

**REVELATION PART 4, LESSON 13**

**Events Following the Second Coming of Jesus Christ**

**I. THE MARRIAGE SUPPER OF THE LAMB- homework, days 1&2**

**Revelation 19:1-9**

**A. The Marriage-verses 7-8**

- 1. When? After what events?**
- 2. What do we learn about those who are invited?**
- 3. How will the bride make herself ready?**

**\*Old Testament Jewish wedding customs understood through Biblical references to the marriage of the Lamb, Jesus Christ, to His Bride, the Church:**

**What do we learn about the relationship between Christ and His Church?**

**2 Corinthians 11:2-4**

**Defn: simplicity, #572 HAPLOTES-specifically spoken of Christian simplicity; frankness, integrity, fidelity, etc. (also 2 Corinthians 8:2; 9:11,13; Romans 12:8; Romans 12-15:33 explains how the gospel is to be lived out practically)**

**Defn: mind, #3540 NOEMA- A thought, design (Vines). That which is thought out, planned, devised, in a negative sense (Zodhiates)**

**2 Corinthians 10:5: *"We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought (#3540), captive to the obedience of Christ,"***

**Ephesians 5:22-32**

**How did you answer #3 on p.166 (NASB version)? What do you need to do?**

**Jesus told His disciples a parable in Matthew 25:1-13 using the wedding procession of the groom coming for his bride. What lesson was He teaching them, and us?**

**B. The Marriage Supper-verse 9**

- 1. Who is invited?**

**Jesus told the chief priests and elders (Mt. 21:23), a parable comparing the marriage supper to the kingdom of heaven in Matthew 22:1-14.**

**Remembering Rev. 19:9,** *“Then he said to me, ‘Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’ ” And he said to me, “These are true words of God.”:*

**What do we learn about those invited who ignore and reject the invitation and those who ultimately attend?**

**2. How important are the wedding clothes? Verses 11-13**

**Defn:** outer darkness, #4655, SKOTOS- a place of total darkness reigns, a place of eternal darkness and punishment. (also in 2 Peter 2:17; Jude 12-13)

**Matthew 22:14:** *“For many are called, but few are chosen.”*

**Defn:** called, #2822, KLETOS- (from the noun, #2821, KLESIS, a call, an invitation to a banquet as guests. In the N.T., used figuratively: called, invited to the kingdom of heaven and its privileges

**Defn:** chosen, #1588, EKLEKTOS-chosen out, select;

**EK=from; LEGO=to gather, pick out**

**What is the difference between the called and the chosen in this parable?**

**The called are all those who hear the invitation/Gospel.**

**The chosen are those who respond positively to the invitation Gospel, by His grace alone, through faith alone, in Christ alone. Therefore, could the called be the Jews, who rejected Christ as their Messiah?**

**Revelation 22:17:** *“The Spirit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who wishes take the water of life without cost.”*

**What can you apply from what we learn about those who are blessed in Luke 12:35-48?**

**How did you answer #8, top of page 68? (NASB version)**

**II. The Millennial Reign of Christ homework, days 3&4**

**A. Revelation 20:1-10**

**What did you learn about the millennium from this passage?**

**(go to chart re/ the 1000 years p.169)**

## B. 3 Views of the Millennium

I found this quote to be helpful and grounding as I puzzled through these theories which have been supported by so many theologians throughout Church history:

**“So far as I can see, every Bible passage about the return of Christ is written for a practical purpose--not to help us to develop a theory of history, but to motivate our obedience.” John Frame**

See last the 2 pages of this handout:

from Rose Book of Bible Charts and Timeline, 2005, 2015

III. The Reign of Christ- what do these cross references and others in the homework teach us? homework , day 5

**Luke 1:30-33:duration of His reign on the throne of David?**

**Revelation 12:5: Revelation 19:15-16: He is to rule...for how long and with what?**

**Daniel 7:11-14, 21-22, 26-27: What will “One like a Son of Man”be given? Who will serve Him?**

**Isaiah 9:6-7: Who will rule on David’s throne and over his David’s kingdom?**

**Zechariah 14:9-11, 16-21: The Lord will be king over ...?**

**Matthew 25:31: What does Jesus say about Himself here?**

**Verse 31: “But when the Son of Man comes in His glory, and all the angels with Him, THEN He will sit on His glorious throne.”**

**“The kingdom of God, therefore, refers to God’s sovereign rule in both the natural and the spiritual universe including the hearts of men who willfully submit to His rule... “the kingdom of God” and “the kingdom of heaven” are terms used by different writers in the New Testament to refer to the same thing. It was also noted that while the Church is in the kingdom, it is not all of the kingdom.” The Baptist Faith and Message, 2000**

**What will the kingdom be like?**

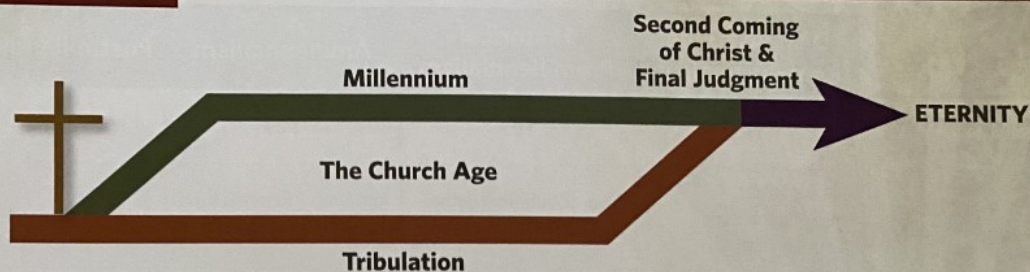
**How long will it last?**

**Where will it be?Who will be a part of it/inherit it?**

**Why will Jesus have to rule with a rod of iron during the millennial reign?**

**Blessed assurance, Jesus is coming for His Bride!**

## AMILLENNIALISM



### What is amillennialism?

It is the belief that the millennium is the spiritual reign of Jesus in the hearts of his followers. The "first resurrection" in Revelation 20:5 is not a physical restoration from the dead, but a spiritual resurrection (regeneration). Christ's triumph over Satan through his death and resurrection restrained the power of Satan on earth (Rev. 20:1-3). Persecution of Christians (tribulation) will occur until Jesus comes again, as will the expansion of God's kingdom (the millennium). When Christ returns, he will immediately defeat the powers of evil, resurrect the saved and the unsaved, judge them, and deliver them to their eternal destinies. Most references to Israel in Revelation are symbolic references to the people of God on earth.

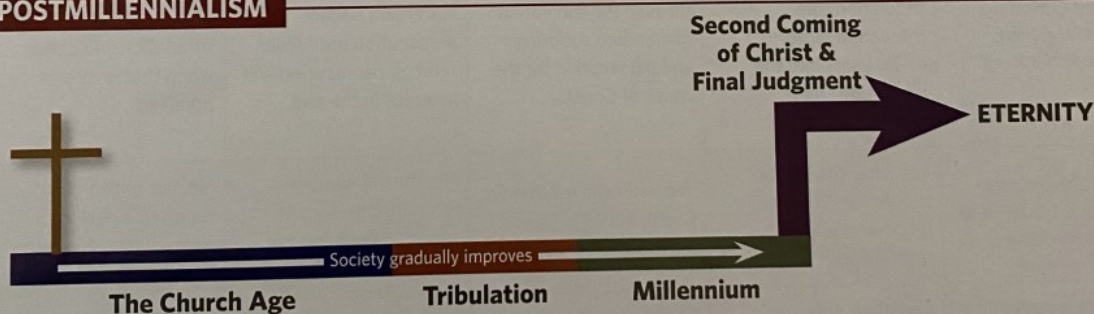
### What Scriptures seem to support this view?

The Bible frequently uses the number 1,000 figuratively (Ps. 50:10; 90:4; 105:8; 2 Peter 3:8). The first resurrection could refer to the spiritual resurrection of those who trust Christ (Rev. 20:4; Rom. 11:13-15; Eph. 2:1-4). The second coming of Christ and the resurrection of the saved and the unsaved will occur at the same time (Dan. 12:2-3; John 5:28-29). The saints are on earth during the tribulation (Rev. 13:7).

### When has this view been popular?

It became popular in the fifth century and has remained widespread throughout church history. Augustine was possibly the first amillennialist. Martin Luther and John Calvin held this view. Other supporters include E.Y. Mullins, Abraham Kuyper, G.C. Berkouwer, Herschel Hobbs, Stanley Grenz, and J. I. Packer.

## POSTMILLENNIALISM



### What is postmillennialism?

It is the belief that the second coming of Christ will occur after the millennium, which represents a long time period when, through the preaching of the gospel, most of the world will submit to Jesus. Satan will have no power over the earth, and evil regimes will collapse (Rev. 19:19-20:3). Christ will rule the earth through his Spirit and through his church. He will not, however, be physically present on the earth. The resurrection depicted in Revelation 20:4 represents the spiritual regeneration of people who trust in Jesus Christ. The second coming of Christ, the final conflict between good and evil, the defeat of Satan, the physical resurrection of all people, and the final judgment will occur together, immediately after the millennium (Rev. 20:7-15).

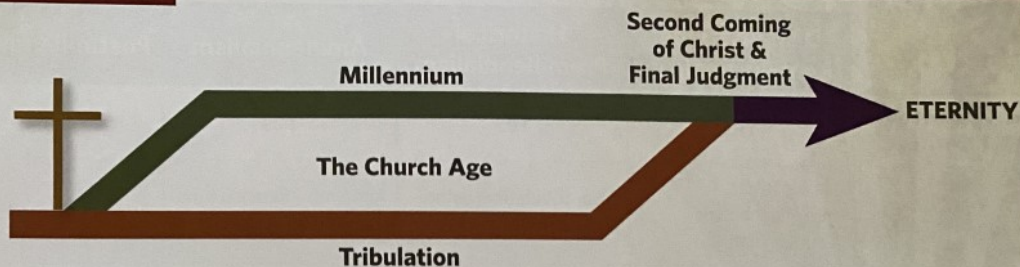
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Every ethnic group will receive the gospel before the second coming (Matt. 24:14; Mark 13:10). The second coming of Christ and the resurrection of all people will occur at the same time (Dan. 12:2-3; John 5:28-29).

### When has postmillennialism been popular?

The earliest writer who was clearly postmillennialist was Joachim of Fiore (1135-1202). Earlier leaders such as Eusebius, Athanasius, and Augustine may have also been postmillennialists. During the missionary expansion of the 1800s, this view increased in popularity. But in the early 1900s, a world war and economic depression raised questions about whether the world was becoming a better place, and postmillennialism diminished in popularity. Supporters include Jonathan Edwards, B.B. Warfield, Augustus H. Strong, Charles Hodge, R.L. Dabney, Loraine Boettner, and R.C. Sproul.

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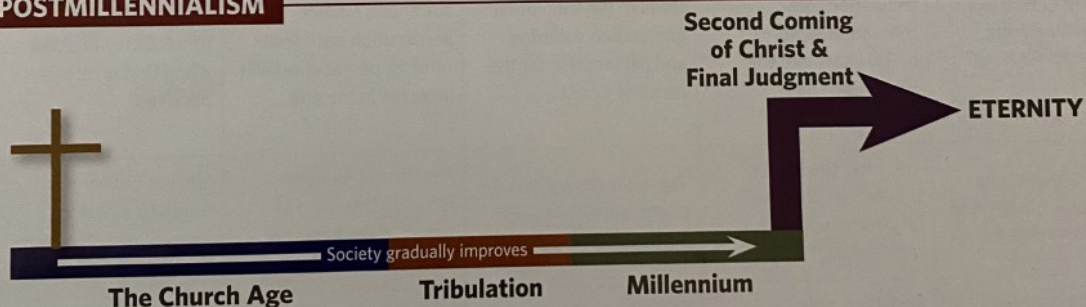
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## **Lo! He Comes With Clouds, Descending lyrics by Charles Wesley**

**Lo! he comes with clouds descending,**

**Once for favoured sinners slain;**

**Thousand thousand saints attending**

**Swell the triumph of his train:**

**Alleluya! Alleluya! Alleluya!**

**God appears, on earth to reign.**

**Every eye shall now behold him**

**Robed in dreadful majesty;**

**Those who set at nought and sold him,**

**Pierced and nailed him to the tree,**

**Deeply wailing**

**Deeply wailing**

**Deeply wailing**

**Shall the true Messiah see.**

**Yea, Amen! let all adore thee,**

**High on thine eternal throne;**

**Saviour, take the power and glory:**

**Claim the kingdom for thine own:**

**O come quickly!**

**O come quickly!**

**O come quickly!**

**Alleluya! Come, Lord, come!**