

A Blessed Event - Revelation 19:1-10

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[0 : 0 0] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast.! I will walk by faith and not by sight.

Revelation 19. Last week, or last week, last time we were together, we finished up looking at Babylon, looking at the world system, coming to an end, coming to a close, and essentially the events we're going to look at tonight, I guess I would think they're happening almost in parallel in heaven with what's happening on earth as we look at these events from heaven's perspective and the events that are happening in heaven.

So the world system, as we saw last week, it's simply, or last time, not last week, it's simply, it was a long day guys, it's simply a disguise for death.

Jeremiah 51 49 says, As Babylon has caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. And so the world system represented by Babylon is simply a disguise for death.

The system that we're living in today, as we saw last time, we are in it, but we are not of it. And we are in it in a way that's victorious, that overcomes, that is steadfast, and that is in assurance.

[2 : 0 1] We are not in it quaking in our boots, wondering what's going to happen. And we're also not in it removed from it, right? We're not trying to hide from it. So thankfully, the world system, like death, has also been overcome.

Hang on, I need to put my transitions here, not, there we go. 1 Corinthians 15 55, O death, where is your sting? O grave, where is your victory? But thanks be to God, which gives us the victory through our Lord Jesus Christ.

And the victory that we have is not just over my sin, it's not just over the grave, but it's a victory over everything that is not God. Because God is victory, and we're now in God.

And so we now have the same, we share in the same victory, in a sense. So what is our hope? You know, is our hope that, well, I'm going to be taken out of this world, it's so bad.

And some days are like that, I guess. Some days are like, man, I'm ready. Anytime, let's go. And the longer you live, the more days pile up like that. And the more things happen where you're like, yeah, this world's not my home.

[3 : 0 6] But there's some really good things about this world. There's you. You know, most of the time, that's a good thing. Most of our lives, I don't think, are all strife and turmoil and horror.

I think that there's a lot of good things. And so sometimes when you hear that, and you hear like, you know, Jesus is returning, you think, well, that's good. I'm not going to say it's bad. I'm not going to be like one of those that Peter says that denies his coming.

But it's like, but I mean, there's a lot of good things happening here. I like being a part of what God is doing. So is our hope, is it being taken out of the world because it's so bad? No, I don't think our hope is being taken out of this world because of how bad it is.

But I think our hope of being taken out of this world is because of the promise of something so much better. We've been promised something so much better. We look for a builder and maker of a city whose builder and maker is God, right?

We're looking for something better. It's not that this is so horrible. Man, my relationship with God is so amazing. The fact that Jesus can take someone, take them in a sense out of the world, clean them up, you know, give them a new heart and a new life, put them back in the world and keep them.

[4 : 14] That's remarkable. And we get to live that existence. We get to live overcoming victorious lives. So I don't think it's that, well, man, I just need to get out of here because it's so horrible. It's because there's something that's been promised so much better than that.

Something is the culmination and realization of our salvation. Our salvation is not culminated yet. We've not realized the full extent of our salvation. First Thessalonians chapter one, verses nine and 10.

Paul writes about those that are, he's hearing a testimony about the Thessalonians. He's hearing from other churches and other people in Macedonia. He says, for they themselves show us what manner of entering in we had unto you.

There's how you received the truth, how you received this and how you turn to God from idols to serve the living and true God. You know, and that's a wonderful thing.

They've turned away from dead gods. They've turned away from something that was false and they've turned to something now alive and true. Right. It's a wonderful thing. I think we all experienced that.

[5 : 17] I hope daily. How many of you got idols? No, right. We're not worshiping a dead God. We're not worshiping idols. But I think sometimes the church, the really good, well-meaning church.

I think we stopped there. So, yes, that's what this is all about. We've turned from dead false things to true and living things. That's what this is all about. Paul says, and, and to wait for his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Like that is, that's the culmination and realization of our salvation that we are waiting for Jesus. Jesus has promised he would receive his bride.

This is not just some unending thing that will go on forever and ever and we'll die and we'll go to heaven and then I don't know what this world just keeps kind of going and going. And I think sometimes we act that way almost.

Titus 2.13 says that we're to look for that blessed hope and the glorious appearing of the great God and Savior and our Savior, Jesus Christ. We're to wait for his son from heaven.

[6 : 24] We're to look for the appearing of our great God and Savior, Jesus Christ. So our hope is not being taken out of something really bad. Yes, it's really bad, but we've already been saved from that.

We already have victory in this. It's the culmination and realization of a salvation that's been promised us. That's my hope. That's what I'm living for. And so I can be in this world, but not live for this world.

I can be in this world and look for something that's been promised me that is going to be amazing and glorious. I mean, is anybody's salvation not glorious?

Glorious? That's good. Right? It's glorious. If our experience here is glorious, what is our experience going to be when we get that full culmination?

And as Titus says, it's a blessed hope. And that blessed hope, as we're going to see in chapter 19, culminates here in a blessed event of the marriage supper of the Lamb.

[7 : 23] And that's what we're going to be looking at in part tonight. So as we get into 19, Revelation 19, essentially the world system has dramatically and successfully been done away with.

Right? It's kind of the end of that. And now we're going to get into where the focus shifts again. We're moving the lens from earth. We're shifting it to heaven. And we're going to see the beginning part of this chapter.

We'll get through 10 verses tonight. A lot of hallelujahs and salvations and glory because one, God's promise is fulfilled in judgment. And two, his promise is fulfilled in this hope that he's given in the marriage supper of the Lamb.

But marriage is interesting. I just listed this definition. Marriage as a social institution for uniting couples and establishing kinship is a nearly universal practice across cultures.

So marriage is a social institution that unites couples and establishes kinship, makes families, right? Marriage makes families. It's nearly universal, universally practiced across all cultures, though it's specific rituals, rules, and meanings very dramatically.

[8 : 32] In other words, marriage as an ordinance of creation is just as established in creation as the seasons and the sunrise. God established this in creation.

Genesis 1, 27. So God created man in his own image and the image of God created him. Male and female created him. And God blessed them and said unto them, be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moves upon the earth.

One of the first institutions God established in creation was marriage. Marriage is universal. It's not something you have to go into a culture and teach. Now, because of corruption and our sin nature, we can corrupt that just like we can corrupt anything.

But while marriage is universal, it's definitely got some very different rituals, rules, and meanings. So in the West and in America, if you think of marriage and the ceremony and practices that go with it, you think of the bride walking down the aisle, being given away by the father and the groom taking her.

And then there's a ceremony. They exchange the rings and all of that. Well, there's other cultures that do things a little different. You know, there's the Greek culture. Guys, I'm thinking of renewing my vows just for this alone.

[9 : 47] Okay. Part of the Greek culture, they do the money dance and they cover them with money. So, I think that's pretty cool. The longer, maybe the longer you dance, the more they stick on.

Who knows? There's the Russian, this is a Russian wedding or execution. I mean, none of them look happy. But I was thinking, you know, if that's how Leah was given away to Jacob, now we see why he had no idea that it was Leah and not Rachel.

And this is my favorite. This is a German practice. As the bride and groom, they're cutting a log, representing the first obstacle they'll have to overcome working together.

So, if you were to come upon any of these things, you know, you'd be like, what are they doing? And in this culture, they'd be like, oh, it's the log cutting. You know, I hope they don't throw the log like we throw the bouquet.

But to them, it's perfectly normal. So, as we look at this blessed event, and it is, it is a blessed event, we have to let the scripture inform us, and we have to let the person writing at that time, and what's in his mind, and what he understands marriage to be, inform, and what he understands a wedding to be, inform how we look at it.

[11 : 07] Because I think sometimes some of the misconceptions of what we think is happening is because I bring my Western, my American idea of, well, this is what a wedding is, and this is what a wedding feast is, this is what a marriage is, so therefore, this is what this is.

So, let's jump into verse 1 of Revelation 19. And, you know, if anyone wants to get married anytime, we can, at Calvary Chapel Charlotte, we can do any of those interesting ideas if you want.

Maybe we'll start the money dance. And after these things, so after the destruction of man's system, after these things, man's system has run its course, it's met its end, and the focus now shifts to heaven as heaven prepares to invade earth.

Like, this is like, they're getting ready to invade. In Luke 21, 24, Jesus said, And Jerusalem shall be trodden down to the Gentiles until the times of the Gentiles be fulfilled.

With the fall of Babylon, the times of the Gentiles have been fulfilled. Jerusalem has been trodden down long enough, and heaven is getting ready. So, as we go through chapter 19, we're only going to do the first 10 verses tonight.

[12 : 18] But this is kind of how I've broken it out. So, verses 1 through 10 is, they are in heaven. Everything being talked about that's happening is in heaven. Verses 11 through 18, they're in heaven preparing for earth.

Prepared for earth at this point. And then verses 19 through 21, they are on earth. And this is when the lamb touches down. It's not, what do they call the president's plane?

The eagle. It's not the eagle, it's the lamb. He's landed. But, so, after these things, man's system has now run its course, and the focus shifts to heaven. And John says, I heard a great voice of much people in heaven saying, Hallelujah, salvation and glory and honor and power under the Lord our God.

And we've seen this phrase before a number of times in Revelation, this, the much people that are there. I won't read them, but Revelation 6, 9 through 11, Revelation 7, 13 through 14 is where we see those that have come out of this tribulation, have come out of this seven years, the last of the seven weeks of Daniel.

And these are they which have come out of great tribulation, have washed the robes and made them white in the blood of the lamb. And he uses a number of words here in reference to, to praising God.

[13 : 36] He uses hallelujah, salvation, glory, honor, and power. Hallelujah or hallelujah, it just means praise, to praise. Salvation is deliverance, not just deliverance, deliverance and preservation.

That's what that means in the Greek. Deliverance and preservation. Man, that is our salvation. Not just deliverance, but preservation. And we just finished Exodus, right? And we saw that, that it wasn't just deliverance, but also preservation.

Glory, that means being judged worthy. Something that is judged worthy to receive glory. That this thing is glorious because we have judged it worthy to receive that.

Honor is of greatest value. Give honor. This is of greatest value. The Lord is. Power, strength, and ability. So what he's essentially saying here is praise to the one alone who possesses preservation and deliverance, who is judged worthy of glory, who is given greatest value, who has all strength and ability to accomplish his end.

This is the one that they are praising. And rightly so, as man's system has just been put down. Verse 2. For true and righteous are his judgments.

[14 : 54] The reason this one who alone possesses these things is counted worthy, judged worthy, and of greatest value is because he alone has the strength and ability to accomplish what is true and righteous according to his judgments.

Here's a few other words. The word true means in all respects genuine, without falsehood or variance. For true, for in all respects genuine, without falsehood or variance are his judgments.

Righteous, upright, that which is right, observing all things right, and then that which is apart from all that is not right. Judgment is separation.

The one who can separate out. For true and righteous are his judgments. For he has judged the great whore. He has judged the harlot, the woman upon the beast, which did corrupt the earth with her fornication and has avenged the blood of his servants at our hands.

Praise to the one to whom we belong, because it's his servants, who has avenged the blood of his servants. Praise to the one whom we belong, who alone can genuinely separate out all things right.

[16:07] He alone can separate out all things right. He alone has judgment that is righteous and true. God alone is able to rightly separate out the source of corruption.

Essentially, he is judging what? He's judging the harlot. He's judging the one who has had an unclean, unlawful union. So God alone is able to rightly separate out for judgment the source of corruption.

Remember, Matthew 13, Jesus gives a parable of the kingdom. He says, the kingdom of heaven is likened unto a man which sowed good seed. He went out and he sowed his seed. And then in the night, the enemy comes.

I guess he just hated this guy so much, didn't want him to have a good crop. And he came and he sowed tares. And the tares and the wheat look exactly the same as they're growing. And then it says his servants found this out.

And they said, Master, do you know what he did? Do you want us to tear up the tares? And he said, No, don't do that because you might pull up the wheat too. He says, Leave them until the harvest. And then we will separate them out.

[17:10] But he said, No, lest while you gather up the tares, you root up also the wheat with them. Let both grow together until the harvest. And in the time of the harvest, I will say to the reapers, Gather you together first the tares and bind them in bundles to burn them.

But gather the wheat into my barn. So only God alone can rightly separate out for judgment this source of corruption. We can't. We can't.

We don't have that ability. Now, we have what we call discernment. We have the Lord. We have his word of the Holy Spirit that will separate that out. But it's still not me separating that out. Now, it's God who separates that out.

It's the word that divides between joint and marrow souls and spirit. But we see it's also not enough just to judge something worthy of judgment.

We can kind of do. We can look at something and go, Boy, that is just wicked what they're doing. That is just wicked. How could someone do that? That should be judged. But I don't have the ability to carry out that judgment.

[18:12] It's not in my hands to do that. So it's not enough just to judge something worthy of judgment. There must also be the ability to carry it out. And so he's saying, For true and righteous are your judgments, are his judgment of the voices from heaven.

For he has judged. He has judged. And has avenged the blood of his servants. Avenged means to vindicate one's right.

To be vindicated in one's right. So your right has been essentially taken captive almost. And you will avenge that.

That wrong. You will vindicate it. Paul tells us in Romans 12 and 19. He says, Dearly beloved, avenge not yourselves. Don't vindicate your rights.

Don't vindicate yourself. But rather give place unto wrath. For it is written, Vengeance is mine. I will repay, saith the Lord. In other words, it doesn't mean, well, just let wrath have its course.

[19 : 13] Give place to wrath. It just means step out of the way, in a sense. Step out of the way and just let it pass. You know, you see it coming. You see the wrath. You see the frustration, the anger. You step out of the way. Just let it pass.

Because I will repay, saith the Lord. God is not slack concerning his promises, as some men count slackness. He is not dragging his feet.

He's not trying to figure this out on the fly. And he's also, like we saw with Exodus, where in the beginning he says, I have heard and I have seen. I know everything that's going on.

And at my particular time and specific moment, I will act. That's what we're seeing here, as Babylon has fallen. There was a day and there was a time where God made all things right. God who is right, knows right, and does right.

He alone has the authority and ability to make right. God is right. He knows right. He does right. And he's the only one who has the ability to make right.

[20 : 19] Now, I can't insert myself in there, but I can in a sense in Christ, right? Well, I know that I stand right before God because of Jesus and my faith in him.

I now know right from wrong, right? And I have the ability now to do right. But boy, I don't have any authority or ability to make right. And that's not my job.

And that's not your job. It's not our job to make right, right? Even in a marriage relationship. My job is not to correct my wife or tell my wife what to do.

And her job shouldn't be that for me either. And it's not, right? What is it? What does Paul say? He says, hey, love, love, support, respect, honor. Whose job is it to make right?

It's the Lord's. It's the Lord's. My job is to make sure the word is continually washing over us. And that relationship like we saw there that makes kinship. The word is a source that's continually informing what is right and making right.

[21 : 18] Which is wonderful because then we don't have to make right. If we know God will make all things right, is making all things right, and we have a source of that which is right, then all I need to do is just stick with this and everything will be all right.

I don't have to try and impose that on someone, right? That's what the light does. We are the light of the world. But God will make all things right. He said this back in Genesis chapter 9.

Remember when Noah comes off the ark, and he says, Surely your blood of your lives will I require. At the hand of every beast will I require it. At the hand of man, at the hand of every man's brother, will I require the life of man.

Whoso sheds man's blood, by man shall his blood be shed. Being the image of God made he man. So God says, I will require it. This is an ordinance that he is putting in there.

Well, why? He's just said to Noah, hey, I'm going to put enmity between you and all the beasts. So all of a sudden now, there's not the same relationship, and they might attack you. But also, you know, Noah's come off the ark after what?

[22 : 23] This extremely violent time in creation and in man's existence, and then the flood. And Noah's thinking, how do we progress forward now so this doesn't happen again?

And God says, hey, I will require it. And so we see then God doing that as he promised because of what Babylon has done. Revelation 18, 24.

And in her was found the blood of prophets and saints and all that were slain upon the earth. And so you think from the flood till, which hasn't happened yet.

We haven't, it hasn't happened yet that God has judged the world system. God has said, yeah, I'll take care of it. I got it. All the way back of the flood. He says, I will require this.

And then here in Revelation 18, he says, yes, I have, I have required it. And I have been judged worthy. And verse three, and again, they said, hallelujah, praise.

[23 : 21] And her smoke rose up forever and ever. God's judgment and the results of his judgment are eternal. If they were not, then we have no assurance of our eternal judgment of righteousness.

You see, we are also under God's judgment, but we have been judged righteous because of Christ, because of the lamb. Our judgment is eternal. Now, God, God's judgment is eternal because God is eternal.

And one of his attributes is he is a just and judging God. So if they were not, if his attributes of judgment were not eternal, then I don't have any assurance of my salvation.

God might decide, hey, you know what? It's been a good run. Let's start over with something new. See you guys later. Daniel 12, two says, and many of them that sleep in the dust of the earth shall awake to resurrection.

Some to everlasting life, some to shame and everlasting contempt. Same word, everlasting life and everlasting contempt or condemnation or judgment.

[24 : 34] Those are the same words in the Hebrew. So we can't use them in one sense for one thing and then change them for one or the other. God's judgments and the results of his judgments are eternal.

Why? Because we're eternal. We are just, we read earlier, we are created in the image of God. And one of those parts of that image is we had a beginning, but our existence has no ending.

Because God has created us as eternal souls, as eternal beings. And the four and 20 elders and the four beasts fell down and worshiped God or the four creatures that sat on the throne saying, amen, hallelujah, or praise.

Amen, praise him. The 24 elders. Remember these guys? We saw them first in Revelation 4. And we kind of get who they are in Revelation 4 and 5, the description of them.

Revelation 4, verse 4 says, round about the throne were four and 20 seats. And upon the seats, I saw four and 20 elders sitting clothed in white raiment. And they had on their heads crowns of gold.

[25 : 36] So this is right at the beginning of all this, when John is first called to heaven, he sees these people there. Revelation 5, verse 8 through 10 says, And when he had taken the book, the four creatures and four and 20 elders fell down before the lamb, having up every one of them harps and golden vials full of odors, which are the prayers of the saints.

And they sang a new song saying, you are worthy to take the book, to open the seals thereof, for you were slain and have redeemed us. Who is that?

Let's see. Can it be Israel? Was Israel ever in a situation where they were both able to be kings and priests? It was always divided. Always you had kings and priests.

Levitical priesthood, they were not kings. What was the only king that was a priest? Melchizedek. It also says he's redeemed them out of every kindred, tongue, people, and nation. Well, that would indicate what?

The Gentiles. Can't be talking about Israel here, because it's every tongue, kindred, people, and nation. So this is a broad spectrum of people. This would seem to indicate Gentiles.

[26 : 57] In Revelation 1, as John gives his introduction, he says, Same type of description as those that are in heaven.

So what can we know about the 24 elders? One, they're in heaven before the seven years of testing begins. They're there as the scroll is being opened. They're already there.

They share characteristics that, to this point, are only ascribed to the church. Not ascribed to any other entity in history. At this point, we will see as the saints are martyred throughout the seven years of trial.

They also are given many of the same characteristics described as the church. But at this point, there are entities in heaven that share characteristics that, to this point, are only ascribed to the church.

But they are never linked together with tribulation saints. Never. There's always 24 elders and then those that have come out of great trial. They're never linked as one in the same. And they say, Amen.

[28 : 22] Hallelujah. Amen is a cool word. You know, we think it means so be it. And it kind of does. But it means surely. Or that is to believe. Be believed. So you say, Amen. Right?

It's like, yes. You know, you're saying what? Well, surely. That's to be believed. Yes. And hallelujah. Again, praise. And what do they do?

When they praise, they fall down. Worship is only, ever, always an act of humility. Only, ever, always an act of humility.

Doesn't matter how good it sounds, how amazing the production is. Doesn't matter how much it sells. If it's not an act of humility, it's not worship. And we move that outside the realm of music and singing.

Our lives are to be lived in worship to God. If it's not an act of humility, it's not worship. There will also only, ever, always be one upon the throne who's worthy of our hallelujahs.

[29 : 25] Who's worthy of our praise. God's position, as well as his person, deserves those amens and hallelujahs. His position is on the throne, as well as his person, who he is in relationship to us.

And a voice came out of the throne saying, praise our God, all you his servants, and you that fear him, both small and great. I like that. Praise our God, both small and great.

It's not about your stature. It's not about how much you've done or how big you are. It's not our spiritual stature.

It's our spiritual standing. Praise him small and great, you that fear him. It doesn't matter how big or how small we are. What matters is that relationship, the heart we have.

Why are they praising him? What is the reason for all of this praise and amen and hallelujah? Because the day has come. The day has come.

[30 : 30] The promised day has come at last. You say, well, what day is that? Verse six. 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 thundering saying, hallelujah, praise for the Lord God, omnipotent reigns.

And here we hear. So we have the voice of the 24 elders and the creatures. And now we have the voice of the multitude. And it says, and as the voice of many waters. And we saw before that what are the waters or the seas represent?

The multitude of nations, the people. And so this goes again back to Revelation seven. And 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.

And I cried with a loud voice saying, salvation to our God, which sits upon the throne and unto the lamb. And all the angels stood round about the throne and about the elders.

So these are not the two same entities. The great multitude, which no one could number of all nations, kindreds, peoples and tongues are those that have come out of great tribulation. But they are not the 24 elders who are already seated in heaven at the time that the great testing starts.

[31 : 45] And all the angels stood round about the throne and about the elders and the four beasts. And they fell before the throne on their faces and worshiped God. And here in verse six, they say for the Lord God, omnipotent reigns.

Omnipotent means the one who holds sway. Omnipotent, all powerful. He is the one holding sway. The one who holds sway will bring us to our promised day.

And that's what they're rejoicing over. The promised day has come. Judgment upon man's system. The times of the Gentiles is over. And the promised day has come.

The promise of judgment upon earth. And the promise of joy in heaven. You say, what day? What day is that? It's the day Jesus spoke of. Matthew 26, when he took that cup and he gave thanks.

And he gave it to his disciples saying, drink all of you. Drink it. For this is my blood of the New Testament, which is shed for many for the remissions of sins. But I say unto you, I will not drink henceforth of the fruit of this vine until that day.

[32 : 47] When I drink it new with you in my father's kingdom. That is the day. That is the day that's come. That's why the hallelujah is in the praise. Because the one who holds sway has brought them to this day where Jesus has promised.

I will drink it again in that day. If you want, you can turn with me to Matthew 22. I'm just going to quickly read through this parable to kind of give a picture of what that day is.

And what is happening here. Matthew 22, verses 1 through 14. Jesus again is speaking to them in parables. And it's another parable of the kingdom. He says, the kingdom of heaven is like unto a certain king, which made a marriage for his son.

And he sent forth his servants to call them that were bidden to the wedding. And they would not come. So who are the characters that we have here? We have the king. We have his son. We have a marriage, which indicates a bride.

And then we have those that were bidden to the wedding. The friends that were to be there. And they would not come. And again, he sent forth other servants saying, tell them what you're bidden.

[33 : 55] Behold, I've prepared my dinner. My oxen and my fatlings are killed. And all things are ready. Come unto the marriage. But they made light of it. They went their ways. One to his farm.

Another to his merchandise. And the remnant took his servants. And treated them spitefully. And slew them. But when the king heard thereof, he was angry. And he sent forth his armies.

And destroyed those murderers. And burned up their city. And then said he to his servants, the wedding is ready. But they which were bidden were not worthy. Go you therefore into the highways.

And as many as you shall find, bid to the marriage. 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.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment. He said to him, friend, how came you in hither not having a wedding garment? And he was speechless. Then said the king to the servants, bind him hand and foot.

[34 : 55] And take him away. And cast him into outer darkness. There shall be weeping and gnashing of teeth. For many are called. But few are chosen. And so Jesus puts forth this parable of the kingdom.

Saying, hey, this is what the kingdom of heaven is like. The kingdom of heaven is like a wedding. It's like a wedding. Where those that are bidden. Some would come and some wouldn't. And Jews wouldn't. And then they spitefully entreated them.

And so then he sent his armies. When he sent Titus Vespasian. And he destroyed Jerusalem. And then he says, hey, any who want to come. So there's the guests of the wedding. But there's also the bride of the wedding.

Verse 7 of Revelation 19. Let us be glad and rejoice and give honor to him. Glad means cheerful. Exceeding glad.

It literally means all hail. Like a greeting. Like, oh, hail. Like, hey. It's like a cheerful. Not just that we're glad. But we're glad at what's come. We're glad at what is now here.

[35 : 51] You know, it's like, oh, it's so good to see you. You're here. I'm glad. Rejoice means to exult. Again, exceeding joy. Exceeding joy in what has come.

It's not just being glad. It's not just being joyful. It is being joyful because of what is now here. Let us be glad and rejoice and give honor to him. We saw what that word honor was earlier.

The one who's worthy. For the marriage of the lamb is come. And his wife has made herself ready. The marriage of the lamb. The lamb is Jesus. Well, who's his wife? Who's his bride?

Well, we know that if we've studied our Bibles for very long. Ephesians chapter 5, where Paul is talking about husbands and their relationship with their wives. The basis for it is the relationship of Christ and his church.

And the picture that that shows to the world. Husbands, love your wives, even as Christ also loved the church and gave himself for it. That he might sanctify and cleanse it with the washing of water by the word.

[36 : 50] That he might present it to himself, a glorious church, not having spot or wrinkle or any such thing. But it should be holy and without blemish. And then Paul will say again in 2 Corinthians chapter 11.

He says, For I am jealous over you with godly jealousy. For I have espoused you. I have engaged you to one husband. That I may present you as a chaste virgin to Christ.

And so the bride, the lamb's bride. Let us be glad and rejoice and give honor to him. For the marriage of the lamb has come. And his wife has made herself ready.

So what are these voices in heaven essentially saying here? They're essentially saying, Let us who are in heaven give greatest value to the one who is in heaven.

Who has made us exceeding glad that the marriage of his bride in heaven has come. Where do you think all this is taking place? In heaven. In heaven.

[37 : 49] The marriage feast of the lamb is not upon this earth. It's in heaven. You see, the church age that we're living in is the engagement period. It is not nor can be the marriage period.

Paul would say in Ephesians 1, 13 through 14. He says, He is the earnest of our inheritance of the purchased possession.

He's not the full thing yet. The marriage of the lamb is the culmination of the church age. As they rejoice here and say the marriage supper of the lamb has come. Yes, the lamb is, the groom is with his bride.

The lamb is with the church. It's the culmination of the church age. It is the event which the church eagerly awaits and anticipates. It's what we await and anticipate.

The marriage has come. What is marriage? What is biblical marriage? Well, back to Genesis again. Adam said, This is now bone of my bones and flesh of my flesh.

[39 : 08] He was a newly married husband. He had learned how to, you know, be really sensitive with his talk. It's now bone of my bone and flesh of my flesh. She shall be called woman because she was taken out of man. Therefore, shall a man leave his father and his mother and she'll cleave unto his wife.

They shall be one flesh. They were both naked, the man and his wife, and were not ashamed. What is biblical marriage? Biblical marriage is unity and openness without, I mean, unity, openness, and oneness without shame.

Unity and openness without shame. That's what biblical marriage is meant to be. Paul continuing on in Ephesians 5, as he continues to talk to husbands about their wives.

In verse 30, he says, For we are members of his body, of his flesh, and of his bones. It's just like what Adam just said about Eve. For this cause shall a man leave his father and mother and shall be joined unto his wife and they shall be two shall be one flesh.

A union with openness and no shame. This is a great mystery. Mystery doesn't mean we can't understand it, right? Remember, mystery in the New Testament means something that has been revealed that was not revealed before.

[40 : 14] This is a great revelation or a great secret that's been revealed. This understanding of this. Paul's essentially saying, You would not have known this except God has given me revelation about it currently. But I speak concerning Christ and the church.

All those marriages. All that that God instituted in the beginning. All the way till now was to do what? Be a picture of Jesus and his church. Marriage is a man leaving his father to get a bride.

To bring a bride. To be united with a bride. That's what biblical marriage is. A man leaving his father to get a bride. To bring a bride. And be united with a bride. Kind of sounds a lot like John 14 to me.

And Jesus said, Let not your heart be troubled. You believe in God. Believe also in me. And my father's house are many mansions. If it were not so, I would have told you. I go to prepare for you.

A place for you. And if I go and prepare a place for you, I will come again. And I'll receive you unto myself. That where I am, there you may be also.

[41 : 18] Marriage supper of the Lamb has come. Marriage is celebrated by what we call a wedding. The event. So what is a wedding?

Well, the wedding is just the event or events surrounding the coming together of the two as one. Right? Among all those different cultures and societies, they have a wedding, which is the event or events that surrounds the coming together of these two as one.

They celebrate that. Verse 8. To her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints.

The wedding is specifically for those who have already been prepared and who are already there. These terms are all in past tense. In, um, where do we go?

Verse 7. Lost my verse. There it is. Let us be glad and rejoice and give honor to him for the marriage of the Lamb has come and his wife has made herself ready.

[42 : 20] That's in the past tense. She's not making herself ready. She's not currently being ready. She has been made ready. It's a past tense in the language there. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints.

Was granted, meaning already granted, not currently being granted. So the wedding is for those who have already been prepared and who are already there. What's the point? The point is that the tribulation saints have not yet been raised.

The wedding, the marriage supper of the Lamb is not for those who will, um, give their lives. And during the seven years of testing, it's not because they have not yet been raised.

That comes in Revelation 20 when they're raised. This is for those who are already in heaven prepared for this. The wedding is for those who are already been prepared and already there.

The bride is not just arriving or just getting ready. She has already arrived and already made herself ready. She's already there. She's already ready.

[43 : 27] Now, the ones that are in heaven at this time, they have been, um, put to death. And we know that there are voices, many voices that are there, but we also know that they will not be raised until after this, after Jesus touches down upon the earth.

Those that were beheaded there. And then in verse four of Revelation 20, and I saw thrones and they that sat on them and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, for the word of God and which had not worshiped the beast, neither his image, neither received his mark upon their foreheads or in their hands.

And they then lived and reigned with Christ a thousand years. But the rest of the dead did not live again till the thousand years were finished. Jude 124 says, Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy.

So we will be presented faultless and that the bride has been ready and will be ready. And we as part of the bride will be ready. We will be there ready. All saints, not just the bride are clothed in white, where it says here, the fine linen is the righteousness of the saints.

Not just the bride is clothed in righteousness. All saints are clothed in righteousness, but here the bride is prepared by righteousness. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the lamb.

[44 : 54] And he said unto me, These are the true sayings of God. Blessed are those which are called. Now we saw from Matthew, was that 22 or 21? I can't remember now. 22.

That at this feast, there was the king, the son, the bride, and then those called. So you have the bride, and then you have also those that are there that are not part of the bride, but that are there in heaven.

So, and he said unto me, Write, Blessed are they which are called unto the marriage supper of the lamb. And he said unto me, These are the true sayings of God. So, when we look at the marriage supper of the lamb, what is that?

What is that? Like, for me, the marriage supper was, I got married, we went to the country club for the reception, and there was a dinner. Right? Most weddings I've been to, that's kind of how it goes. You think, well, that's, the supper then is right after you get married.

It's right then, it's right there. But what cultural wedding typology is the Bible referring to when we describe this wedding? You know, our culture is just that, just what I just said.

[46 : 01] Right? But is that what the Bible is referring to? I don't think it is. I think the Bible would be referring to the culture at that time that Jesus referred to when he said, Hey, a wedding has been prepared.

When John says it's the marriage supper, I think it's referring to what they knew of in their culture as a wedding. Um, Jewish weddings are not, it's not, you know, the ancient Jewish wedding is documented historically in many places.

Um, I'm going to put all this up there and you can read along if you want, or, but the Mishnah Kedushin, the section of the Talmud dealing with dedication or betrothal, specifies the ways that a bride is acquired by a groom.

The Shulkan, Aruka, an exhaustive presentation of the details of Jewish law, elaborates regarding the two stages of marriage, the betrothal, the Kedushin, meaning sanctified, set apart, and the consummation of the marriage, Nisun, or Nisun, translated elevation.

I love that. The consummation of the marriage, when the groom brings the bride into the bridal chamber, is to elevate, to lift up, lift out. In the betrothal period, the man leaves his father's house and goes to the home of his prospective bride.

[47 : 20] And I put a bunch of scripture in there that I think goes and coincides with this, where scripture speaks of these things, using this as a, as the model, because this was the culture they were in. There he negotiates a price with her father for his bride.

When the price is settled, the bride and groom sign a contract, and they drink from a cup of wine, which seals the covenant. After this, the groom leaves and returns to his father's house to build her house and prepare the bridal chamber.

There is a time of waiting while the preparations are being made, before the marriage is consummated. He goes away to prepare that. After some time has passed, the groom returns to the bride's house, sorry, during the night, announcing his arrival with a shout, and then brings her to the home he has prepared.

This event is characterized by much celebration, as the bridal party, friends, and family, escort them to their new home. When they reach their new home, the groom brings the bride into the bridal chamber, where the marriage is consummated.

After the marriage is consummated, the groom announces it. Hey, it's a different culture. To all the wedding guests, there's a cool verse in Song of Solomon, one verse four, that if you read that, I think goes along with that.

[48 : 30] For seven more days, then, after this has happened, they have a seven day period, one week, that the bride and groom remain in the bridal chamber, and are waited upon by the wedding parties. They just kind of stay in there, and they bring them food and drink, you know.

Um, and there's much celebration and joy, as the guests continue to celebrate for seven days, until the bride and groom come out of the chamber, for a closing banquet, or marriage supper.

So, that would be the cultural context, of an ancient Jewish wedding, historically documented, when we read here, hey, those were called to the marriage supper. So, the marriage supper, comes after a seven day period, which they have been, in the bridal chamber, being waited upon, by their friends, by the guests, that are there, at this time, as we have just gone through, the seventh week, of seven days, of years, of Daniel.

So, both the bride, and the guests, have been, called. They've both been called, to this wedding. Blessed are those, who are then called, and respond.

And he said unto me, write, blessed are they, which are called, unto the marriage supper, the lamb. He said, these are the true sayings, of God. Blessed are those, who are called, and respond. The invitation does no good, without a response.

[49 : 44] Does no good, to be invited to the wedding, and then you don't respond to it. Does no good, as the bride, to have a proposal, and not accept it. So, the timeline, of the marriage of the lamb.

You have betrothal, and preparation. You have the return, then for the bride, the groom goes to prepare. Betrothal, and preparation, that is the church age. That's where we are right now. Jesus has gone to prepare.

We have been betrothed, espoused to one husband. He returns for the bride. There's consummation, for seven days. At the end of it, there's a wedding feast, and then there is, return from the wedding.

Jesus, speaking to the Jews, in Luke chapter 12, says this. He says, let your loins be girded about, and your light's burning. And you yourselves, like unto men, that wait for their Lord, when he will return, from the wedding.

That when he comes, and knocks, they may open unto him, immediately. There he puts that, return. What he's saying, what is he returning from? He says, your lawyer's gonna come back, watch, be ready, that when he comes back, from the wedding, you may open unto him.

[50 : 55] The Jews are to be ready, for when the groom returns, from the wedding, with his bride. He returns, with his bride. So, sometimes guys, I put up some amazing graphics, spent a lot of time on this one.

Keep it simple. This return, for the wedding, when the groom returns, for the wedding, to get his bride, for the wedding. He returns, he gets her, takes her to the father's house, seven days, we call the seven weeks here, seven days of the week, of the tribulation.

And then he returns, from the wedding. As Luke 12 puts it, in the picture of, again, a wedding, a return. The Jews were to be ready. Luke 12, 37 through 38 says, blessed are those servants, whom the Lord, when he comes, shall find watching.

Truly I say unto you, that he will gird himself, and make them to sit down to meet, and will come forth, and serve them. And if he shall come, in the second watch, or in the third watch, and find them, so blessed are those servants. So here, who do you have in this, in this parable?

You have, again, you have the groom, you have the bride, and you have servants. Right? I no longer call you servants, I call you friends, because all things that my father spoke to me, I made known unto you.

[52 : 09] So we are the bride. In this parable, the church would not be the servants. So the marriage timeline of the lamb, it contains multiple returns of the groom. It's funny when people are like, well, you know, you're trying to make the return of Jesus, into two parts, rapture, and, and, and then the second coming.

Well, there's a ton of returns, tons of them. The second coming of Jesus to this earth is an event that is one event, which we will get to next time. But there's a lot of returns that happened throughout this period.

There's the return of the groom back to the father's house. Jesus has returned to the father's house that he left to come and get himself a bride. There's a return of the groom for his bride.

Jesus has got to come and get his bride. There's a return of the groom with his bride, as we've just read, and the return of the groom from the wedding, as we've just read. The emphasis for the church is not on watching.

Emphasis for the church is on waiting. We are waiting for our groom's return. We are waiting. The emphasis for the church is not watching. The, the 10 virgins, five have their lampstand, lamps filled and five don't.

[53 : 18] Um, they are not the bride. They are those watching for the groom. And there's those that are ready for him. His return. And there's those that aren't. Emphasis for the church is to wait.

First Thessalonians one 10 and to wait for his son from heaven, whom he has raised from the dead. Even Jesus, which declared us from delivered us from the wrath to come. We are to wait. So what does the phrase here in, um, Luke chapter 12 mean when it says return from the wedding?

What does it tell us? I think it gives us a timeline. Like we just saw if the wedding occurred before the return of the groom, right? He says, I'm going to return from the wedding, which means the wedding happened before the groom returns to the servants, returns to Israel.

That means the wedding happened before then. Then it means the bride had to go there, which would put the rapture before his return, before this return of the groom from the wedding back to his servants.

He had the wedding, which means that the rapture would have had to happen before this return. They're two different things. A prior wedding necessitates a prior coming.

[54 : 27] If we want to lump it all together and say, Hey, no, Jesus is going to touch down to earth and there's going to be this marriage feast. Well, that's not the context of it. We haven't even gotten to the earth part yet. This is already taken place.

And then we're coming back to those servants returning from the wedding, which means the wedding already took place, which means a bride has to be there. The bride got there somehow. If this verse is not pointing to a chronological event in, um, what's our verse?

Luke 12, 35 to 36. If it doesn't point to a chronological event, then the Bible speaking in riddles, instead of played words. It's trying to, it's speaking in some way. It's like, wait, there's a wedding that he's returning from.

Okay. I get that means the wedding already happened. And then there's a return. The purpose and promise of Christ's second coming. Uh, the purpose of the purpose and promise of it is some of the most talked about topics in the Bible, but unfortunately it's some of the least believed in the church today.

The old Testament contains over 300 prophecies concerning the birth, life, death, and resurrection of Jesus over 300. Um, a significantly greater number of Bible passages foretell details of his second coming.

[55 : 38] The return of Christ to rule planet earth has over 1,800 references in the old Testament alone. It is one of the most talked about topics in the Bible. Well, Jesus puts it in pretty plain language and pretty plain English.

Well, it wasn't English, but it's pretty plain to understand. If you just follow the events as they're laid out, the picture that's given us of a wedding, the timeline that's given us, there are 318 references to this event in the new Testament, and they're found in 216 different chapters for every prophecy of Christ's first coming.

There are eight regarding his second coming. And he said unto me, right, blessed are they, which are called to the marriage, suffer the lamb.

And he said unto me, these are the true sayings of God. And that's a word that we've just seen on Sunday. Logos. They're the true logos of God. The logos of God is true in all respects.

Genuine. If we don't believe the logos, what will we believe? We're not going to believe the word. What are you going to believe? And I fell at his feet.

[56 : 49] Our last verse for tonight to worship him. He said unto me, see thou do it not. So he's worshipping the one who's speaking. Why? The message of consummation and culmination for the bride stirred John's heart to worship, stirred him to worship.

It didn't stir him, stir him to warn. Didn't stir him to say, Hey guys, be careful. You got a whole lot of stuff you got to go through before this happens. No, no. It stirred him to worship to say, Hey, Jesus is faithfully going to fulfill his promise to his bride.

I fell at his feet to worship him. He said unto me, see you do it not. I am my fellow servant and of my brethren that have the testimony of Jesus. Worship God. The testimony of Jesus is the spirit of prophecy.

The prophetic word is always a word of worship. Prophetic word points to the person purpose and promise of Jesus. Always all prophecy should result in worship and all prophecy points to the person purpose and promise of Jesus.

It was pointing anywhere else or for any other purpose. It's not the logos. It's not giving testimony to Jesus. Prophecy turns our eyes from this world and it turns it on to Jesus.

[58 : 07] Our ability to believe and receive the words of Jesus is directly tied to our ability to receive Jesus's prophetic word. Because all that Jesus speaks is prophetic.

Our ability to believe and receive the words of Jesus. Do I believe what Jesus said? That is going to be directly tied to what I believe regarding his prophetic word. Because everything he says is prophetic.

Jesus, I like it when you talk about healing. And I like it when you talk about feeding the poor. And I like it when you talk about my life right now. But when you talk about things that are to come, I don't know about that. All of Jesus's words are prophetic.

Timothy says, 2 Timothy 2.23. He says, or Paul says to Timothy, But foolish and unlearned questions avoid. Knowing they do gender strife. Is it gender strife?

Is it leading to strife? Is the prophetic word that you're receiving or believing or is being taught, what's the result? Is it strife? Is it frustration?

[59 : 07] Is it wrestling with the scripture? Trying to make it say more or less or something it doesn't say? Realize that was kind of small text.

2 Peter 1.19-21. It says, We have also a more sure word of prophecy. Peter's saying, hey, I was with him on the mountain. It was amazing. But we have a more sure word of prophecy.

Whereunto you do well that you take heed as unto a light that shines in a dark place. Until the day dawn and the day star arise in your hearts. Guys, you can't miss it unless you want to miss it.

Right? It's a light shining in a dark place. It's like where Jesus said, no man lights a lamp and puts it under a bushel. Right? It'd be like going home and flicking on your floor lamp and then throwing a blanket over it and be like, man, this is great in here.

The point is for it to be seen. He says, you do well that you take heed. It's shining in a dark place. It is a dark place we're in. But there's a light of hope and a promise and a prophecy that shines.

[60 : 13] Until the day dawn and the day star arise in your hearts. Guys, I can't wait for that day to dawn. I cannot wait for the marriage supper of the Lamb. I cannot wait until Jesus, we're there with him.

And he takes that cup and goes, guys, last time I drank this, 12 of you were there. Well, 11 of you were there. Judas, he went somewhere else. But the rest of you, you know, and to be like, Lord, we've drank that again and again and again and again.

We did that in remembrance of you. Looking back at what you did and looking forward, not waiting until we finally are there to drink this with you. Knowing this first, that no prophecy of the scripture is of any private interpretation.

Guys, I don't want to be a private interpretation. The only reason I say the things I do regarding the scripture is because I believe it's what the scripture says. I have no interest in anything else. Not that you don't have interest in what other people have to say or other ideas or other viewpoints.

But I take all of that and I bring it back to the scripture and say, can I reconcile the Bible with every other part of the Bible? Knowing this first, no prophecy of the scripture is of any private interpretation.

[61 : 21] For the prophecy came not in old time by the will of man, but holy men of God spake as they are moved by the Holy Spirit. May we today be those that go with a prophetic word, go with a word of foretelling and foretelling of what's to come as we are moved by the Holy Spirit.

I cannot sit here and tell you all of the particulars of Christ's return for his church. I can't. But I can tell you the Bible says that it happens. I can't tell you all the particulars of his return for the church, but I can tell you the Bible says he will return for his church.

I cannot tell you all the particulars of Christ's return with his church to the earth. I can't tell you all the particulars of what that is. But I can tell you the Bible says that it happens.

You know, and I cannot also tell you all the particulars regarding our eternal salvation and redemption. I can't tell you all those particulars of that full culmination and all of our redemption and salvation. But I can tell you the Bible says that it happens definitively.

You see, our Bible is not written in riddles. It's written in plain, understandable logos from God. The groom will come for his bride. That blessed event is our blessed hope.

[62 : 30] As we look for it, the glorious appearing of the great God and our Savior, Jesus Christ. Amen. Father, thank you for the promises that you've given us in your son.

Thank you that, Lord, we have the word. We have the word that speaks to us something that we would never come up with, Lord. And sometimes we don't even necessarily want to speak them because we think, I sound like a kook.

Do I really, I really think this is an amazing magical event is going to happen? Well, I believe I've been born again of the Spirit. Something I can't see. Something that you can't quantifiably test.

But I know it's real. I know it's true. I know the word of God when I read it is different than any other book I've ever read. I know the words are alive. And they do something in me and to me and through me that nothing else can.

So why would I not believe you when you tell me that I'm your bride? You tell me that you will send your son for me. And while we don't understand and know all of those particulars, we can know the particular things your word says, Lord.

[63 : 39] And we wait for you. We wait for your return. We look for your return. We long for the day when we will be with you in heaven, feasting with you. And Lord, and after that, next time as we'll see the wonderful return.

When Jesus comes, puts his feet on the Mount of Olives and all things are renewed. Thank you, Lord. Renew us tonight by your, excuse me, by your Holy Spirit. We love you. We thank you. And in Jesus' name, amen.