



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V27 N6 February 9, 2025

ALWAYS WELCOME

"The RSVP That Matters Most "

Revelation 19:6-10

THIS WEEK'S CORE COMPETENCY

Worship

I worship God for who He is
and what He has done for me.

"Come, let us sing for joy to the LORD; let us shout aloud to the Rock of our salvation. Let us come before Him with thanksgiving and extol Him with music and song. For the LORD is the great God, the great King above all gods. In His hand are the depths of the earth, and the mountain peaks belong to Him. The sea is His, for He made it, and His hands formed the dry land. Come, let us bow down in worship, let us kneel before the LORD our Maker; for He is our God and we are the people of His pasture, the flock under His care."

Psalms 95:1-7



Q?

What is the
connection
between
worship and
hope?



Have you ever skipped to the end of a book or movie to find out how the whole thing ends? Maybe you have been confused by the clues of a mystery and want a quick way to solve the crime. Maybe you have become invested in a character and you wonder if their romance survives. Knowing the end of the story often can get you through the rest of the story. If I know my sports team lost last night's game, I most likely will not watch the game on replay. But if my team crushes their opponent, I will have no problem watching the entire game after the fact. Skipping to the end may feel like cheating, but knowing the end drives much of our world.

Knowing details about the end is essential for process and strategy. If you are putting together a 1000-piece puzzle, you often refer to the photo on the box as a guide in organizing your pieces and how they fit together. If you are preparing a complex culinary dish, you often look for examples from others who have photos or videos of the completed recipe. Assembly without any knowledge of the final product often leaves you with leftover parts and less than functional results.

Knowing "the after" is often what moves us out of "the before." If you can see what results from using the correct medicine, the best exercise or the best diet, you will often be more motivated to move beyond the present "now" in pursuit of the desired "later." Most of our purchase decisions are based upon analysis of the future. While "skipping ahead" when reading a novel might feel like "cheating," for most of our lives, a consideration of the future or the end is essential for thriving and surviving. Weather forecasts, trend analysis, growth charts, before and after photos and model presentations all clue us in on what we can expect. Modern life crumbles without consideration of the future.

When we think about God, we cannot *not* think about the future. In Christianity, the

Divine is not divine if we do not have redemption, change, heaven and resurrection. These all lead us to a magnificent future. A faith that is only about today is not faith; it is drudgery. When we worship God, we remember what he has done (Ps 95) with the expectation that he will do again what he has done in the past to lead us to a better future. The end of Psalm 95 speaks of "rest." Those who did not trust and obey God did not "enter into my rest" (Ps 95:11). God's rest is the future rest of God's promise. God's ultimate rest is Jesus and spending eternity with him (Heb 4:1-16). A large part of worship, then, is anticipation of what God will do in the future. Worship is knowing that as God has been good in the past, this same God will be good in the future.

Reading the Book of Revelation is not easy. So many visions and symbols result in so many different interpretations and possibilities. Often we can miss the wonders of the "forest" of Revelation because of so many confusing and difficult interpretive "trees" in the book. Many give up and ignore John's Revelation altogether because of its complexity. Above all the interpretive "noise" of the book, Revelation does give us hope for how "it all ends." While the details of all the seals, bowls and trumpets may be confusing, we do know that the Lamb of God wins and that he sets up his eternal kingdom, ending finally with a New Heaven and a New Earth (Re 19-22). Twice John, upon realizing this ultimate reality, fell down in worship (Re 19:10 and 22:8). We too should respond to God's revelation about his redemption with worship of the one true God who was and is and is to come!

Worship and hope go hand in hand. Worshipping God for what he has done includes the truth that God has prepared a future for you as well. When you are down and discouraged, pull out the final picture of God's revelation to help you piece together the complexity of your life's puzzle.

Read Revelation 19:6-10

*6 Then I heard what sounded like a great multitude,
like the roar of rushing waters and like loud peals of thun-
der, shouting:*

"Hallelujah!

For our Lord God Almighty reigns.

*7 Let us rejoice and be glad
and give him glory!*

*For the wedding of the Lamb has come,
and his bride has made herself ready.*

*8 Fine linen, bright and clean,
was given her to wear."*

*(Fine linen stands for the righteous acts of God's holy
people.)*

*9 Then the angel said to me, "Write this: Blessed are
those who are invited to the wedding supper of the Lamb!"
And he added, "These are the true words of God."*

*10 At this I fell at his feet to worship him. But he said
to me, "Don't do that! I am a fellow servant with you and
with your brothers and sisters who hold to the testimony
of Jesus. Worship God! For it is the Spirit of prophecy who
bears testimony to Jesus."*

After reading the text, practice your Observation skills by noting the following:

- Above the word "I" (v. 6) write "John".
- Draw lines connecting words that feature "loudness" in v. 6.
- Circle the words "for" in vv. 6-7 showing the reason for outbursts of praise.
- Draw a line connecting "Lamb" (v. 7) and "Jesus" (v. 10).
- Draw a line connecting "bride" (v. 7) and "God's holy people" (v. 8).
- Draw a line connecting "God's holy people" (v. 8) and "those" (v. 9).
- Underline "Hallelujah" (v. 6) and "Worship God" (v. 10).
- Double underline the phrases "testimony of Jesus" and "testimony to Jesus" in v. 10.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. What is the reason for the “loud” roar and shouting as described in v. 6?
2. How is “giving glory” different than “rejoicing” or “being glad” (v. 7)?
3. What is the reason for the call to rejoice and be glad (v. 7)?
4. Describe the three progressions of a Jewish wedding (see notes on v. 9) and how these contribute to an understanding of the “wedding of the Lamb” (v. 7).
5. Who is the “bride” (v. 7)?
6. How has the bride “made herself ready” (vv. 7-8)?
7. Who is invited to the “wedding supper of the Lamb” (v. 9)?
8. When will the “wedding supper of the Lamb” take place (see notes on vv. 7 and 9)?
9. What does this all this “wedding talk” cause John to do (v. 10)?
10. What connections do you see between “worship” and “hospitality”?

Revelation 19 stands between the depths of God's wrath (Re 18) and the heights of God's redemption (Re 20-22). For thirteen chapters (Re 6-18), John observes the rapid-fire judgments of God upon the rebellions of men and devils. After seal, bowl, and trumpet judgments, God brings down "Babylon the Great" with all of her suitors. Just before the one who is "Faithful and True" rings out the final death knell against the "kings of the earth and their armies" (Re 19:11-21), four "Hallelujah Psalms" are chanted in the heavens (Re 19:1-10). These four songs climax in the celebration of "our Lord God Almighty" who reigns and in the Lamb who has come for his bride (Re 19:6-10). Revelation 20-22 showcases the ripple effect of the full realization of the God Almighty who reigns and the culminating results of the wedding celebration of the Lamb who was slain.

Everything in these chapters (Re 18-22) is extreme. John's apocalyptic vocabulary is straining at the seams to contain all things infinite. The only reasonable responses are overwhelm (Re 19:6) and worship (Re 19:4, 10). Between God's wrath (Re 18:1-19:5; 19:11-21) and God's resolution (Re 20-22), we get word of a grand celebration likened to a regal wedding (Re 19:6-10).

Weddings were a grand affair in ancient Jewish culture. Many of the allusions to weddings in the Old Testament (Isa 25; 62) and in the stories of Jesus (Mt 22; 25) connect certain details about Jewish weddings with spiritual teachings. For many in the Ancient Near East, a wedding would be the greatest social event that a person would ever host or attend in their entire lifetime. To a first or second century reader of Revelation, wedding imagery would be an extreme expression of familial joy. The long periods of waiting involved in the marriage cycle heightened anticipatory tension. "In biblical times a marriage involved two major events, the betrothal and the wedding. These were normally separated by a period of time during which the two individuals were considered husband and wife and as such were under the obligations of faithfulness. The wedding began with a procession to the bride's house, which was followed by a return to the house of the groom for the marriage feast. By analogy, the church, espoused to Christ by faith, now awaits the parousia [Christ's return] when the heavenly groom will come for his bride and return to heaven for the marriage feast that lasts throughout eternity" (Robert H. Mounce, *The Book of Revelation*, The New International Commentary on the NT, 347).

We do not have the time or space to consider all aspects of John's "wedding supper of the Lamb." When does it happen, who is included, how long will it last – these are all questions for another study. John abruptly introduces the "wedding of the Lamb" (v. 7) in Revelation and refers to it just one more time in chapter 21. A simple understanding of this event would be that sometime in tandem with Jesus' return to earth (Re 19:11-21), the wedding supper of the Lamb will take place. This event could be before Re 19:11-21 or a great wedding celebration could take place sometime during the events

recorded in Re 20:1-6. Some have argued that the marriage supper of the Lamb will take place for the entirety of the Millennium. Because the beauty of a "bride" is used to describe the New Jerusalem (Re 21:2), others reason that the wedding supper of the Lamb will stretch throughout the eternity of the New Heavens and the New Earth. No matter when this celebration happens, the wedding supper of the Lamb will be the most anticipated and grandest affair of all eternity! The Lamb of God, who was slain to pay the price to purchase people from every nation (Re 5:9-10), will come as an expectant bridegroom and take into eternal bliss those he has redeemed. This event will be the completion of all expected prophecy and salvation history for all time. No wonder the shouts of the multitudes (Re 19:6) were so deafening. We say with John, "Even so, come Lord Jesus" (Re 22:21)!

A simpler consideration of this grand occasion is the idea that after the defeat of evil, we will be celebrating the victory of the Lamb over sin and death. What a celebration that will be! Heaven and the resurrected life will be a blast! Eternity will eclipse all the excitement and extravagance of the most grand of all imagined social events. The considerations of extravagant eternal celebration led John to fall down and worship. John was corrected regarding his worship (Re 19:10), but worship he did nonetheless. Worship combined with communal expression will be the "stuff" of heaven. The end [and beginning] of God's eternal story is a wedding banquet. Joni Eareckson Tada calls this "The Awesome Super Fantastic Forever Party!" Shouldn't this "grand end" contribute to and perhaps even saturate our current approach to Christian fellowship and outreach?

If the apex of our redemption is the marriage supper of the Lamb, what can we do now to get ready? Obviously we should be living out "righteous acts" that are in keeping with the "fine linen" given to us by grace (Re 19:8). But shouldn't we also be inviting people to join this fantastic wedding party? What better way to prepare people to join the chorus of heaven, than to show them that God loves them and invites them to a place of peace, joy and love – the family of God.

If resurrected life is like an eternal wedding party, why should we wait until then to celebrate? Our current worship, home fellowship (Acts 2:42-47), and life with other believers can give unbelievers a "foretaste" of heaven now. Worship for the Christian is at times private, but it should not be entirely individualized. Weddings and birthday parties are better when shared. So our faith is better when shared in celebration. Invite people you know now to experience the joy of Jesus through acts of hospitality. A cup of cold water or party with streamers in Jesus' name could pique the interest of a lonely soul in a heaven to come. Hospitality now can open doors for heaven's future. The "good news" of salvation might be best extended through an invitation to your next gathering. In order to get the lost to the final, ultimate celebration of eternity, we may need to invite them to a number of preliminary, foreshadowing celebrations of grace now.

Word Studies/Notes

v. 6 **loud** “John then hears a longer announcement. The piling up of phrases used to introduce the announcement (19:6)—‘what seemed to be the voice of a great multitude, like the sound of many waters [cf. 1:15; 14:2], and like the sound of mighty thunderpeals [cf. 6:1; 14:2]’—serves to build suspense and heighten the dramatic effect of what is about to be said. ... All three phrases suggest volume: this is a loud—and, hence, very important—announcement” (Joseph L. Trafton, *Reading Revelation: A Literary and Theological Commentary*, Reading the New Testament Series, 173).

v. 6 **reigns** “Carries an ingressive sense like the verb in 11:17. It refers to the inauguration of his rule through Christ (cf. 11:15) to be described in 20:4–6. In such a setting, looking back to his judgment of the seemingly invincible Babylon (18:10, 18) and forward to his reign over all the earth, it is evident that God is truly ‘the Almighty’, to be praised for his sovereignty over all of history” (Buist M. Fanning, *Revelation*, Zondervan Exegetical Commentary on the NT, 479).

v. 7 **has come** “The time and place of this marriage feast have been somewhat controversial, with one viewpoint being that it takes place in heaven and lasts throughout eternity (Mounce) and the other that it is a feast on earth and coincides with the millennial kingdom (Walvoord, Ladd, Beasley-Murray). ... The normal understanding would be that the event, coming after the destruction of Babylon and at the end of the Great Tribulation has the second coming of Christ to earth as its climax (Walvoord, Beasley-Murray). This fixes the place of the feast as on earth and the time as during the Millennium. Yet it cannot transpire on earth in a completed sense until after the Millennium when the rest of the faithful from the thousand-year period combine with the martyrs and other saints to complete the body of the redeemed (Charles). The language of 21:2, 9 is quite explicit regarding the bride in the new heaven and the new earth (Lee). The better part of wisdom is to include both the Millennium and the new heaven and the new earth as the prolonged wedding feast” (Robert L. Thomas, *Revelation 8-22: An Exegetical Commentary*, 366).

v. 8 **fine linen** “The saints are clothed with pure linen as a symbol of God’s righteous vindication of them because, though they were persecuted, they were righteous on earth. The full meaning of the pure garments is that God’s righteous vindication involves judging the enemy, which shows that the saints’ faith and works have been in the right all along. This dual sense of ‘pure linen’ in 19:8 suits admirably the rhetorical purpose of the entire Apocalypse, which includes exhortations to believers to stop soiling their garments (3:4–5) and not to be ‘found naked’ (3:18; 16:15). This underscores the aspect of human accountability, which is highlighted by 19:7b: ‘his bride has prepared herself.’ Yet, the readers can be encouraged to obey the

exhortation by the knowledge that God has provided grace for them to clothe themselves now by the power of the Spirit (note ‘it was given to her’ in 19:8a and see on 1:4, 12 for the relation of 1:4; 4:5; and 5:6 to 1:20) and also by recalling that they will receive ‘pure garments’ from God at the end of their pilgrimage individually and corporately (3:5; 6:11; 7:13–14; 19:7–8), all of this representing escalated levels of redemptive blessing” (G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary, 942).

v. 9 **invited** “The metaphor changes from vv. 7b–8 (the bride represents God’s people) to v. 9 (the guests represent God’s people). The imagery of v. 9 is closer to how wedding banquets are portrayed in Jesus’ parables as a representation of his relationship to his disciples. ... This change in imagery within the span of three verses has led some to conclude that the bride (v. 7) and the guests (v. 9) represent different groups among the redeemed. But for the reasons cited above, it makes more sense to see the images referring to the same group, the redeemed who are chosen in God’s great love to be his people through the Lamb’s redemptive sacrifice and who will be brought into fullness of intimate fellowship with God and the Lamb” (Fanning, 482).

v. 9 **supper** “A wedding normally included these stages: (1) the legal consummation of the marriage by the parents of the bride and of the groom, with the payment of the dowry; (2) the bridegroom coming to claim his bride (as illustrated in Matt. 25:1–13 in the familiar Parable of the 10 Virgins); (3) the wedding supper (as illustrated in John 2:1–11) which was a several-day feast following the previous phase of the wedding. In Revelation 19:9 ‘the wedding supper’ is phase 3. And the announcement coincides with the second coming of Christ. It would seem, therefore, that the wedding supper has not yet been observed. In fulfilling the symbol, Christ is completing phase 1 in the Church Age as individuals are saved. Phase 2 will be accomplished at the Rapture of the church, when Christ takes His bride to heaven, the Father’s house (John 14:1–3). Accordingly it would seem that the beginning of the Millennium itself will fulfill the symbolism of the wedding supper. ... and thus will take place on earth at the beginning of the Millennium” (John F. Walvoord, “Revelation,” in *The Bible Knowledge Commentary*, vol. 2, 975).

v. 10 **Worship** “This imperative is given as a single command that comprises worship without temporal and local limits. The command is for everyone to worship God anytime and everywhere regardless of circumstances. The early recipients of the Apocalypse realized that by giving their testimony about Jesus they placed themselves in open conflict with pagan and Roman authorities that compelled them to worship idols and Caesar. Now they are told to worship God and by implication to be his witnesses” (Simon J. Kistemaker and William Hendriksen, *Exposition of the Book of Revelation*, vol. 20, New Testament Commentary, 518).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Worship God now for his gift of ultimate redemption through Jesus, the Lamb of God.
Bless others now with invitations to join the wedding party of the Lamb!

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



PARENT CONNECTION

I love that God paints a picture of heaven as a wedding feast, and I have a whole new appreciation for this imagery after my oldest son and his lovely bride were married last August. There were months of preparation and every detail was attended to, from guest lists to invitations, linen selection to flower placement, DJs to videographers. We interviewed catering providers, sat through cake tastings (my favorite), and searched endlessly for the perfect wedding clothes. When the big day finally arrived, we were ready to celebrate! We danced, ate, laughed, toasted and at times shed tears of joy. My husband and I had been praying for this moment since we first discovered I was pregnant, and every prayer was answered as the Thomas and Toledo families became one. If our wedding celebration was that amazing, can you imagine the true wedding feast at Jesus' return? Every nation, tribe and tongue will join hands worshipping the Lord. We'll be with the great cloud of witnesses that have gone before us as well as those yet to be born who will one day choose Jesus as their Savior. Every continent and country will be represented and we'll "...rejoice and be glad and give him glory!" (Rev 19:7) This should give us great urgency for our loved ones, neighbors and the nations to know Him. You have a part to play in this feast. Your hospitality could be the invitation that your neighbor, friend or family member has been waiting for. The prayer you say at dinner might be the only prayer your child's school friend has heard. Let's invite others to the feast!

What Does The Bible Say?

Read Rev 19:6-10

1. What did the great multitude shout in verses 6b and 7a?
2. What is the wedding of the Lamb and who is the bride?
3. Who are blessed, according to verse 9?

What Do You Think?

What do you think heaven will be like?

Who will be there? What will you do?

What Do You Do?

Is there someone who needs to know about God's promise of heaven? Invite them to your home and tell them about Jesus this week.

CORE COMPETENCY: Worship

I celebrate God for who He is and what He has done for me.

MEMORY VERSE: Psalm 19:14

"May these words of my mouth and this mediation of my heart be pleasing in your sight, Lord, my Rock and Redeemer."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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OUR MISSION

Making God known by making disciples who are changed by God to change their world.