understand, it must be granted that she should be arrayed. The bride, wife, understands that grace, for salvation, is given by God as a gift. However, she must also make herself ready! There are things we must do to be a part of the wife.

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.

v. 9 The marriage supper was the time of public announcement of the marriage of a couple. This is when the relatives and friends of the family came to meet, greet, and bless the couple. We see contextually that our interpretation is correct. This is the public announcement that the wife is the church.

Vine’s Expository Dictionary says of “Marriage,” “Among the Jews the ‘marriage supper’ took place in the husband's house and was the great social event in the family life. Large hospitality, and resentment at the refusal of an invitation, are indicated in <Matt. 22:1-14>. The "marriage" in Cana exhibits the way in which a "marriage feast" was conducted in humbler homes.”

New Unger's Bible Dictionary says of “Marriage Ceremonies,” “Before the time of Moses, when the proposal was accepted, the marriage price paid, and the gifts distributed, the bridegroom was at liberty to move the bride at once to his own home <Gen. 24:63-67>.... Usually the marriage took place at the home of the bride's parents and was celebrated by a feast to which friends and neighbors were invited....” 2 (emphasis added)

The point is this, the marriage supper announced the marriage publicly. If you were invited, came, received the couple's union, and blest it, then, the father of the husband blest in return. Thus, Blessed are they which are called unto the marriage supper of the Lamb. New Unger's Bible Dictionary says,

"At the house a feast was prepared, to which all the friends and neighbors were invited <Gen. 29:22; Matt. 22:1-10; Luke 14:8; John 2:2>, and the festivities were protracted for seven or even fourteen days (<Judg. 14:12>; Tobit 8:19). The guests were provided by the host with wedding clothes <Matt. 22:11>, and the feast was enlivened with riddles <Judg. 14:12> and other amusements. The bridegroom now entered into direct communication with the bride, and the "friend of the bridegroom . . . rejoices greatly" at hearing the voice of the bridegroom conversing with her <John 3:29>, which he regarded as a satisfactory testimony of the success of his share in the work.”

"Among the Jews the 'marriage supper' took place in the husband's house and was the great social event in the family life. Large hospitality, and resentment at the refusal of an invitation, are indicated in <Matt. 22:1-14>. “

Jesus told the parable of the kingdom using this...

1 Vine's Expository Dictionary of Biblical Words
2 New Unger's Bible Dictionary
3 New Unger's Bible Dictionary, Marriage
4 Vine's Expository Dictionary of Biblical Words, Marriage
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marriage (Matthew 22:1-14). We have studied that passage previously. The king prepared a great marriage supper for his son. He invited many, “But they made light of it, and went their ways” (Mat 22:5). The king sent his armies and destroyed those who would not come and burned their city (an accurate picture of what happened to Judaism). He told his servants to go and find guests. They did.

Matthew 22:10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

There is an obvious calling to the marriage supper. Jesus said His elect would be gathered by the angels (Mat 24:31). The Lord Jesus was very clear on this. He said, “No man can come to me, except the Father which hath sent me draw him” (Joh 6:44). Contrary to some doctrines, there is a personal invitation given to every member of the wife. These are the true sayings of God. It is a frightening thing when someone rejects the invitation. The devil has developed a doctrine that has convinced people they can decide when they want to come to the marriage supper.

The Scriptures teach there is a calling, but there must be a response. The person called unto the marriage supper is blessed by the calling. However, without attending the marriage supper the blessing is annulled. There is an obvious blessing when invited. The invitation must not be taken lightly and to be a part we must wear the wedding garment of fine linen which is the righteousness of the saints.

The marriage supper is not only a past moment when Judaism (Babylon) was destroyed and burned. The passage says, “And again they said, Alleluia And her smoke rose up forever and ever” (Rev 19:3). Judaism is burning today, thus the marriage supper continues today. The invitation continues to be sent out by the servants. Every week we enjoy the marriage supper announcing that the church is the wife.

When thinking about the marriage supper, holy communion must be remembered. As we come together as His wife and partake of the elements, we enjoy the individual intimacy we have with the Lord as the wife. There is also interaction with Him in praise and listening to Him speak to us through His Word. Our covenant vows are renewed and we dance and sing with Him and to Him. This is the marriage supper. It did not only happen once for eternity. Guests come as the Father invites them. Blessed are they.

So, what is the marriage supper of the Lamb? Many have attempted to envision it. There are paintings such as those which portray a long table extending into heaven with plates and silver set on either side. Of course the chairs are always empty showing the supper waiting to be enjoyed. Do you await it or enjoy it?

He says These are the true sayings of God. Matthew Henry says, “The promises of the gospel, the true sayings of God, opened, applied, and sealed by the Spirit of God, in holy ordinances, are the marriage-feast.” (emphasis added)

It truly will not matter what is on some great table in the sky, if we cannot eat and digest His promises, sayings, ordinances, and commands right now (Mat 28:20).

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 fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

v. 10 This angel joined John in Revelation 18:21. He was a mighty angel and appears to be a different angel than the one described in 18:1-2. This angel is not the Lord, but best seen as His Body and ministries who have been given authority as they are sent out by Him with His message. This is made clear as John fell at his feet to worship him. The angel would not allow that, but rather pointed to who is to be worshiped, and that is God. The angel said, I am thy fellowservant, and thy brethren that have the testimony of Jesus. Who has the testimony of Jesus? The answer must be the redeemed. Angels, as we think of angels, with wings and feathers, etc. are not redeemed. This angel must be redeemed for he is a fellowservant. He is a brother in Christ. He told John I am . . . of thy brethren. Can a brother be an angel? This angel, brother, had the testimony of Jesus.

Prophecy (propheia in Greek) means “to predict.” The testimony of Jesus is far more than a prediction. Tracing the word down into its roots.

5 Matthew Henry’s Concise Commentary, Bible Research Systems, Austin Texas
to discover its weight and thoughts the word carries, we find it includes “a foreteller, which includes being an inspired speaker; fore; in front of; to show or make known one’s thoughts; luminousness; to lighten; to show.” The angel is clearly saying “Do not worship me. I am one with the testimony of Jesus. My appointment is to bring you illumination and to show you things to come.” Is this not what John told us in 1:1? “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”

Ministries who have the testimony of Jesus function this way. They will never allow themselves to be worshiped, but always point worship to Jesus. They will always illuminate, helping others see what lies ahead by showing or making known one’s thoughts. They point to pure and true worship:

“This plainly condemns the practice of those who worship the elements of bread and wine, and saints, and angels; and of those who do not believe that Christ is truly and by nature God, yet pay him a sort of worship.”

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.

v. 11 This section has been interpreted as the second coming or Advent of the Lord. As will be shown, the section will speak of His coming, but not His second Advent. The Advent thought is drawn from the vision of heaven opened. However, the aspect of heaven opened is not unusual in the Scriptures.

Gen 7:11 In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Deu 28:12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

Psa 78:23 Though he had commanded the clouds from above, and opened the doors of heaven,

Eze 1:1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

Mal 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Luk 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened (Mat 3:16; Mark 1:10)

Joh 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Act 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Act 10:11 And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:

Rev 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

The opening of heaven is either the blessings of God (Deu 28:12; Psa 78:23; Mal 3:10) or the judgment of God (Gen 7:11); coming upon a people. It also is the experience of a prophet allowed to look (Eze 1:1; Luk 3:21; Joh 1:51; Act 7:56; 10:11; 4:1) into perfection (throne Isa 66:1; Act 7:49). The question must be asked, is this opening showing the second Advent or is this showing what other Scriptures have shown about heaven being opened? Why would all the other Scriptures speaking of heaven being opened not speak of the Advent, but then suddenly this one does? It is obvious that here John again used an allusion from the Old Testament to show his readers a portrait.

John was allowed to look into an open heaven. He saw a white horse. The white horse was already introduced in 6:2 (see discussion). It is the horse of the conquer and of Him who wears the crown. White always speaks of the Lord, His saints, and the great white throne of judgment! White points to judgment. The saints are in white because they made themselves ready by righteous acts. They judged themselves. The Lord is the true
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and righteous judge (John 8:16; 2Ti 4:8).

Rev 1:14 ...his hairs were white like wool, as white as snow; and his eyes...

Rev 1:14 ...like wool, as white as snow; and his eyes were as a flame of...

Rev 2:17 ...give him a white stone, and in the stone a new name written,...

Rev 3:4 ...with me in white: for they are worthy.

Rev 3:5 ...be clothed in white raiment; and I will not blot out his name...

Rev 3:18 ...be rich; and white raiment, that thou mayest be clothed, and...

Rev 4:4 ...sitting, clothed in white raiment; and they had on their heads...

Rev 6:2 ...and behold a white horse: and he that sat on him had a bow; and...

Rev 6:11 And white robes were given unto every one of them; and it was...

Rev 7:9 ...Lamb, clothed with white robes, and palms in their hands;

Rev 7:13 ...are arrayed in white robes? and whence came they?

Rev 7:14 ...and made them white in the blood of the Lamb.

Rev 14:14 ...and beheld a white cloud, and upon the cloud one sat like unto...

Rev 15:6 ...in pure and white linen, and having their breasts girded with...

Rev 19:8 ...linen, clean and white: for the fine linen is the righteousness...

Rev 19:11 ...and behold a white horse; and he that sat upon him was called...

Rev 19:14 ...followed him upon white horses, clothed in fine linen, white,

Rev 19:14 ...in fine linen, white and clean.

Rev 20:11 ...saw a great white throne, and him that sat on it, from whose... (emphasis added)

John linked righteous judgment (white), war, and conquering (horse). John described the one that sat upon the white horse as the one was called Faithful and True. Then John said, and in righteousness he doth judge and make war. White connected righteousness and judgment.

None argues who this conqueror is. It is none other than the Son of man, our Lord Jesus Christ. The description is similar to the one given of the Son of man in 1:13-16. What must not be missed is in righteousness he doth judge and make war. Your school of theology will determine how this is interpreted. If one is of a dispensational school, then the Lord cannot, and does not, judge and make war until the Advent. If one is from a position of an existing kingdom then this, in righteousness he doth judge and make war is on-going. It has been happening since the destruction of Jerusalem, which was the sign that the Son of man was in heaven.

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (emphasis added)

If that was the sign, and of course it was, then this is interpreted as an on-going judgment. If the kingdom of Jesus Christ is from His resurrection till our resurrection (1Co 15:20-28); and if this is the time in which “he must reign” (1Co 15:25); and if this is the time He is putting “all enemies under His feet,” then this is an on-going war. If one awaits His Advent to experience His reign, that person will actually miss the reign of Christ. At the advent, resurrection happens (1Th 4:16, 17; John 6:39, 40, 44, 54). Resurrection day is the last day. At this time, Christ will deliver “up the kingdom to God, even the Father” (1Co 15:24). War does not begin at the Advent. War will end at the Advent for, “He shall have put down all rule and all authority and power” (1Co 15:24). At the Advent the lion will lay down with the lamb and war implements will be made farming equipment (Isa 2:4; 11:6-8). From the destruction of Jerusalem, until the resurrection, there will be nothing but war. The last enemy to fall will be death (1Co 15:26). This passage must be interpreted as on-going and not as futuristic.

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.

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.

v.v. 12-16 The description of Him who rides upon the white horse and makes war is, without a doubt, related to the description of the Son of man given in 1:13-16. His eyes were as a flame of fire just as “his eyes were as a flame of fire” (Rev 1:14). Out of his mouth goeth a sharp sword just as “out of his mouth went a sharp two edged sword” (Rev 1:16). We are linked with the Son of
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The Revelation Of Jesus Christ Chapter 19

Mat 4:16 The people which sat in darkness saw [eido] great light; and to them which sat in the region and shadow of death light is sprung up. (emphasis added)

The list could go on and on, for eido is found 661 times in the New Testament. The point is, eido adds the thought of personal ownership. The star over Bethlehem was “his star,” though seen by many. The baptism of John was John’s baptism, even though others saw it. The Spirit of God descended upon only Jesus (at that time) even though it was witnessed by John. People saw the great light of Jesus, but it was His light. Concerning His name, every ear will hear it, but it is His name! A person is to and should become a written epistle (2Co 3:2), but He, is The Word of God (John 1:14). A person will be as faithful and true as possible, but He is Faithful and True (Rev 1:5). There may be many kings and lords. Believers are kings, in that, we are a kingdom of priests, but only He possesses the name written, KING OF KINGS, AND LORD OF LORDS. He had a name written, that no man knew, but he himself, for only He possess’ and is marked by the name. We can see the name and recognize the name, but it is only His name just as it was only His star. He knows the name, because it is His!

We are also told more about the Son of man. He doth judge and make war. He was clothed with a vesture dipped in blood. 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. The Son of man is a Man of war. As earlier mentioned, the war is in effect now. He is reigning now, placing every enemy under His feet as He treadeth the winepress of the fierceness and wrath of Almighty God. The picture of a winepress treadeth is grapes walked upon by those treading the grapes. It is, kiss the Son or perish lest he be angry, and ye perish (Psa 2:12), to every nation. Because of this treading His vesture is dipped in blood. The sharp sword which comes out of his mouth is to smite the nations. His Word is what does judge (Joh 12:48) and conquer. He shall rule with a rod of iron.

No one has a problem with who is sitting upon the white horse. The only argument is when did, or

man shown to John’s readers in chapter one with even more information given concerning Him. In addition to what was given in chapter one we are now given other attributes. On his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

He is the great conquer. He has many crowns. There are so many that John does not even attempt to count them. Obviously, there are far more than the crowns on the locusts (9:7), or the seven crowns of the dragon (12:3), or the ten crowns of the sea beast (13:1). He has conquered everything, even death and hell! He has many crowns.

He is called Faithful and True (19:11). His name is called The Word of God. And on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And he had a name written that no man knew, but he himself. This is a very unique section. We are told the different names or identity of the King, and also told that no man knew, but he himself, the name but he himself. The word translated knew is eido (Greek) meaning “to see and know.” When it is used in Scriptures it is used in association with personal ownership. Below are a few verses where eido is used:

Mat 2:2 Saying, Where is he that is born King of the Jews? for we have seen [eido] his star in the east, and are come to worship him.

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

Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw [eido] the Spirit of God descending like a dove, and lighting upon him:
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does, or will, this conqueror ride forth? The answer must be this: “If He is King now, then He rides now. If He is King now, then nations are being subdued now.” As His word goes forth nations bow. People want to believe, and see, that the Scriptures teach that Jesus Christ is King now and is the Son of man now. However, the question always comes down to this: “Why then, if He is King now and ruling now, is there so much evil in the earth?” The answer is this: What we see is the war going on, thus the kingdom coming. It is after the battle and when peace is brought that the war will end, and not until. There will be no peace until the end of the kingdom of Christ. The kingdom of Christ is a time of war, and war constantly. 1Co 15:24 says, “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.” Until then we are to war.

Another problem, the largest problem, is the teachings in the church. The church has been beguiled (2Co 11:3) and bewitched (Gal 3:1). The church is not taught to be an army and fight, but rather cowards and to escape. The church was not created to escape, but to overcome. The church is attracted to an escape mentality and not a war mentality. His kingdom is not of this world (John 18:36). It will not happen by a man or woman becoming a Christian world leader and dictating that the world be Christian. That is a Constantine syndrome and will only lead to dark ages and all types of ungodly heathen rituals coming into the church. The kingdom must work as leaven (Mat 13:33) and salt (Mat 5:13). The kingdom is to be preached in every nation. Disciples are to be baptized and made. When the message is rejected, that nation is judged, as was Judah and Jerusalem, and every nation since. The next section will discuss the armies that must follow Him. The Lord is going forth and His armies must go with Him.

Rev 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. v. 14 He that sits upon the white horse, who is the Word of God and King of Kings, is followed by the armies which were in heaven. The Biblical position of being in heaven has been discussed (see discussion 4:1, 2; 12:6, 7; 13:5, 6). It is not Biblical to think of heaven as streets of gold and walls of jasper, etc. The Biblical New Testament thinking of heaven is: being (present) seated with the Lord in heavenly places where our citizenship now exists. The church of the firstborn who is Jesus Christ, has come to Zion, the heavenly City, New Jerusalem, and to angels:

Eph 2:5 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:  
Phi 3:20 But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ [NIV]  
Heb 12:22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,  
Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,  
Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.  

This is part of being a new covenant believer. Heaven is not where we are going. Heaven is where we are, contrary to wrong teaching. Correct Biblical New Testament teaching is that we are now in heaven. This should excite us and not disappoint us. We now have access to the throne, angels, blood, Zion, the living God, and to Jesus the mediator of the New Covenant. That is because we have already come to Zion, the heavenly Jerusalem.

Those in heavenly places are the armies which were in heaven who followed him upon white horses, clothed in fine linen, white and clean. White linen was discussed above and interpreted for us. White linen “is the righteousness of saints” (19:8) which the wife of the Lamb is arrayed in. 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.

We then have the answer to who the armies are. They are the wife of the Lamb, His church, who war using righteousness. Chilton says, “The armies are composed of Christians (it is possible that angels are in view here as well), riding on white horses with their Lord in His aggressive and triumphant campaign through the earth, bringing the Word of God to the world. Because the armies of heaven are the Bride, they are clothed in fine linen, white and clean.”

7 Chilton, The Days Of Vengeance, page 484
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.

v. 15 It has already been discussed, but is worthy of emphasizing again. The Lord’s objectives are the nations. The entire idea of the Son of man is to conquer nations and establish the kingdom. Along with the Son of man the saints of the most High shall take the kingdom, and possess the kingdom for ever. The saints are His armies.

Dan 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Dan 7:17 These great beasts, which are four, are four kings, which shall arise out of the earth.

Dan 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even forever and ever. (emphasis added)

The saints follow the Lord (Son of man) as He rides through the nations with a sharp sword proceeding from His mouth. The sword is the word of God (Eph 6:17). The word is sharp. This is the sharp teaching, sharp preaching, sharp prophesying which is capable of capturing nations. It is not a message of escape and retreat that goes from His mouth. It is a message of conquering and victory that will take nations:

 Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

 Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

 Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

 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.

 Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The summation of the total equation is: every nation must become Christian, not by name only, but through relationship with the Christ, the King. It is “kiss the Son or perish” (Psa 2:12). There are no options. This is not an alternative but a mandate. It is submit to His Kingship or experience His treading the winepress of the fierceness and wrath of Almighty God. It is follow Him and conquer or be trampled by Him and His army.

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.

v. v. 17, 18 John makes clear allusion to a curse of the Law. One of the more dynamic curses against apostate Israel is, when at war, they would experience such defeat that their dead could not be retrieved for proper burial. The dead bodies would be left on the field of battle for the vultures to feast upon:

Deu 28:25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

Deu 28:26 And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. (emphasis added)

This is called the supper of the great God, and is meant to be in direct contrast with the marriage supper of the Lamb previously spoken about (19:9). Once again it is feast with Him or become a cursed feast for the vultures. The emphasis is well given that no man is excused from the supper of the great God unless he has been part of the marriage supper of the Lamb. The feast of God which is the dead carcasses of all men, both free and bond, both small and great are fed to the fowls.

David told Goliath “This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel” (1Sa 17:46).

John’s allusion is not difficult to find. It is from Ezekiel 39 where the land must be cleansed after a tremendous battle and victory by the Lord:

Eze 39:17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a
great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Eze 39:18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatplings of Bashan.

Eze 39:19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Eze 39:20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

Eze 39:21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. (emphasis added)

At this point in the Revelation the Son of man is beginning to ride forth and take the nations. He must first take Judah and Jerusalem. This is exactly what happened to thousands in that nation. Thousands that perished, both in the siege and that fought in the field, were not properly buried. In the city, they were thrown over the walls and left to rot in houses. In the field dead bodies filled the rivers and were left in the open for the fowls of the air.

Josephus writes:

"And a terrible stink, and a very sad sight there was on the following days over that country; for as for the shores, they were full of shipwrecks, and of dead bodies all swelled; and as the dead bodies were inflamed by the sun, and petrified, they corrupted the air, insomuch that the misery was not only the object of commiseration to the Jews, but to those that hated them, and had been the authors of that misery."9

"....the lanes also were burnt down, as were also those houses that were full of dead bodies of such as were destroyed by famine."9

"Now the seditious at first gave orders that the dead should be buried out of the public treasury, as not enduring the stench of their dead bodies. But afterwards, when they could not do that, they had them cast down from the walls into the valleys beneath."10

This is what happens to nations who will not submit to Jesus Christ as King and Lord. There are no options. The entire earth must bow to the King. Every nation will submit or perish. Those who refuse will be fed to the fowls - no exceptions - 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.

8 Josephus, Wars of the Jews, Book III, X, 5 - 9
9 Josephus, Wars of the Jews, Book VI, VI, 3
10 Josephus, Wars of the Jews, Book V, XII, 3
brimstone is the false prophet which was Judaism. Never will the temple worship of Moses be reinstated. It is doubtful that the temple will ever be rebuilt, but if it is, it will not mean anything. Jesus Christ who is the Son of man destroyed it and cast that beast into the lake of fire. It is probably worth mentioning that though the nation was reestablished in 1948, the religious system was not! It was the house of Moses or temple worship that would be left desolate.

Mat 23:38 Behold, your house is left unto you desolate.
Mat 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Mat 24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.
Mat 24:2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Contrary to popular teachings the Roman empire will not be reestablished as the World Power beast. Contrary to popular teachings the Jewish Temple worship will not be reestablished as the false prophet. The thought of the lake of fire burning with brimstone was to relate these two entities with Sodom and Gomorrah. They are destroyed and will burn forever! It is necessary to note that the red dragon was not yet in the lake in chapter nineteen. He will be spoken of next (chapter 20).

The conquering King rides and rules. He is the Son of man. Death and hell will follow for those who will not submit to His Kingship. This will help those who question if the rider of the white horse in chapter six verse two was indeed the Christ. The red horse follows the King, which is the removal of peace. Next comes the black horse which is famine and pestilence. Finally follows the pale horse “and his name that sat on him was Death, and Hell followed with him” (Rev 6:8). This is the Revelation of Jesus Christ! The chapter ends with that verse:

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.

Revelation 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,

Dispensationalists never see heaven as a present reality of the believer (Eph 2:6), and never refer to heaven as the throne of God (Isa 66:1; Mat 5:34; Act 7:49). To them it is always a far distant place unreachable in this life. In this passage they see it as the place the raptured saints (dead and alive) await the Lord’s return and the angels in heaven. Barclay says:

“Here now is the rejoicing which was called for. It begins with the shout of a vast multitude in heaven. We have already come upon two vast multitudes in heaven, the martyrs in 7:9 and angels in 5:11. Here it is most likely the multitude of the angels, first in the te Deum of praise.”

Morris says, “The singers are not named, but they are probably angels, the throng of 5:11 (though Mounce thinks of the church).”

Revelation 19:7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.
Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

This passage causes havoc among the dispensationalists. The reason is their doctrine has the church as a second class stepchild when compared to natural Israel. However, it is the church, not Israel, who becomes the bride and queen of the King (Eph 5:25-27; 2Co 11:2)! When looking at the comments of the Dispensationalists we cannot find them commenting on this issue. They simply say, the church is the bride with no attempt to give understanding about Israel and her position. The reason would be they have no argument. Wall does say:

“The experiences of intimacy and mutual support which nurture a good marriage ought also to characterize the relationship between God and God’s people. Such a relationship constitutes the OT promise which has now been fulfilled because of the Lamb-groom (cf. Eph. 5:21-32). Indeed, the true Israel of God is the bride, the

12 William Barclay, the Revelation of John Volume 2, page 168
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Revelation 19:9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Our interpretation is that there are no “guests” at the marriage supper. We showed that from the parable of the ten virgins in Matthew 25. There is no place in all of scripture where people are invited to observe Christ and His bride. People are either a part of the bride or a part of the great whore. The marriage supper is a wonderful experience every time we have communion with the saints of God. No place does the passage mention guests. The dispensationalists go to great lengths to describe who the guests are though guests are not mentioned. Van Impe writes:

“This verse discloses the fact that the marriage of the Lamb will include a reception with many guests invited. Please note that the Bride and the Bridgroom are never guests. They are the ones for whom the ceremony is performed. Who, then, are those in attendance at the Marriage Supper? The guests include all believers up to Pentecost as well as the Tribulation saints.... The Bride is composed of all believers who become members of the body of Christ from the Day of Pentecost until the Rapture. Now we find that the guests are those who trusted in the Lord either prior to Pentecost or following the Rapture.”

I appreciate what Wall says.

“What should be make of all this? Perhaps it is best not to put too fine a point on any difference between bride and guest; the wedding’s the thing, because it is the Lamb’s wedding.... The language of ‘invitation’ was used to speak of the divine election of a true Israel.”

Contemporary teaching places this event at the beginning of the 1,000 years of Christ reign. First is the marriage supper and then the coming of the white horse. A problem is that the millennial reign does not begin until the marriage supper and then the coming of the white horse. Perhaps not one Dispensationalists says this is antichrist although the same horse and crowned conqueror rides forth in Revelation 6:2. This is Christ in Revelation 19 and in Revelation 6.

In a book written by Gary Cohen and Salem Kirban called “Revelation Visualized” a picture is printed of Christ coming on the white horse, with the armies following on their white horses. Most people have seen this at some point in time. The picture depicts tanks aimed and firing at the descending multitude. It is their vision of Armageddon. Under the picture Kirban writes:

“Look at the picture above. Can you in your own mind’s eye picture the splendor, the majesty, the awesome power that will dumbfound those on earth? Suddenly, perhaps while watching on their television screens...or looking up at the sky, they see a strange phenomena, they hear rumblings in the heavens. Soon a majestic figure on a white horse is apparent...and behind him a vast and numberless throng all on white horses. We are told that this is not an army...but, rather, armies! Thus, perhaps, more than just the raptured Saints (you and I, as believers) are in this multitude. Perhaps even the legions of angels are also included! Imagine the shock as people on earth look up and see millions upon millions of Christians converging on them from the sky, all riding on white horses!”

No Salem, I can’t picture this or even imagine it. In fact, it was this picture, and things like this picture, that convinced me that Christians are living in a “fairy tale” concerning the Revelation and their own belief. It is actually one of the stupidest things I have ever seen.

14 Robert W. Wall, New International Biblical Commentary Revelation, page 222

15 Dr. Jack Van Impe, Revelation Revealed, page 260, 261

16 Robert W. Wall, New International Biblical Commentary Revelation, page 223

17 Salem Kirban, Revelation Visualized, page 295