**Sermon Text – Revelation 19:1-21**

**06/27/21**

**You Need an Invitation**

**Introduction ~**

There was a little girl who had a problem. She was worried because her brother had built some traps to catch rabbits. She loved rabbits and didn’t want any of them hurt or killed in her brother’s traps. She tearfully begged her brother not to use the traps, but he refused to change his plans.

The little girl chose her course of action and was able to sleep soundly and peacefully that evening. She prayed that God would protect the rabbits from her evil brother. Later she explained, “I prayed that God wouldn’t let those cute little rabbits get caught in those cruel traps. And then… I went outside and broke the traps into a million pieces.[[1]](#footnote-1)

Our text today is a picture of God covering all of the bases. There’s no doubt, at all, in any way, that what God wants to happen is going to happen. He is, in fact, in complete control. In the heat of the moment that can be easy to forget.

**Context ~**

We’re nearing the end of our time in Revelation, with only four more sermons planned for this series. Chapters 4–18 have primarily focused on the events of the Great Tribulation period,[[2]](#footnote-2) with an excursus into the activities and nature of spiritual-Babylon inserted in. By now we’ve gotten pretty comfortable with the non-linear nature of the record of events.

With this chapter those events are finished and now the focus moves to Jesus’ return, and following that… heaven![[3]](#footnote-3)

This section breaks into two primary topics, with the first topic being introduced through the use of (μετὰ ταῦτα ἤκουσα), “after this I heard.”[[4]](#footnote-4) This expression occurs nowhere else in Revelation.[[5]](#footnote-5) The second section is then introduced with (καὶ εἶδον), “then I saw,”[[6]](#footnote-6) which is much more common,[[7]](#footnote-7) actually showing up many times.

The dual topics of reward for the saints and judgment for their persecutors was first announced by the seventh trumpet of Revelation 11:15–18[[8]](#footnote-8) ~

15 Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!” 16 And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, 17 saying:

“We give You thanks, O Lord God Almighty,

The One who is and who was and who is to come,

Because You have taken Your great power and reigned.

18 The nations were angry, and Your wrath has come,

And the time of the dead, that they should be judged,

And that You should reward Your servants the prophets and the saints,

And those who fear Your name, small and great,

And should destroy those who destroy the earth.”[[9]](#footnote-9)

This theme is now picked up again in chapter 19.[[10]](#footnote-10) The parallels with chapter 19 are especially evident through the threefold description of believers followed by the declaration that God’s reign has begun, followed by the roar of thunder.[[11]](#footnote-11)

Look with me at Revelation 19:1-6 ~

**19** After these things I heard a loud voice of a great multitude in heaven, saying, “Alleluia! Salvation and glory and honor and power *belong* to the Lord our God! 2 For true and righteous *are* His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants *shed* by her.” 3 Again they said, “Alleluia! Her smoke rises up forever and ever!” 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, “Amen! Alleluia!” 5 Then a voice came from the throne, saying, “Praise our God, all you His servants and those who fear Him, both small and great!”

6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, “Alleluia! For the Lord God Omnipotent reigns![[12]](#footnote-12)

The focus of Revelation 19:1–3, and then 19:5b–8, is on the entire assembly of God’s people praising God at the consummation of history.[[13]](#footnote-13) This stands in stark contrast to the laments of the world shown in Revelation 18:9–19.[[14]](#footnote-14) We won’t take the time to read that, but the repeated expression throughout that passage is, “will weep and mourn over her.”[[15]](#footnote-15)

**Timing ~**

There is a bit of a difficulty with verses 19:1–6.[[16]](#footnote-16) It’s recorded prior to the arrival of King Jesus and the defeat of the Beast. Does this represent present praise in heaven because of the coming judgment and kingdom?[[17]](#footnote-17) Or… is it revealing what will take place in the future following the climactic victory of Jesus?[[18]](#footnote-18) Does the expression “now I saw” (καὶ εἶδον) introduce a new vision, or does it continue sequential events from the previous vision? Again, we find that chronology has little relationship with the order in which the events of history actually took place.[[19]](#footnote-19)

As with much of Revelation, the chronological timing of things is not specifically defined for us. If this takes place chronologically, following the events of chapter 18, then this passage serves to conclude the fall of Babylon.[[20]](#footnote-20) It also shows the Marriage Supper of the Lamb taking place prior to Jesus ultimate victory.

If, on the other hand, “After these things” (Μετὰ ταῦτα)[[21]](#footnote-21) functions as it has consistently functioned throughout Revelation, then it introduces a new literary unit that references the order in which John saw the vision, not the order in which the events took place.

**Background ~**

So let’s start to poke at the text and see what we can learn: Revelation 19:1 ~

**19** After these things I heard a loud voice of a great multitude in heaven, saying, “Alleluia! Salvation and glory and honor and power *belong* to the Lord our God![[22]](#footnote-22)

The praises being raised to God are in response to His righteous actions against those who have rebelled against Him and persecuted His people.[[23]](#footnote-23) This is expressed in Psalm 104:35 ~

35 May sinners be consumed from the earth,

And the wicked be no more.

Bless the Lord, O my soul!

Praise the Lord![[24]](#footnote-24)

What we have is the fulfillment of the martyred saints’ petition to God.[[25]](#footnote-25) They cried out to God in Revelation 6:10-11 ~

10 And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?” 11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were,* was completed.[[26]](#footnote-26)

That petition is answered here;[[27]](#footnote-27) Revelation 19:2 ~

2 For true and righteous *are* His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants *shed* by her.”[[28]](#footnote-28)

This is alluded to Psalm 79:10[[29]](#footnote-29) ~

10 Why should the nations say,

“Where *is* their God?”

Let there be known among the nations in our sight

The avenging of the blood of Your servants *which has been* shed.[[30]](#footnote-30)

**God at Work ~**

It has often appeared that God was not doing anything, and that the death of His saints had little meaning. How often have we prayed, and it seemed that God was not listening.

How often has He demonstrated that He will not be manipulated, or reduced to being a cosmic vending machine where we put in our token prayer obligating Him to grant us the prize?

In spite of appearances, one of the things Revelation shows us is that God is moving with a purpose. We may not like what’s happening, but God is indeed at work. The claim that God is not moving is shown to be the lie that it has always been. In response, the heavens resound with the sound of worship and praise; Revelation 19:3-7 ~

3 Again they said, “Alleluia! Her smoke rises up forever and ever!” 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, “Amen! Alleluia!” 5 Then a voice came from the throne, saying, “Praise our God, all you His servants and those who fear Him, both small and great!”

6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, “Alleluia! For the Lord God Omnipotent reigns! 7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.”[[31]](#footnote-31)

If that isn’t giving you goose bumps, you’re not paying attention! The reference to the judgment of Babylon, I believe, is a reference to the judgment, and elimination of the spiritual Babylon and the power behind it, Satan the Dragon.[[32]](#footnote-32)

**Jezebel ~**

There is something interesting with Revelation 19:2 ~

2 For true and righteous *are* His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants *shed* by her.”[[33]](#footnote-33)

John is drawing heavily from the Hebrew Scriptures, specifically 2 Kings 9:7[[34]](#footnote-34) ~

7 You shall strike down the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel.[[35]](#footnote-35)

Although the name “Jezebel” is eliminated in the passage in Revelation, it’s clear that he saw a parallel between the infamous “Jezebel” of the Old Testament, and linked this with the Jezebel of Thyatira[[36]](#footnote-36) in Revelation 2:20 ~

20 Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess,…[[37]](#footnote-37)

He then links Jezebel to the great harlot[[38]](#footnote-38) revealed in Revelation 17:1 ~

**17** Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters,…[[39]](#footnote-39)

This being, then, is linked to Babylon, symbolically referring to Rome.[[40]](#footnote-40) And then, as we’ve seen repeatedly, points to the spiritual Babylon now at work and brought to judgment at the end of this age.

Then we’re shown a heavenly response; Revelation 19:3-5 ~

3 Again they said, “Alleluia! Her smoke rises up forever and ever!” 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, “Amen! Alleluia!” 5 Then a voice came from the throne, saying, “Praise our God, all you His servants and those who fear Him, both small and great!”[[41]](#footnote-41)

The ones exhorted to praise the Lord are “all His servants,” the very same ones whose blood was shed by Babylon.[[42]](#footnote-42) It is likely that “all His servants” refers to more than the Tribulation Saints, it’s a reference to Christians in general, each of us have suffered under the thumb of spiritual Babylon in one way or another.[[43]](#footnote-43) In response to this, all of Jesus’ followers, all of those saved through faith by the sacrifice of Jesus Christ, praise God because their faith has finally been vindicated by the punishment their persecutors receive.[[44]](#footnote-44)

**Jesus Wins ~**

Then, in brief, we’re shown the most expanded description of Christ’s victory over all of the ungodly forces arrayed in rebellion against Him at the end of history;[[45]](#footnote-45) Revelation 19:11-21 ~

11 Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war. 12 His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself. 13 He *was* clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. 15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. 16 And He has on *His* robe and on His thigh a name written:

KING OF KINGS AND LORD OF LORDS

17 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, “Come and gather together for the supper of the great God, 18 that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all *people,* free and slave, both small and great.”[[46]](#footnote-46)

Make no mistake, here Jesus is revealed as King and Judge.[[47]](#footnote-47) Certainly, there have been precursors of this event in history, but in each case the lesser is fulfilled and made obsolete by the greater.[[48]](#footnote-48) This is the culmination of human history and the destiny of each Christian.[[49]](#footnote-49)

This is a literal event, although certainly there’s some symbolic language being used. As we consider this, note that just as the first coming of Jesus Christ was literally fulfilled in history, so also is the second coming of Christ.[[50]](#footnote-50) At the end of His ministry on earth, Jesus was literally, physically, taken up into heaven; Acts 1:9-11 ~

9 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. 10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, 11 who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”[[51]](#footnote-51)

Jesus’ return will be just as literal and physical. We’re still waiting for this future event, but it will be literally fulfilled.[[52]](#footnote-52) Will He literally be riding a white horse with his clothing dipped in blood? Will there be an army following Him on white horses in the air? I cannot answer that, certainly God is capable. But we have to recognize that there is a lot of symbolism here. And yet, we have the literal, physical, ascension into heaven, and He will return in the same way.

What we have is an emphasis on the judicial nature of Jesus’ return.[[53]](#footnote-53) Because of this, Jesus’ return for His saints is not mentioned.[[54]](#footnote-54) There’s nothing revealed in Revelation 19:11–21 that corresponds to the Rapture of the Church.[[55]](#footnote-55) This event, the Rapture, is described in 1 Thessalonians 4:17 ~

17 Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.[[56]](#footnote-56)

It could be it’s not mentioned in Revelation 19 because it’s not the focus of what John’s addressing. It’s certainly possible that it’s embedded in here somewhere but not specifically noted, or that it has already happened, or that it is yet to happen. Often, when we deal with God, things do not take place in the way we expect them to. For example:

A farmer’s barn had burned down, and his wife called the insurance company while her husband worked to salvage what he could. The told the agent, “We had that barn insured for $50,000, and I want my money! The agent replied, “Whoa there, just a minute. Insurance doesn’t work quite like that. First, we’ll ascertain the value of what was insured, and then provide you with a new one of comparable value.”

The woman processed this information for a moment, and after a long pause she replied, “If that’s the way insurance works, then I’d like to cancel the policy I have on my husband.”[[57]](#footnote-57)

Regardless of your understanding of the timing of the rapture of the Church, it is simply not mentioned here. Regardless of how hard you study, of how sure you are that you understand the way it works, frankly, God will surprise all of us as He perfectly fulfills Scripture in a way we would never have guessed.

Now, we saw the destruction of Babylon, but as we noted at the time, this was not a complete defeat of the forces in opposition to God.[[58]](#footnote-58) The Dragon shifted gears, orchestrated Babylon’s fall under the hand of God, and the Beast stepped into the scene. Therefore, for Jesus’ victory to be complete, these forces must also be destroyed.[[59]](#footnote-59) Such is the final battle described in chapter 19.

The bottom line is this: Jesus wins.

This is the same event previously presented in Revelation 11:15 ~

15 Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!”[[60]](#footnote-60)

Then in Revelation 14:19-20 we have another picture of this event ~

19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw *it* into the great winepress of the wrath of God. 20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.[[61]](#footnote-61)

Then, again, we find this event presented again in Revelation 16:17 ~

17 Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, “It is done!”[[62]](#footnote-62)

Following this was thunder, lighting, hail, and the greatest earthquake to ever take place. Now, we find it presents the same event, in a somewhat different way, in Revelation 19:19-21 ~

19 And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. 20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. 21 And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.[[63]](#footnote-63)

These are all referring to the same battle.[[64]](#footnote-64) Here Jesus Christ himself, God the Son, our Savior, intervenes directly into the affairs of earth.[[65]](#footnote-65) Note that the saints are present, but don’t actually enter into the battle.[[66]](#footnote-66) Their role is as legal witnesses of the condemnation of their oppressors.[[67]](#footnote-67)

**Judgment ~**

After the coming judgment is announced, John sees a vision of the judgment itself;[[68]](#footnote-68) Revelation 19:19-21 ~

19 And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. 20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. 21 And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.[[69]](#footnote-69)

The actual judgment will take place in two phases: first the Beast and the False Prophet will be captured and condemned.[[70]](#footnote-70) Following this, their followers will be summarily executed.[[71]](#footnote-71) Since the Beast and his followers have already destroyed “Babylon” in accordance with God’s purposes, this victory points to the destruction of all remaining human opponents.[[72]](#footnote-72) It’s noteworthy that the victory is accomplished by Christ alone.[[73]](#footnote-73)

Will there come a day when we’ll see a great white horse with the King seated on it, followed by an army on riders on white horses? Well, Jesus literally rose into the sky when He was taken into heaven, so it’s certainly not beyond the realm of possibility. However, the genre suggests that it’s symbolic language.[[74]](#footnote-74)

**An Invitation ~**

At this point I want to hit the pause button and circle back to something really important. From the beginning, we were created to be one with God Himself.[[75]](#footnote-75) The text puts it this way; Revelation 19:7-9 ~

7 Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” 8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

9 Then he said to me, “Write: ‘Blessed *are* those who are called to the marriage supper of the Lamb!’ ” And he said to me, “These are the true sayings of God.”[[76]](#footnote-76)

If you stop to think about what’s being said, you might find yourself a little uncomfortable with your conclusions. Let’s think this through.

The metaphor of the Lord Jesus as the bridegroom of His Church was a common image in early Christianity.[[77]](#footnote-77) In verse 8 we find that the bride has “made herself ready” active voice, even as she is “granted” to be arrayed, passive voice, in fine linen. That fine linen symbolizes “the righteous deeds of the saints.”[[78]](#footnote-78) This is, again, active. Once again we find an uncomfortable union of the agency of God coupled with the activity of people.

So what are the righteous deeds? We find the answer in Revelation 19:10[[79]](#footnote-79) ~

10 And I fell at his feet to worship him. But he said to me, “See *that you do* not *do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.”[[80]](#footnote-80)

The righteous deeds are shown to be holding onto “the testimony of Jesus.”[[81]](#footnote-81) Within the context of the rest of Revelation this expression always means bearing witness to Jesus in both word and deed.[[82]](#footnote-82) Negatively, this means that Jesus’ followers will not give their loyalty to Babylon, but rather have obediently separated themselves from that world system.[[83]](#footnote-83)

The result of this, if you think it through, is that the marriage supper cannot take place before Jesus’ followers complete their preparation through performing “righteous deeds,” and this is done by persevering in their faith regardless of the level of persecution.[[84]](#footnote-84) This introduces a theological problem.[[85]](#footnote-85)

This line of reasoning results in our justification, that is, the work of Jesus, being the necessary condition for entrance into the eternal kingdom,[[86]](#footnote-86) that shouldn’t trouble anyone. However, good works, based on Revelation 19:8, become a necessary secondary condition for admittance into the marriage supper.[[87]](#footnote-87) If you’re going to get invited, you are expected to do something. This is exactly what Paul is saying in Romans 2:7 ~

7 … eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;…[[88]](#footnote-88)

Now, although this might make some uncomfortable, we should note that the testimony of the Scriptures is consistent: salvation, acceptance by God, is always a gift made available through God’s grace, Ephesians 2:8-9 ~

8 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, 9 not of works, lest anyone should boast.[[89]](#footnote-89)

However, even as we emphasize this, we should note that immediately following this Paul emphatically states that this salvation through faith must result in action on our part, our salvation is intended to result in good works; Ephesians 2:10 ~

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.[[90]](#footnote-90)

Because we’ve been saved, this always comes first, the normal and necessary response is that our lives simply must reflect the reception of that grace. There must be a change. Paul puts it this way, in 2 Corinthians 5:9-10 ~

9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him. 10 For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.[[91]](#footnote-91)

Without exception in Revelation, when a follower of Jesus is depicted as receiving white clothes, it always conveys the idea of purity that’s the result of remaining faithful under persecution,[[92]](#footnote-92) one example is Revelation 3:5 ~

5 He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.[[93]](#footnote-93)

Even as we note that the clean linen robes point to the righteous faithfulness of the saints, the Old Testament background reminds us that this, too, comes from the hand of God;[[94]](#footnote-94) Isaiah 61:10 ~

10 I will greatly rejoice in the Lord,

My soul shall be joyful in my God;

For He has clothed me with the garments of salvation,

He has covered me with the robe of righteousness,

As a bridegroom decks *himself* with ornaments,

And as a bride adorns *herself* with her jewels.[[95]](#footnote-95)

With this, what we find is that the white clothes are not equated with the “righteous deeds” of perseverance, they are the *reward* for this perseverance.[[96]](#footnote-96) In this sense, the white robes represent two inseparable realities: we must be faithful, both to Jesus, but also to the good works He has called us to.[[97]](#footnote-97) This faithfulness is the necessary evidence of the reality of our acquittal in the eyes of God, an acquittal that was accomplished by Jesus Christ on our behalf.[[98]](#footnote-98)

The significance of this is that God’s people are finally entering into the intimate relationship with Him that He has both promised and initiated.[[99]](#footnote-99) The funny thing about these righteous deeds is that we cannot do them through our own abilities. These deeds actually reflect another aspect of God’s mercy as He enables us to do the deeds He rewards us for doing. This stated a little differently in Galatians 5:24-26 ~

24 And those *who are* Christ’s have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not become conceited, provoking one another, envying one another.[[100]](#footnote-100)

**The Feast ~**

Then, John is told to write something down; Revelation 19:9 ~

9 Then he said to me, “Write: ‘Blessed *are* those who are called to the marriage supper of the Lamb!’ ” And he said to me, “These are the true sayings of God.”[[101]](#footnote-101)

The metaphor of the “wedding feast” of the Lamb is a singular event.[[102]](#footnote-102) The picture of Jesus sharing table fellowship with His people has the same idea used in Revelation 3:20;[[103]](#footnote-103) ~

20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.[[104]](#footnote-104)

In the ancient near east table fellowship conveyed specific and important ideas. Although our ongoing practice of communion points to this coming event, the ultimate fulfillment comes when we, the Church, are united with our Bridegroom.[[105]](#footnote-105)

God’s sovereign initiative is again emphasized as the marriage relationship is described as being the result of those attending being “called.”[[106]](#footnote-106) The term (κεκλημένοι) “invited,” is a reference to a formal summons to join in the festive occasion.[[107]](#footnote-107)

**Application:**

God is moving, sometimes in the background, sometimes it’s impossible to miss what He’s doing. He’s doing this because He loves us and wants us to be with Him. The state of blessedness promised is emphasized as being the reward for faithfulness as we enjoy communion with God.[[108]](#footnote-108) What’s needed in order to be invited to the wedding feast? We’re given a picture of this in our text today; Revelation 19:5 ~

5 Then a voice came from the throne, saying, “Praise our God, all you His servants and those who fear Him, both small and great!”[[109]](#footnote-109)

Can you be reasonably considered a “servant of God?” This is more than a theological consideration. It’s the reflection of a life lived on purpose. It is the reflection of a life that has been transformed by the power of God, and that transformed life is now available to be used of God.

This reality is demonstrated when we, like Thomas, respond to the Lord saying; John 20:28 ~

28 And Thomas answered and said to Him, “My Lord and my God!”[[110]](#footnote-110)

A statement like this comes with consequences, if you want to look at them that way. It will be expressed through a life with decidedly different priorities, those priorities don’t save you, they’re the natural outcome of having been saved; Romans 6:22-23 ~

22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.[[111]](#footnote-111)

This is what’s so astounding about our God. He loves us so much that He asks us to come alongside Him and join Him in His work. This becomes a reflection of His plan for our lives, in fact He prepares those things for us to do in advance: Ephesians 2:10 ~

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.[[112]](#footnote-112)

If our lives do not reflect the reality of our salvations, there is reason to question the reality of our salvations. Those good works will never be enough to save us, but they must always follow our reception of the gift of salvation.

How about your life? Is it geared toward receiving an invitation to the Marriage Supper of the Lamb? Only you can answer that question since each of our lives come with different callings… and different opportunities… and constraints.

1. Michael Hodgin, *1002 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 2004), 378. [↑](#footnote-ref-1)
2. John F. Walvoord, [“Revelation,”](https://ref.ly/logosres/bkc?ref=Bible.Re19.1-3&off=55&ctx=+in+heaven+(19:1%25E2%2580%25933)%250A~Revelation+4%25E2%2580%259318+deal) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 974. [↑](#footnote-ref-2)
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