



HEBRON

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TWO MEALS, A BATTLE THAT NEVER WAS, AND 20 REASONS TO WORSHIP GOD

Revelation 19

Passage in a Sentence: We should praise Jesus for His salvation, delight in Him because he has gifted us Himself, and pray for unbelievers, knowing that those who will not repent will eternally suffer because they refuse to worship God.

1. WE SHOULD WORSHIP GOD NOW AND JOIN IN WITH HEAVEN PRAISING HIM FOREVER. (V. 19:1-5)

- a. Worship God because He saves (V.1).
 - i. He hears the masses in heaven proclaiming “hallelujah,” a Greek transliteration of a Hebrew phrase meaning “praise Yahweh.”
 - ii. The only other occurrence of the great multitude is in Revelation 7:9, where this massive multitude stands before the throne and praises God for his salvation.
 - iii. In Revelation, the songs of heaven and the faithful are the overflow of the realities of who God is and what He has done.
 - iv. M. Robert Mulholland Jr.: The singing of John’s vision is a powerful reminder that the faith is not an intellectual construct, a theological position, or an ecclesiastical standard; it is a life in vital relationship with God, a life of radical abandonment to God in love.
- b. Worship God because of His glory (V.1).
- c. Worship God because of His power (V.1).
- d. Worship God because His truth and justice (V.2).
 - i. Christ judges the wickedness of this world and will not allow the worldly system to thrive any longer than he sees fit (V.2).
 - ii. God will demonstrate his truth and justice when he judges Babylon and all others that have deceived God’s people.
 - iii. Christ will repay all His faithful servants (V.2).
- e. Worship God because heaven will worship Him forever (V.3).
 - i. The emphasis of this Hallelujah is what God has done.
 - ii. Isaiah 34:9-10
 - iii. This smoke “of torment” in this passage is contrasted to the smoke of incense of the prayers of the saints in Revelation 8:4, and the smoke from the Glory of God that we saw filled the temple in Revelation 15:8.

- iv. Amen is used by the 24 elders and angels to affirm the previous verses. Similarly, elsewhere “amen” is a liturgical expression of “trust.” It is affirming the preceding statement.
- f. Worship God regardless of your status here on earth (V.5).
 - i. It is not clear whose voice comes from the throne in Verse 5.
 - 1. Some have suggested the voice is Christ.
 - 2. Others claim that it is the voice of an angel.
 - ii. It is clear that the command is to praise God.
 - iii. Ps 115:13: He will bless those who fear the LORD, both the small and the great.
 - 1. The small and great represents believers who are from every socio-economic level and represent every stage of spiritual maturity.

2. WE SHOULD WORSHIP GOD BY DELIGHTING IN HIM NOW AND LOOKING FORWARD TO DINNER WITH HIM WHEN HE RETURNS FOR US. (V. 6-10)

- a. We will worship God and delight in Him because He is ours (V. 6).
- b. We will worship God and delight in Him because He is Almighty and in control (V. 6).
- c. We will worship God and give Him glory because there is no one else worthy (V.7).
- d. We will worship God because He has kept and will keep His promises (V. 7).
 - i. God has promised to save His people.
 - ii. The wedding feast is the culmination of our relationship with Christ.
 - iii. Mounce: In biblical times a marriage involved two major events, the betrothal and the wedding. These were normally separated by a period of time during which the two individuals were considered husband and wife and as such were under the obligations of faithfulness. The wedding began with a procession to the bride’s house, which was followed by a return to the house of the groom for the marriage feast.
- e. We will worship God by doing good deeds, because God has granted those good deeds to us (V.7-8).
 - i. A proper response to God, in light of the salvation he has gifted to us, are good works.
 - ii. The bride is both holy and righteous. There can be no holiness that does not result in righteous deeds. There can be no righteous deeds except those that are the result of holiness. And the holiness must be gifted to us.
- f. We will worship God and delight in Him alone (9-10).
 - i. The word “invited” is the same word translated as “called” in the NT which always refers to those who are followers of Christ. Paul uses this term at least twenty-five times.
 - ii. Osborne: Thus, the saints are both the bride and the invited guests. Such mixing of metaphors was common in the ancient world to add richness to the imagery. Again, God is in control. He not only “gives” the wedding garment to the bride but “calls” those he wishes to the wedding supper.
 - iii. It is right for John to revere the angel’s message, but it is wrong for John to worship the messenger. Angels are just servants for the divine and not worthy of worship.

- iv. The phrase the testimony of Jesus is the spirit of prophecy means that all biblical revelation either directly or indirectly testifies about Jesus our Messiah and He is the only one worthy of our delight. (Lk 24:27, 44–48; 1Pt 1:11–12).

3. WE SHOULD WORSHIP JESUS NOW BECAUSE HE IS THE RIGHTEOUS WARRIOR-KING WHO WILL MAKE ALL THINGS RIGHT. (V. 11-16)

- a. The righteous King is faithful (V.11).
- b. The righteous King judges according to His character (V.11).
 - i. It means that God dispenses justice on the basis of his own righteous standards, that he always does what is right.
- c. The righteous King sees all things and knows all things (V.12).
 - i. The “eyes are like a flame of fire” refers to Jesus’ all-seeing discernment.
- d. The righteous King is the only worthy King (V.12,16).
 - i. There are 2 others who wear “diadems” in Revelation: the “dragon” had 7 diadems on each of his 7 heads (12:3) and the “beast” had 10 diadems on his 10 horns on his 7 heads (13:1). However, Jesus has an undefined “many diadems” because Christ is the only true King.
 - ii. The name for Christ was “King of kings and Lord of lords,” a title expressing the idea of “ultimate ruler over all kings”
- e. The righteous King cannot be fully understood (V.12).
 - i. Beale: The significance of knowing a name (or not knowing it) must be sought elsewhere in biblical literature. In the OT to know a name means to have control over the one named. Therefore, the confidential nature of the name here has nothing to do with concealing a name on the cognitive level but alludes to Christ being absolutely sovereign over humanity’s experiential access to his character.
- f. The righteous King will not be patient with sin forever (V. 13,15)
 - i. Isaiah 63:1-3, Isaiah 49
 - ii. The plan all along was to judge sin and deliver His people.
- g. The righteous King invites the redeemed to join in His rule (V. 14)
 - i. Revelation 17:14 states that it is Christ Himself who conquers the beast as a representative act on behalf of those that are in Christ.
 - ii. There are no weapons mentioned because the victory is won by the leader—Jesus!

4. THOSE THAT REFUSE TO WORSHIP JESUS NOW AND TRUST IN HIM FOR SALVATION WILL BE JUDGED ETERNALLY. (17-21)

- a. The beast, the false prophet, and those deceived by them will be judged because their worship was misdirected (V. 17, 19-20).
 - i. The invitation of the birds shows the certainty of Christ’s victory.
 - ii. The angel uses the imagery found in Ezekiel 39:4,17-20 to show that Christ is God’s agent to defeat His enemies.
 - iii. There is no account of a battle. The sword comes out of the Lord’s mouth and the battle is over in an instant.
- b. The punishment will be eternal and will be carried out by Christ (20b-21).
 - i. There will be two great banquets in the end. Those that have repented of their sins will enjoy a meal with Christ. Those that refuse to repent will be a feast for these birds. Which feast will you attend?