

Series	Gamma 16 – Study 16
Reference	Revelations 19
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Good evening brothers and sisters in Christ. Welcome back to Gamma program, in which we are actually looking through God's word, and this is the last book of the Bible, Revelations chapter 19. Couple of more chapters to go. We come to the exciting end of this particular study. We're looking at chapter 19. Let's start with a word of prayer.

Lord, we ask O Lord that this particular chapter that you open up our eyes, open up our hearts and our emotions to feel the greatness of your return, as we explore your word. For we ask for Jesus' sake. Amen.

Now let's start off. We're looking at the structure of the book of Revelations. In chapter 16, we looked at the seven bowls of judgment and the demise and judgment on unbelieving mankind. In chapter 17, 18, 19 and 20, we are looking at the progressive demise of all the evil, which is basically a demise of the harlots and Babylon in chapter 17 and 18. Chapter 19, the demise of the beasts and the prophet today and then chapter 20, the demise of the dragon. All right. So let's start with verse one.

After this I heard what seemed to be a loud voice of a great multitude of heaven, crying out.

Now, what is this voice? What is this great multitude answering to? It is actually praise in response to what happened in chapter 18, when they are actually singing a funeral song for the demise of Babylon.

Rev 18:20 Rejoice over her, O heaven, and you saints and apostles and prophets, for God has given judgment for you against her!"

So, this is actually praise for what God has done in condemning Babylon. And in response we've got,

Hallelujah! Salvation and glory and power belong to our God, 2 for his judgments are true and just! for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her, the blood of his servants.

So the word is hallelujah. This is the first time in the New Testament, that we actually have the use of the word Hallelujah. They are three instances of hallelujah. They all occur in Revelation chapter 19. Hallelujah actually comes from the Hillel Psalms 113 to 118. And in these Psalms were always sung to celebrate God's salvation of Israel from Egypt during the Passover, before the Passover meal, Psalm 113 to 114 to be sung. At the end of the Passover meal, Psalm 115 to 118 would then be sung. And so therefore the word Hallel is to praise. Hallelujah. Jah means Jehovah. So it is to praise God.

So why are we going to praise God? Well, we're praising God of his judgments.

For his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality.

Now we praise God for a lot of things, but sometimes it feels a bit weird and some people find it a bit grotesque that we actually praise God for Him to judge other people. When it come to judgment, we don't seem to be too keen because we are distorted with these ideas in the world. For example, the

attack on the Capitol building in America, they're all the group of senators wanting to impeach Trump and rightly so for his crimes. And instead some of the senators says, Oh, you shouldn't impeach him, they are people who hate Donald Trump. So impeachment or judgment is hatred. Another Senator called Marco Rubio says, it is about demands from vengeance from a radical left. We should have unity. Ignore it, just move on.

Is judgment vengeance? Really? So the character of God in the past has been cast in the Old Testament, specially very harsh or brutal or even evil as it were, because we don't like this idea of judgment. Human beings we shrink away from this idea of judgment but then if you read in the newspapers recently, David Sullivan, Goldman Sachs CEO, pays the price for 1MDB scandal. Already in America David Solomon's annual pay fell by 36% or \$10 million. Why? Because of the corruption happened in his company, he has paid the price. But if you look at Malaysia, Najib sentenced 12 years in jail, \$210 million fine, but nothing has happened at all.

The CEO of Goldman Sachs already been fined. Najib still hangs around as a member of parliament, questioning the rationale of the MCO, et cetera, walking free as a bird and something in our heart say, Hey, something's wrong isn't it? This is a youth pastor that actually left the faith and she left the faith because she had a crisis of confidence in God. She was actually raped when she went on a trip to Canada and during that time she screamed out to God and she said,

God either was present and there, and did nothing about it, or God was not there, and does not exist. It's easier for me to think that God does not exist than to think that God was present and did nothing. A God who is present and does nothing is not all powerful, is not all loving, and I simply cannot forgive a God who stands by and watches while people gets hurt.

She's got questions. Couple of years ago when 500,000 Tutsis were killed in Rwanda, many of them were killed in churches, they sought refuge in churches and yet they were slaughtered on the grounds of the churches, and the question was where was God? Where was God when the Jews were being slaughtered, 6 million of them in Germany during World War II. In fact, in one of the camps in Auschwitz they actually had a trial for God. They wish to condemn God because God was either non-existent or non-loving or not faithful. And that trial was actually written up in a play by Elie Wiesel called the Trial of God.

Professor Emil Fackenheim from the University of Toronto says,

“The very attempt to justify the Holocaust and explain it is obscene.”

It is obscene because it is obscene for the people who actually suffered. This is Rabbi Irving Greenberg from the City College. He writes,

The Holocaust posts the most radical counter testimony to both Judaism and Christianity (raising) the question whether even those who believe after such an event dare talk about God who loves and cares without making a mockery of those who suffered.

So what he is saying is that, if you talk about a loving God, you're actually making a mockery of all the people who died, because God wasn't particularly loving to them. Because he let their lives be extinguished in the flames of the Holocaust? Isn't it. But Revelation 19 says,

Salvation and glory and power belong to God. Why? Because his judgments are true. And just for, he has judged the great prostitute.

You see? James Hamilton writes in his commentary,

To know that he is Yahweh is to know his goodness – goodness that upholds what is right. If he does not uphold what is right, he is not good. If he does not keep his word, he is not faithful and cannot be trusted. Yahweh’s righteousness therefore is an essential component of his love. It is because he loves because he is love he is both just and pure and judgment will eventually come. And that's why he is just a great prostitute at the end of time who has corrupted the earth with immorality and avenged on her the blood of his saints.

And you can see when Moses wanted to see the glory of God, two factors came out in Exodus 34, God passed by him and he said these words,

The Lord, The Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. Keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and fourth generation.

So therefore there are two features of the glory of God. God is glorious, simply because he is love and because he is justice. He will not clear the guilty. The glory of God, the beauty of God is actually seen in salvation through judgment, not instead of judgment. Look at Lot, the whole of Sodom and Gomorrah explodes in extinguishing fire, brimstone and hale, and with no benefit of his own. There is no credibility of his own. There is no righteous of his own, Lot was actually saved out of true judgment.

Look at the salvation of Israel. Israel saved true judgment. God saved Israel through the 10 plagues of Egypt. God saves Israel through the same waters of the red sea parted. Israel is saved through that. Egypt goes right through it and the waters go back down. So the glory of God is seen in salvation through judgment. On one hand judgment, God's glory is seen there, on the other hand Israel is saved through that judgment. The same thing, the glory of God in salvation is seen through the judgment of Babylon. Babylon is judge, the church is saved simply because Abraham, Lot, the church, Israel, all of us are saved because judgment is metered upon Jesus Christ instead of us. And that's the beauty.

The pitch perfect picture of this is the flood. Judgment of God brings the flood and the judgment of God destroys the evil of man, drowns them, but the same judgment of God actually lifts up and saves. On one hand, it kills off the unbelieving sinners. On the other hand, the same judgment of water lifts up the boat and saved Noah and a family of eight. The only difference is they have an arc and that arc is Jesus.

Once more they cry out, “Hallelujah! The smoke from her goes up forever and ever.” 4 And the 24 elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, “Amen. Hallelujah!” 5 And from the throne came a voice saying, “Praise our God, all you his servants, you who fear him, small and great.”

Next we come to the wedding banquet of the Lamb,

6 Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, “Hallelujah! For the Lord our God the Almighty reigns.

7 Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come,

So we have got a marriage scene and the marriage scene is very act, because the marriage scene is a consummation of anticipated great love. Human marriage actually points to it. The thing that actually Satan tries to attack most in this world is actually marriage. He attacks it by infidelity, adultery, multiple marriages and even now same-sex marriage. That is the single institution that most reflects the relationship of Christ to the church. And so therefore the devil attacks this. Ephesians 5:31-32 says,

Therefore a man shall leave his father and mother and hold fast to his wife and the two shall become one flesh. This mystery is profound and I'm saying that it refers to Christ and the church.

So relationship with Christ and the church is reflected by the relationship of man and his wife and they both become one flesh. So therefore this Revelation 19 consummation, this marriage supper of the lamb celebrates the union. Marriage is such an act, imagery of the relationship between Christ and the body, because it brings Christ and the body together in one, Christ and the church together in one body out of faithful love, out of joy and celebration. It's brings every beautiful thing in the world into one package.

and his Bride has made herself ready; 8 it was granted her to clothe herself with fine linen, bright and pure” – for the fine linen is the righteous deeds of the saints.

You see, it was granted to her. This granted to her is in a divine passive, which means it's something that's given to us. We cannot acquire from self. So therefore it is like the wedding dress given to you. You can't get it on your own. So basically God is the one that gives us this righteousness. All right. Revelation 7:14 talking about the multitudes in Christ.

They have washed their robes and made them white in the blood of the Lamb.

You only can have your robes washed in the blood of the lamb. And here you have to have a contrast chapter 18 and 17 talk about the immoral prostitute. Her color is red from the blood of the saints, here fine linen white of the bride of Christ is her righteous deeds. There is a contrast between two.

and his Bride has made herself ready; 8 it was granted her to clothe herself with fine linen, bright and pure” – for the fine linen is the righteous deeds of the saints.

So here you actually have our action; good deeds. God's action, it was granted to her, his work. So there is a combination of both. Isaiah 61 from where this idea of the marriage and supper of the lamb.

I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness,

So righteousness is not something that we have gained or earned but he has given us.

as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels.

So therefore, even in Isaiah, there is a combination where through faith, faith is the thing that binds us to Jesus Christ. Faith is the thing that binds us to Jesus Christ, so that we will have clothe upon us his righteousness. By the same fine effectual faith, real faith results in us having good deeds in our lives. And how does the bride prepare herself with good deeds? By remaining faithful to Christ in a fallen and evil world, enduring hardship in the midst of suffering, trusting God in the face of martyrdom and obeying God to take the gospel to all the tribes, the languages and peoples and nations in the world.

9 And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God." 10 Then I fell down at his feet to worship him, but he said to me, "You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God."

So here we actually have John mistakenly falling to worship the angel and the angel says, no, you don't worship me. I'm just a servant, just like you. And we must be very careful not to worship speakers or pastors or leaders in church because the only person who we actually show true allegiance to is actually God.

For the testimony of Jesus is the spirit of prophecy.

Which means both the servants of God, whether prophets or angels, they all have prophecy. They both have prophetic roles. Last thing we're going to deal with the return of the King. All streams of prophecy, all converge on one instance in history and that's the second coming. Whether it is Isaiah, 2-Samuel, Malachi, Daniel, every stream of prophecy of the spirit, prophecy, whether by angels, through visions or by prophets, they are all like streams and in one place, which is the end of history for us, which is the second coming of Christ. This is where Isaiah 9:6-7

6 For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.

This is where the child rules forever. The promise for Davidic King, 2-Samuel 7:12-13.

I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom forever.

What about the vision of Daniel? Big statue of Nebuchadnezzar. Part of statue represents Babylon, Medo-Persia, Greece and Rome and finally a big rock comes from out of nowhere and there's a fourth kingdom, strong as iron, because iron bricks this and the pieces of shatters all things and like the iron crushes it, it will crush all these. All these kingdoms were crushed because there is one last everlasting kingdom and this kingdom is the kingdom of Jesus.

You remember that beautiful song, joy to the world written by Isaac Watts. That's actually about the second coming of Jesus. It is not about the first coming, joy to the world and this joy is the final consummation of the kingdom. What about the battle hymn of the Republic?

Mine eyes have seen the glory of the coming of the Lord: written during World War Two by Juliet Ward Howe, actually this song describes not the civil war but actually describes the second coming of Jesus. We need to look at the second coming of Jesus because it gives us perspective in life. In the trouble contours of life we need to get above right up to a huge advantage point, like the Twin Towers and you look and survey at the landscape and you see finally what is ahead in the future and the second coming allows us to do that.

Every time we come across a funeral, every time we come across the COVID death, it reminds us of the meaning of life that we need to gain perspective and that perspective that we must keep looking forward

to is the second coming of Christ.

11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. 12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself.

So when the King come. If he rides on the donkey, he is coming in peace. If he rides on a white horse, he is coming for war and when Jesus came for the Passover in Jerusalem, he rode a donkey. He comes in peace. When Jesus comes again, he comes in judgment for war. The white horse represents divine holiness, purity, vindication of truth and judgment. And his name is faithful and truth. To fulfill his promise, to judge the wicked and vindicate his name and his followers, us, his saints in righteousness and he judges.

His eyes are like flaming fire. Why? Because flaming fire is accurate piercing judgment. You cannot bluff God. He will see it through our shenanigans. On his head are many diadems, not just 10 crowns. The devil got seven crowns, the beast got 10 crowns, where Jesus has many crowns to show his overwhelming sovereignty and power. It is a name written that no one knows what himself. He's got other names, faithful, true word of God, King of Kings, Lord of Lords but he also has a name that no one knows, but himself. Why? Because. This is a new name, Revelation 3:12.

12 The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.

So Jesus will have a new name. A name is what is true about a person's character in essence and destiny. So therefore there is a part of Jesus that we cannot know the name of, because he is God and this may not be revealed until the final revelation in heaven or only shown to those who are, a facet of which has shown to those who are being judged.

13 He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.

There's a controversy, whose blood is this? Is it his blood or other people's blood? Some people argue it's his blood but the issue here is to look at the context. The context shows that we've got mixed metaphors. You're going to lamb who was slain, or you're going to lie lion. And in this particular context, it's not about the Lamb, this particular context is about judgment coming on a white horse. So therefore, this blood would be probably other people's blood taken for Isaac 63:

2 Why is your apparel red, and your garments like his who treads in the winepress? 3 "I have trodden the winepress alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. 4 For the day of vengeance was in my heart, and my year of redemption had come.

So here describes the Messiah coming and he will spill the blood of many. So he comes in judgment and the name by which he is called is the word of God. Why? Because this is a judicial word. What God has promised, he will fulfill and carry out.

14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. 15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. 16 On his robe and on his thigh he has a name written, King of kings and Lord of lords.

It is a majestic picture and then there is an army riding with him with fine linen and white and pure. Are these angels? I don't think so because whenever Revelation described the saints, he describes them in white pure linen washed in the blood of the lamb. Only saints are arrayed in white linen, not angels. And so therefore, as you know, they will accompany the Lamb. Revelation 17:14,

They will make war on the lamb and the lamb will conquer them, which is a beast. He is the Lord of Lords, King of Kings and those with him are called the faithful and chosen one.

So therefore, when the King comes back, those of us will be with him as witnesses to the crimes of the world and the armies of heaven will come and then from his mouth will come a sharp sword and a rod of iron. This is the way which there will be a fight, but it won't be much of a fight because out of his mouth comes a sharp sword and he himself will strike down the nations and he will actually rule them and this is taken from Isaiah 11:4

But with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with a rod of his mouth, and with the breath of his lips he shall kill the wicked.

17 Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God, 18 to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great."

So they are circling around because they smell blood and then there will be a great carnage where God will actually destroy them. This is actually taken from a prophecy from Ezekiel 39, which talks about the last fight in Armageddon.

17 "As for you, son of man, thus says the Lord God: Speak to the birds of every sort and to all beasts of the field: 'Assemble and come, gather from all around to the sacrificial feast that I am preparing for you, a great sacrificial feast on the mountains of Israel, and you shall eat flesh and drink blood. 18 You shall eat the flesh of the mighty, and drink the blood of the princes of the earth — of rams, of lambs, and of he-goats, of bulls, all of them fat beasts of Bashan. 19 And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast that I am preparing for you. 20 And you shall be filled at my table with horses and charioteers, with mighty men and all kinds of warriors,' declares the Lord God. 21 "And I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid on them.

So he paints a picture of a final battle in the plain of Armageddon. This is what we talked about in the the last bowl, the final judgment where the people gather at Armageddon, just outside Jerusalem. They thought they were going to attack Israel, but in the end, the Lord Jesus comes and He destroys and all of them become meat for the vultures. And so therefore John is posing a question to the people who read Revelations, which feast shall you be at, the feast of the marriage supper of the lamb, or are you going to be a feast where the vultures are the ones eating us up at the final battle of Armageddon?

19 And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. 20 And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. 21 And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.

So therefore there is not much of a fight. You don't even need soldiers to fight these men. Jesus takes the two and cast them into the fire and all the rest of the soldiers were actually killed by the sword that comes from the mouth of him. It's a very one-sided fight. So therefore we've got two comings that we need to be aware of. The first coming, the coming of grace. Second coming is the coming of glory.

First coming, he rides a donkey. Second, he rides a white horse. Comes as a suffering servant in the coming of grace, coming on glory he comes as King and Lord. First, he comes in meekness and humility and then he comes in majesty and power. He suffered the wrath of God for sinners. On the other hand, He executes the wrath of God to establish the kingdom of God for his saints. He is rejected by many as a Messiah, but now he is recognized by as Lord of all. He came when the first time to seek and save the loss. On the second time, when he comes, he comes to judge and rule as King. The first time he comes, he comes as God incognito. The second time when he comes, he comes as God in absolute splendor.

So that's what we should be focused on to gain real perspective in life.

Lastly, let me deal with some controversies about the second coming. How many comings is, Jesus is one more coming or a third coming. There was a very famous movie and books written by this chap called Tim LaHaye and Jerry Jenkins, they talk about the rapture. So many of the groups have discussed the rapture. So therefore I thought this was the opportunity to discuss the rapture. Alright, a famous picture made by Nicholas Cage based on the book called Left Behind by author Tim LaHaye. Which actually describes people taken up on the rapture.

Nicholas Cage was a pilot and his co-pilot suddenly raptured away. Some of the stewardess raptured away and people were left behind and there was a plane that actually went past his plane. Why? Because the pilot was a Christian that was raptured away, leaving the helpless passengers in this airplane. Is this going to happen? Is this what the Bible talks about? Well, this idea of rapture comes from John Nelson Doherty in 1830s thereabouts who's from England, and he brought this idea of a rapture about, and was made famous by Ira Scholfield who actually wrote the Scofield study Bible and they looked at the origin of the word, it is actually not Greek. The origin of the word is actually Latin. It comes from the Latin word, which is translation of *arpazoo* in Greek, which is being caught up as *rapiemur*, so therefore we get the word rapture and it's taken from 1-Thessalonians 4:16 to 17,

16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

This is where the idea comes from. The idea also comes from the judgment passage in Matthew 24,

Then two men will be in a field, one will be taken and one left. 41 Two women will be grinding at the mill; one will be taken and one left.

Which is the basis of movie for Nicholas Cage that the pilot who is a Christian is raptured off and there's nobody else living left to fly the plane. Is this what will actually happen? All right. And the idea is that the church will be raptured and they don't have to face the tribulation. And this is based on 1-Thessalonians 1:9-10

9 For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, 10 and to wait for his Son from heaven,

whom he raised from the dead, Jesus who delivers us from the wrath to come.

So based on the word, Jesus who delivers us from the wrath to come, John Nelson Dhabhi concluded that we will not face the tribulation. So here we actually have a graphic. You've got the rapture where the church age and this is tribulation Revelations chapter 1:1, chapter 1-19 is a tribulation of trouble. We will be raptured up, and escape that and be caught up with Christ and then later on when Christ comes back, another time is your third time will come back down here as it were and then we'll reign with Christ for a thousand years.

And this is the wrath that 1-Thessalonians 1:9 is talking about that we will be safe from this wrath. Is that what really happens? If that really happens then we actually have three comings of Christ. First, coming and then there are two second comings, here as a rapture and here as a final coming of Christ, which is a bit difficult to understand. John Nelson Darby introduced this paradigm of interpretation called dispensationalism, which actually divides the church, the church and Israel into two separate entities. And he says, God deals with them differently. God deals with the church differently. He will rapture them out of the way, the rest of scripture all the Old Testament prophecies only apply to Israel and it will be fulfilled during the 1000 year reign of God in the millennium in Revelation chapter 20.

Now is this a correct way of looking at things? I don't really think so, because if that was the case then what happens to 1 Peter 2:9-10,

9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 10 Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

It clearly describes gentile Christians, because we weren't a people before now you are a people. We were not the chosen race, now you are the chosen race, so how could this be dispensationalism be correct. Right. And when Jesus comes again it is an obvious public event. It is not quietly come and people disappear. Look at Matthew 24:29,

29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.

Clearly, if you read Revelation, this kind of language is the final judgment, isn't it.

30 Then will appear in heaven the sign of the Son of Man,

It will be an obvious public event. Matthew 24:30b

30...and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. 31 And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

So therefore, it is a very obvious public event, which everybody will be able to see all over the world. How can the son of man comes in such a way that everybody see. Some people think he will stay in one spot and then the earth will rotate 24 hours and everybody will see. I don't know how it's going to happen, but basically it'll be a public event. 1-Thess 4:16

16 For the Lord himself will descend from heaven with a cry of command, with the voice of an

archangel, and with the sound of the trumpet of God.

You don't blow trumpets quietly. In the Old Testament you blow a trumpet before a war. It's loud, everybody hears the trumpet. So therefore a secret rapture is not consistent with how scripture is written.

2 Peter 3:10 But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

It is a same as the final judgment in the seven bowl. If you look at the seven bowl

and the great city was split into the three parts, the cities of the nations fell and got remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath. And every island fled away, and no mountains were to be found.

This is judgment language, which is the last judgment kind of language, which is consistent. So therefore, what about the rapture? Is it true?

Matthew 24:40

Then two men in the field, one taken one left behind. Two women grinding, one taken one left behind.

Well, let's look at the context. It is very important thing when you look at Bible you must look at the context. The context is about the suddenness of judgment. Matthew 24:36

36 "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

So basically the passage talks about the suddenness of judgment when Jesus comes.

37 For as were the days of Noah, so will be the coming of the Son of Man. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,

So what he is saying is that it will be so sudden that you will be doing all the stuff that we usually do. We are going to work, having a party, getting married, doing stuff that we usually do but suddenly it will come and they were unaware until the flood came and swept them all away. Who gets swept away? It wasn't Noah that got swept away. It was the evil people got swept away. So will the coming of the son of man be then two men will be field, one will be taken, one will be left behind the two women will be grinding, the mill one will be taken one will be left behind, therefore stay awake for you do not know what day your Lord is coming.

So the issue here is judgment. Some will be swept away, some will be left behind. So this issue of being raptured has been misinterpreted. The two men will be left, one will be taken one will be left behind. two women grinding and the mill, one will be taken and one will be left behind. The one left behind is the Christian, the one taken is actually the one being judged. When we actually talk about the rapture as Tim LaHaye has written, it is the opposite one. The one taken is actually a Christian, no. The passage actually talks about judgment. If you look back at the passage,

They were unaware and the flood came and swept them all away.

Who gets swept away? One will be taken one will be left. The one swept away is the one that will actually be judged. Then what about 1-Thessalonians 1:9-10

Jesus who delivers us from the wrath to come.

If you translate Revelations 1-19 as the wrath of God here, I think that it is better to translate the wrath of God is over here because when Christ comes again, that is the wrath. That is the great wrath. That is the wrath where you've got vultures all over the sky. Where they will be feeding on the bones and the flesh of all the people and non-Christians who actually oppose the rule of Jesus Christ when it comes.

So, which will you be at?

And the Kings of the earth who committed sexual immorality and lived with her, will weep and wail over her. When they see the smoke of her burning.

1-John 3:2-3

2 Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. 3 And everyone who thus hopes in him purifies himself as he is pure.

The question to us is we either live in luxury, have a kind of emaciated faith that is compatible with the life of this world and the luxury of this world and the self-centered nature of this world or will we have a hope for the second coming that inspires us that propels us towards holy living, because God will give us the garments of linen washed in blood but we need to be living a life consistent with that kind of faith.

May God bless you as you look to serve and love him every single day.