

reason that the third Person of the Trinity has the title, “the Holy Spirit,” because He has taken on the role of a spirit, or angel. As such, He is the head of the angels, particularly the seven angels of the Lord, who act as his deputies.

During that section, we also noted that although the Holy Spirit is the primary angel communing with John, the Holy Spirit is *not* the *only* angel who speaks to John in (the) Revelation. Other angels speak to him also and the text is always quick to clarify and denote the other angels with additional descriptors.

Examples of instances where other angelic beings speak to John over the course of the vision can be found chapter 5, chapter 6, and chapter 7.

In chapter 5, John begins to weep because no man was found who is worthy to open the scroll at which point one of the twenty-four elders speaks to John and tells him to look and behold the Lion of the tribe of Judah. And verse 6 denotes that John does look and see the Lamb of God, who is able to open the scrolls as stated in the chapter 6:1.

Revelation 5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. **5** And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. **6** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

In Revelation 6, under each of the first four seals one of the four beasts tells John to “Come and see” and three out of four times the text immediately denotes John looking and seeing.

Revelation 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, **one of the four beasts saying, Come and see.** **2** And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. **3** And when he had opened the second seal, **I heard the second beast say, Come and see.** **4** And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. **5** And when he had opened the third seal, **I heard the third beast say, Come and see. And I beheld,** and lo a black horse; and he that sat on him had a pair of balances in his hand. **6** And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine. **7** And when he had opened the fourth seal, **I heard the voice of the fourth beast say, Come and see.** **8** And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

In Revelation 7, John speaks with one of the twenty-four elders who tells him who the multitude arrayed in white robes are and that they came out of the great tribulation.

Revelation 7:13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? **14 And I said unto him,** Sir, thou knowest. **And he said to me,** These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

The next occurrence of an angel speaking to John comes in chapters 10:1-11:3. However, we have already identified the angel in chapters 10-11 as the Holy Spirit, which makes sense since chapter 10 is an *Expansion* of John receiving the vision of the book through the Holy Spirit in chapter 1:1, 10-11.

In addition, we have also identified the angel who announces the fall of Babylon in chapter 18 as the Holy Spirit, because he shares the description of the angel in Revelation 10 who, in turn, shares the exact description of God, or the glory of God, as seen by Ezekiel in Ezekiel 1-3 and 43.

Revelation 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. **2** And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

But, if the angel who begins to speak in chapter 18 is the Holy Spirit, then why does the angel speaking in chapter 19 specifically instruct John not to worship him since he is just a servant of Jesus Christ.

Revelation 19:9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. **10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant,** and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

The Holy Spirit is certainly God and worthy of worship. So, doesn't the refusal to be worshipped by the angel speaking to John in chapter 19 demonstrate that, despite the shared description with Ezekiel, this isn't the Holy Spirit after all who begins to speak in chapter 18?

The problem is that the angel in chapter 19 is not the same as the angel in chapter 18. The angel in chapter 18 is the Holy Spirit. The angel in chapter 19 is one of the seven angels who had the bowls of wrath. We simply have to follow the narrative.

In chapter 17, the first verse begins by informing us that one of the seven angels with the bowls of wrath comes to speak with John. This angel then proceeds to tell John about the judgment of the great whore, which is a great city that rules over the kings of the earth, who have committed fornication with her, and whose wine of fornication makes drunk the peoples of the earth.

Revelation 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication...15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues...18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

As this angel is standing by John telling him these things, John sees another angel come down from heaven in chapter 18:1. Then John watches as this other angel announces the fall of Babylon in great detail.

Revelation 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

This second angel's speech ends in chapter 18:20-21 when another angel picks up a stone and throws it down into the sea and then begins to speak.

Revelation 18:20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. 21 **And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying,** Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

So, it is clear that the angel who began to speak in chapter 18:1, who we have asserted is the Holy Spirit, the third Person of the Trinity, is no longer the angel speaking in chapter 19:9-10. The angel speaking to John in chapter 19:9-10 is either the same angel who cast down the stone and began to speak in chapter 18:21 or one of the seven angels with the bowls of wrath who comes to John to speak with him and may have remained by him as John was watching the two other angels give their speech in chapter 18.

And this is not uncommon in biblical precedent. A scene in which one angel is standing near to and speaking with a prophet, while the prophet also witnesses another angel speaking or performing an action farther away can be found in Daniel.

Daniel 8:13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, *How long shall be the vision concerning* the daily

sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 **And he said unto me, Unto two thousand and three hundred days;** then shall the sanctuary be cleansed. 15 And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, **there stood before me as the appearance of a man.** 16 **And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make *this man* to understand the vision.** 17 **So he came near where I stood:** and when he came, I was afraid, and fell upon my face: but **he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.** 18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19 **And he said, Behold, I will make thee know what shall be in the last end of the indignation:** for at the time appointed the end *shall be*. 20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia. 21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

The parallels between Daniel 8 and Revelation 17-19 are remarkable. Notice that Daniel 8:13 begins by stating that Daniel sees two holy ones (or “saints”) speaking to each other. The first holy one asks the other a question and the second holy one then answers, speaking directly to Daniel. More specifically, notice from verses 15-17 that the angel Gabriel comes near to Daniel to talk to him while yet another figure is heard between the banks of the Ulai River. Furthermore, notice that the angel who comes near to Daniel is coming to explain to him the symbolic imagery of the vision, just like the angel with the bowl of wrath in Revelation 17:1.

In both Daniel 8 and Revelation 17-19, we have one angel who comes near to the prophet in order to explain the symbolic imagery while at the same time the prophet also witnesses another angel speaking from farther away. Thus, the idea that one angel, such as the angel with the bowl of wrath, is standing near to John to talk with him when John then sees another angel, the Holy Spirit, come down from heaven to give a speech, after which the first angel again begins to speak to John is perfectly consistent with biblical precedent concerning prophetic visions. Consequently, suggesting that the angel in chapter 18 is not the same angel that is near to John refusing to be worshipped in chapter 19 is neither novel nor problematic for the text.

In fact, chapters 17-19 are replete with the imagery of one angel nearby speaking to John while John sees another angel speaking somewhere else.

First, as we have already seen, there are at least 3 different angels speaking from chapter 17 through chapter 18. The first is one of the angels with the seven bowls, who comes to John in chapter 17:1. The second is the angel who descends from heaven and declares the fall of Babylon and is specifically referred to as “another angel” in chapter 18:1. And the third angel is described just after the second angel finished his speech when chapter 18:21 declares “And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down.” Thus, with three angels described

already before we even arrive at chapter 19:9-10, it would be hasty and unfounded to simply assume that the angel speaking in chapter 19:9-10 is the second of the three angels.

Second, even in chapter 19, we see this trend taking place in which one angel is speaking to John while John sees another angel elsewhere begin to speak. In verses 9-10, one angel is speaking near enough to John that John could potentially “fall at his feet.”

Revelation 19:9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. **10** And I fell at his feet to worship him. And he said unto me, **See thou do it not: I am thy fellowservant,** and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

And yet without a break in the narrative, just 7 verses later John sees an angel standing in the sun making a speech.

Revelation 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; **18** That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

Thus, verses 9-17 themselves involve John speaking to one angel nearby when John also sees another angel farther away make a speech. So, once again, there is no reason to think that the angel who is standing near to John refusing worship in chapter 19:9-10 is the same as the angel that John saw descending from heaven in chapter 18 to make a speech about the fall of Babylon.

By watching these cues in the text, we can see that the angel speaking to John in chapter 19:9-10 is either the same angel who cast down the stone and began to speak in chapter 18:21 or one of the seven angels with the bowls of wrath who comes to John to speak with him and may have remained by him as John was watching the two other angels give their speech in chapter 18. Either of those two angels are more logical deductions and more natural readings of the text than the angel who begins to speak in chapter 18:1. After all, of the angels described in chapters 17-19, only the angel with the bowl of wrath in chapter 17:1 is described as “coming to John” and would therefore be close enough to John for John to fall at his feet. Likewise, if we were to simply assume that the last angel to speak in chapter 18 is the angel who refuses worship in chapter 19, then that would be the second angel of chapter 18, the one who speaks and casts down the stone in chapter 18:21, not the first angel of chapter 18 who descended from heaven and whose speech ends in chapter 18:20.

There is simply no sound reason for identifying the angel who refuses worship in chapter 19 with the angel who descends from heaven in chapter 18:1 bearing the same description as Ezekiel's vision of God in Ezekiel 1-3 and 43, which corresponds to the description of the angel who gives John the book in Revelation 10:1-11:3.

The Return of Christ and the Battle of Armageddon

The *Long Series* in chapters 19:5-20:13, spans 30 verses without any interruptions or *Interludes*. It also describes six major events including **1)** the return of Jesus Christ **2)** the end of the antichrist, false prophet, and Satan's reign at the battle of Armageddon **3)** the resurrection of the saints **4)** the millennial reign of Christ and the saints **5)** the final unleashing of Satan for one last attempt at the end of the millennium, and **6)** the Final Judgment and the beginning of eternity. Furthermore, not only are all six of these events described without interruption, but they are also described using plain language, rather than figurative imagery. All of these factors make this *Long Series* relatively simple to analyze and understand.

We will proceed by simply discussing each of the six items listed above as we move forward through the text, starting with chapter 19:5-20:3.

Revelation 19:5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. **6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,** Alleluia: for the Lord God omnipotent reigneth. **7** Let us be glad and rejoice, and give honour to him: for **the marriage of the Lamb is come,** and his wife hath made herself ready. **8 And to her was granted that she should be arrayed in fine linen, clean and white:** for the fine linen is the righteousness of saints. **9** And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. **10** And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. **11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.** **12** His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. **13** And he *was* clothed with a vesture dipped in blood: and **his name is called The Word of God.** **14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.** **15** And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. **16** And he hath on *his* vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.** **17** And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, **Come and gather**

yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. 19 **And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.** 20 **And the beast was taken, and with him the false prophet** that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.** 21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh. **20:1 And I saw an angel come down from heaven,** having the key of the bottomless pit and a great chain in his hand. 2 **And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,** 3 **And cast him into the bottomless pit,** and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

This passage describes the first two events covered in this *Long Series*: **1)** the return of Jesus Christ and **2)** the end of the antichrist, false prophet, and Satan's reign at the battle of Armageddon. There are several items worth noting.

First, verses 11-16 describe the return of Christ Jesus. We know this is Jesus because of the description of him. In verse 11, he is called "Faithful and True." In verse 13, he is called, "The Word of God." Similarly, in verse 15, we are told that, "out of his mouth goeth a sharp sword."

In verse 15, we are also told that this is the one who will, "smite the nations" and "rule them with a rod of iron." This phrase is a reference back to Revelation 12:1-7, which is a backstory describing the first advent of the Messiah. At the end of that first advent, the Messiah is caught up to throne of God. It is said that he was born to rule the nations with a rod of iron. Chapter 19 is telling us when that rule begins. Because chapter 19 is describing the return of Christ with his armies to destroy the armies of the antichrist, we know that the rule with an iron rod does not begin *until after* the antichrist has come and the mark of the beast set up. This is stated specifically by Paul in 2 Thessalonians 2:1-10, which shows perfect continuity and no alterations or changes on this subject throughout the entire New Testament.

Likewise, the description that Jesus Christ must remain on the throne of God the Father, which is where he ascended after his first advent according to Revelation 12:1-7, is stated by Peter in Acts 2 and 3 in which he is quoting Psalm 110 and applying it to Jesus.

Acts 2:34 For **David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,** 35 **Until I make thy foes thy footstool.**

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 **And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.**

All these verses, including Revelation 12:1-7, describe the same thing. After his first advent, Jesus Christ ascended to the throne of God in heaven where he remains until the time has come for God to destroy the ungodly Gentile reign over the earth at which time Jesus will be sent back to earth to crush the antichrist, the last ruler of those Gentile kingdoms.

In fact, in Revelation 3:21, Jesus himself distinguishes between God's throne and his throne as David's heir.

Revelation 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, **and am set down with my Father in his throne.**

When Jesus speaks of his throne, he is speaking of the throne of his father David.

Luke 1:32 He shall be great, and shall be called the Son of the Highest: **and the Lord God shall give unto him the throne of his father David.**

And not only does Jesus, distinguish between his sitting on God's throne and his coming to sit on his own throne as David's heir, but he also identifies the time when he will sit on David's throne at which point his rule over the nations with an iron rod will begin. Also, notice also that in Revelation 3, Jesus promises that those who overcome and remain faithful to him will be allowed to rule with him on his throne. Jesus states the very same thing to the apostles in Matthew 19:28.

Matthew 19:28 And Jesus said unto them, Verily I say unto you, **That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,** judging the twelve tribes of Israel.

In Matthew 19:28, Jesus identifies that he will sit on his throne at a time, which he calls, "the regeneration." This is a reference to the renewal of the earth from its corrupt state, which will take place during the millennial reign of Christ Jesus. In this sense, the millennial reign acts as a transition period preparing the corrupted earth to receive the glory of God, given that the eternal state involves God's throne dwelling on earth among men. For more on this point, we recommend reading the article entitled, "Heaven and Earth: Replaced or Restored," in our Cosmology section, which demonstrates that the earth is, in fact, restored or rejuvenated, rather than replaced with a whole new planet.

In addition, in Matthew 25:31, Jesus identifies the timeframe for when he will sit on his throne. Specifically, Jesus states that he will sit on his throne at the time when he comes with the holy angels.

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

Thus, it is no surprise that Revelation 19 not only describes Jesus' ruling the nations with an iron rod but it specifically makes that statement in the context of his returning to earth accompanied by the armies of heaven (Revelation 19:14, 19).

Furthermore, verse 15 of chapter 19 also denotes that Jesus' return marks his "treading of the winepress of the fierceness and wrath of Almighty God." As we already noted during Section 2.09, chapter 14 includes this same phrase concerning "the winepress of the wrath of God," connecting that event with the arrival of the Son of Man on the clouds of heaven (Revelation 14:14-20.) This depiction of the Son of Man coming on the clouds of heaven is also included in Daniel 7:9-14, where the Son of Man is similarly said to receive a kingdom at a time when the ungodly Gentile rulers of the earth that came before him are overthrown. And this depiction of the Son of Man coming on the clouds of heaven is also Matthew 24:30-31, Matthew 26:64, Mark 13:26-27, Mark 14:62, and Luke 21:27, Jesus describes that his return will involve him "coming in the clouds of heaven" and gathering together his faithful followers to him, which, in turn, connects to Paul's description of Jesus' return at the last trumpet in 1 Corinthians 15:51-53 and 1 Thessalonians 4:13-18. Likewise, in Acts 1:9-11, the disciples see Jesus ascend into heaven in a cloud and are told by two angels that he will return in the same manner.

Thus, Revelation 19 conveys that Christ Jesus will indeed leave the Father's throne to which he was caught up after his first advent and will come to sit and rule on David's throne when he returns on the clouds with the armies of heaven, which includes the angels and the resurrected and glorified saints to tread out the winepress of God's wrath at the battle of Armageddon. In all these details, the New Testament shows perfect continuity with no alterations or changes on this subject from the Gospels through Revelation.

Furthermore, concerning the identity of the rider in chapter 19 as Jesus Christ, verse 15 describes him as the one who "treadeth the winepress of the fierceness and wrath of Almighty God," which as we have already said connects this rider to the Son of Man who comes on the clouds in Revelation 14:14-20 as well as to Jesus' own statements concerning his return in Matthew 24:30-31, Matthew 26:64, Mark 13:26-27, Mark 14:62, and Luke 21:27.

And finally, in verse 16, this rider is referred to as the "KING OF KINGS, AND LORD OF LORDS," which Revelation 17:14 clearly identifies as the title for Jesus Christ, the Lamb of God.

Revelation 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

Notice also that, like Revelation 19:14, 19, Revelation 17:14 declares that the elect among men will be with Jesus as part of his armies when he returns. In fact, we know that the saints, and not just the angels, will be part of that army because Revelation 19:7 refers to the bride of Christ being “arrayed in fine linen, clean and white,” which it denotes is “the righteousness of saints.”

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

So, when verse 14 of the same chapter states that “the armies *which were* in heaven” and which, “followed him” are likewise comprised of those “clothed in fine linen, white and clean,” we know that these armies contain the church, the bride of Christ, who just 7 verses earlier are described wearing the exact same attire.

Second, not only do verses 7-16 identify the rider of the white horse as Jesus and the armies with him as including the saints, but these verses also equate the battle of Armageddon with the marriage supper of the Lamb. This is made plain in verses 7-9 as well as in verses 17-19.

Revelation 19:7 Let us be glad and rejoice, and give honour to him: for **the marriage of the Lamb is come**, and **his wife hath made herself ready**. 8 **And to her was granted that she should be arrayed in fine linen, clean and white:** for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, **Blessed *are* they which are called unto the marriage supper of the Lamb.** And he saith unto me, These are the true sayings of God.

Revelation 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, **saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;** 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. 19 **And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.**

We have already identified that the armies in heaven include the saints who are depicted as the bride of Christ in chapter 19:7-9. Consequently, notice that both passages state that the armies in heaven are present at the marriage supper. In verse 9, the saints are those which are called to the marriage supper and blessed. In verse 17-19, the marriage supper is the battle of Armageddon, when the armies of the ungodly will be destroyed by the returning Christ and his army, which of

course, is comprised of the saints who have accepted the invitation, remained faithful, and made themselves ready.

This imagery of not just being invited to the wedding feast but accepting the invitation as well as making yourself ready for it originates in Jesus' parables found in Matthew 25:1-13 and, more specifically, Matthew 22:1-14. In Matthew 22:1-14, the invitation goes out to everyone, but most make excuses and reject the invitation. And even among those who accept the invitation and come to the feast, some are rejected because they have not made themselves ready. The imagery paints a consistent picture that those who are counted worthy to be *with* Christ rather than *against* him at the battle of Armageddon are not only those who have been invited and accepted the invitation, but they have made themselves ready.

How do they make themselves ready? Well, Revelation 19:7-8, Matthew 22:1-14, and Revelation 7:14 tell us. They have cleaned their garments, rather than keeping them filthy, which represents that they have not only verbally accepted the offer of the Gospel, but they have "washed their robes, and made them white in the blood of the Lamb." This washing of their robes represents the saints' cooperation purging themselves of sin, as described by Paul in 1 Timothy 2:19-23. Jesus Christ's blood provides the atonement, which washes away our sins. But we are also required to "depart from iniquity," and thereby "purge ourselves," just as Paul states. Thus, our robes will be clean and we will be *with* Christ rather than among those who are against him when he returns for the battle of Armageddon.

But, returning to our main point, we can see that the marriage supper of the Lamb is equated with the battle of Armageddon itself and, thus, the marriage supper cannot occur before the end of the tribulation when the antichrist is destroyed.

Third, chapter 19:19-20:3 inform us of the end of the antichrist, as well as the false prophet and Satan, when Christ returns for the battle of Armageddon.

Revelation 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

As discussed in our article series, "Prophetic Symbols," the term, "beast," refers to both the human antichrist and the angelic king, Abaddon, who possesses him.

So, in simple terms, when Christ returns with his armies at the battle of Armageddon, the human antichrist, the spirit that possesses him, the false prophet, and the chief adversarial angel are all thrown into the Lake of Fire. The human antichrist and the false prophet are not killed first, but are alive when they are cast in. Now, as we noted in Section 2.04, the angel who possesses the antichrist has already been locked in the abyss once before. Similarly, he and the chief adversary are locked in the abyss at the return of Christ, just after the battle of Armageddon at the very onset of Christ's millennial reign.

At this point, the reader might notice that we have stated that Abaddon, the spirit who possesses the human antichrist, is put into the Lake of Fire and that he is imprisoned in the bottomless pit. So, the question arises, "which is it?" Is Abaddon put into the Lake of Fire or the bottomless pit?

Although not specifically addressed in our Cosmology articles, our outline on Cosmology goes into greater detail and explains that the Lake of Fire is really the same as the abyss. In the simplest terms, the abyss is a fiery subterranean region below the surface of the earth and the Lake of Fire specifically refers to the fact that, starting in the millennial reign of Christ, the fire of the abyss will break forth through the surface to form a lake in the valley of Hinnom, south of Jerusalem.

In summary, these conclusions are demonstrated by the fact that Jesus uses the Greek word "geenna" (Strong's No. 1067) to refer to "hell" in Matthew 5:22, Matthew 5:29-30, Matthew 10:28, Matthew 18:9, Matthew 23:15, Matthew 23:33, Mark 9:43, 45, 47, and Luke 12:5. Likewise, this is the same Greek word used by James in James 3:6. Six of these verses speak of "geenna" in conjunction with fire. This Greek word "geenna" is derived from the Hebrew words "gay" (Strong's No. 01516), which means, "valley," and "Hinnom" (Strong's No. 02011), which is a proper name for an actual geographic location, which is "a valley...with steep, rocky sides located southwest of Jerusalem, separating Mount Zion to the north from the 'hill of evil counsel' and the sloping rocky plateau of the 'plain of Rephaim' to the south." Thus, the word Jesus' uses for "hell" in association with eternal fire is the word for an actual geographic location known as the valley of Hinnom, which was south of Jerusalem. It was in this location that idolatrous Israelites, particularly King Manasseh (worshipping Molech) at times offered their children by fire in this place, as discussed in 2 Kings 23:10, 2 Chronicles 28:3, 2 Chronicles 33:6, Jeremiah 7:31, and Jeremiah 32:35. This history of burning children in the fire to false gods makes this location a fitting place for burning the ungodly and the adversarial angels in eternal fire.

Moreover, in the Song of Moses, which begins in Deuteronomy 31:30, Moses predicts that Israel will sacrifice to devils and for their ungodliness, God will raise up a fire from hell to the lower parts of the surface of the earth (Deuteronomy 32:16-22). Apparently, God is going to bring up this subterranean fire in the exact spot on the surface of the earth where the idolatrous Israelites burned their own children. Given all these facts, it is clear that the Lake of Fire is simply the

uppermost portion of the fiery abyssal pit where that fire has broken through to the surface of the earth.

So, when Revelation states that the false prophet and the human antichrist are cast into the Lake of Fire while the chief adversarial angel is placed down into the bottomless pit, it is really describing the same general location.

Furthermore, the tormenting of the wicked, including the wicked angels, in a lake of fire south of Jerusalem where the abyss breaks through the surface of the earth coincides with Revelation 14.

Revelation 14:9 And the third angel followed them, saying with a loud voice, **If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,** **10 The same shall** drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall **be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:** **11 And the smoke of their torment ascendeth up for ever and ever:** and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Revelation 14:9-11 indicates that the wicked will be tormented in the presence of the Lamb and the holy angels. This fits perfectly with the notion that Jesus will rule the earth from Jerusalem during the millennium and after the millennium the heavenly Jerusalem will also descend to the rejuvenated earth as the seat of God's rule. Thus, Jesus and his angels will reside in Jerusalem on earth forever and just south of Jerusalem, in the valley of Hinnom, their enemies will be tormented in their presence forever, just as chapter 14:11 indicates when it states that "the smoke of their torment ascendeth up for ever and ever." From start to finish, from the song of Moses in Deuteronomy 31-32 through the Gospels to the book of Revelation, is a single, simple, unaltered picture.