

10/29/23

Revelation 19

The judgment of Babylon the Great Harlot has taken place, both religious and commercial, bringing to an end the seven years of Tribulation and Great-Tribulation. Rev. 17-18

* Each of the judgments, the seals, trumpets and bowls take us to the end of the seven years, “Then the seventh angel of the seventh Trumpet 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!” Rev. 11:15; 15:1; 6:17

19:1-5 The rejoicing in heaven over the judgment of Babylon.

19:1-5 The vision of John revealed that the joy in heaven is over the judgment of Babylon.

- 1) The scene is heaven and a great multitude. vs. 1-3
 - a) The time of the event is very specific, “After these things”. vs. 1a
 - 1)) The things of the two previous chapters, the judgment of religious and commercial Babylon took place, a parenthetical passage. Rev. 17-18
 - 2)) The phrase after these things is again “meta tauta” appears seventeen times in Revelation. Rev. 4:1; 15:5; 22:8

- b) The proclamation John heard was clear, “I heard a loud voice of a great multitude in heaven, saying, “Alleluia!” vs. 1a-e
 - 1)) The usual two-fold manner of the visions of John dealt with seeing and hearing, as we have seen.
 - 2)) He heard a loud voice and identified it as being of “a great multitude in heaven, saying “Alleluia!”
 - * Like the great joy over the judgment over commercial Babylon. Rev. 18:20
 - a)) The great multitude could be the martyrs of the Tribulation or angels.
 - b)) The word Alleluia “alleloulia” means praise the Lord or Yahweh, confirming the end of the 7 year tribulation.
 - c)) Alleluia is a common word in the Old Testament term, we have the “Hallelujah Psalms”. Ps 146-150
 - d)) The Hallel Psalms sung at the Passover. Ps. 113-118
 - e)) This word only appears in this form of a doxology four times in the New Testament, all in the book of Revelation. Rev. 19:1, 3, 4, 6
- c) The proclamation John heard was in view of the end of salvation history, “the time of the Gentiles”, “Salvation and glory and honor and power belong to the Lord our God!” vs. 1d

- 1)) Salvation “soteria”, all who have ever repented, been redeemed and justified by the new birth by grace through faith in Jesus Christ. Eph. 2:8-9
 - 2)) Glory “doxa” means splendor, excellence, brightness, magnificence and majesty, no one can boast, it belongs to God.
 - 3)) Honor “time” means a high respect and esteem for Jesus, to whom all the credit belongs, for what He has done.
 - 4)) Power “dunamis”, inherent power residing in God by virtue of His nature.
- d) The reason for the proclamation is revealed. vs. 2
- 1)) The nature of God’s judgments are stated, “For true and righteous are His judgments.”
 - a)) The word true “alethinos” means genuine opposed to fictitious.
 - b)) The word righteous “dikaios” means right and faultless.
 - 2)) The judgment of God is over religious and commercial Babylon.
 - a)) “Because He has judged the great harlot who corrupted the earth with her fornication.” Rev. 17:1-2; 18:3, 9
 - b)) “And He has avenged on her the blood of His servants shed by her.” Rev. 16:6; 17:6; 18:24

- e) The second Alleluia from the multitude in heaven affirms the true and righteous judgment by God of Babylon, “Again they said, “Alleluia! Her smoke rises up forever and ever!” vs. 3
- 1)) The phrase, “Her smoke rises up forever and ever” refers to the capital of the Antichrist, in acknowledgment of her due judgment.
 - 2)) The gratification is eternal, indicated by the mighty angel, who took up a stone like a great millstone and threw it into the sea, saying, “Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore.” Rev. 18:21
 - 3)) Like Seraiah sent by Jeremiah to read the prophecy of the Babylon’s fall, then tie it to a stone and cast it into the Euphrates, at the height of her rule. Jer. 51:61-64
- 2) The scene is now the awesome sight before the throne of God. vs. 4-5
- a) The representatives before the throne join in the praise. vs. 4
 - 1)) Their identity is given, “And the 24 elders and the 4 living creatures fell down and worshiped God who sat on the throne.” vs. 4a

- a)) Five other times we see this same scenario. Rev. 4:10-11; 5:2-9, 14; 7:11-12; 11:16
- b)) This is the last time we see the 24 elders and four Cherubim.
- 2)) Their words declare the third Alleluia, “Amen! Alleluia!” vs. 4b-c
- a)) Amen, means so be it, affirming and confirming the just judgments.
- b)) Alleluia, in praise of His perfect works, what and how He executed them.
- c)) Both Amen and Alleluia are universal words, pronounced the same in every language.
- d)) All the judgments of God over the empires of the image in the dream of Nebuchadnezzar, from the head of gold to the legs of iron, now the 10 toes of iron and clay. Dan. 2; 7
- b) The command for the antiphonal praise. vs. 5
- 1)) The direction of the voice is stated, “Then a voice came from the throne.” vs. 5a
- a)) We are not told if it is an angel, but it certainly is not Jesus, for He would never say “our God”, joining Himself with all the servants”, just as He never did with the apostles.

- b)) The voice has authority, coming from the throne of God.
- 2)) The directive states, “saying, Praise our God”, a plural is in response to the first four verses. vs. 5b-c
- a)) “Praise our God”, The plural pronoun “our” could indicate one of the twenty-four elders identifying themselves with salvation. vs. 5b
- b)) The word Praise is a present active imperative command, keep on praising.
- 3)) The command is three-fold. vs. 5b-c
- a)) It is a command to family, “All you His servant”. vs. 5b
- b)) It is a command to those of a reverent attitude, “Those who fear Him.” vs. 5b
- c)) It is a command to those seeing themselves as nothing, “Both small and great!” vs. 5c
- * Remember the entire church is present in heaven before God!

19:6-10 **The vision of John revealed the joy in heaven over the marriage of the Lamb.**

- 19:6** The prelude to the marriage in heaven.
- 1) John again heard a voice, “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.” vs. 6a-d

- a) The figurative language does not make it simply symbolic.
 - b) Figurative language is used to describe literal things to communicate the vividness or greatness of something.
 - c) In this case “many water” and “mighty thunderings”, communicating the numerous individuals and the mighty thunderings, the loudness and attention grabbing sound of a unified oneness in heaven.
- 2) John heard the great multitude, “saying, “Alleluia! For the Lord God Omnipotent reigns!” vs. 6e-f
- a) Praise the Lord or Yahweh that the all-powerful Lord God reigns, He is on His throne.
 - 1)) Omnipotent “pantokratos” appears nine times in Revelation, 8 are translated “Almighty”, and only once in the rest of the New Testament, also translated “Almighty. 2Cor. 6:18
 - 2)) This is the fourth halleluia. vs. 1, 3, 4
 - b) Literally, “has begun to reign”, an aorist indicative tense, rebellious man and the god of this world has been defeated. 2Cor. 4:4; Eph. 2:2
 - c) This is the answer to the prayer of the church, “Your Kingdom come”.

19:7-8 The proclamation is of the marriage celebration in heaven.

- 1) The focus is the Lamb and His bride. vs. 7a-b
 - a) It is a festive occasion, “Let us be glad and rejoice.”
 - b) The context is clear, “for the marriage of the Lamb has come”.
 - c) Though Israel is called the wife of Yahweh in the Old Testament, the context regards the church by her intimate relation with Christ, having been raptured and married to Christ accompanies Him back to the earth for the marriage supper of the Lamb. Matt. 25:1-13
 - d) The scene once again is in heaven, this is where the marriage takes place, while the Remnant of Israel is on earth, being prepared to be gathered and occupy the Kingdom Age.
- 2) Two things are said about the bride.
 - a) She has prepared herself, “And His wife has made herself ready.” vs. 7c
 - 1)) By repenting from her sins, saved and forgiven by grace through faith. Eph. 2:8-9
 - 2)) By confessing her sins and repenting throughout her life on earth to abide as one in Christ. 2Cor. 11:2; Eph. 5:26-27; 1Jn. 2:1

- * All based on the atoning work of Christ by His blood. 2Cor. 5:21; 1Jn. 2:2
- b) She is displayed pure, “And to her was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.” vs. 8
- 1)) She was clothed in fine linen. vs. 8a
- 2)) The quality is, clean “katharos” pure and bright “lampros” radiant and glorified, describing the quality of her state, the idea being spotless and glorious. vs. 8b
- * She stands in direct contrast to the prostitute of Babylon. Rev. 17:4
- 3)) The commentary, “For the fine linen is the righteous acts of the saints”. vs. 8c
- a)) This identifies the deeds and works by imparted righteousness they have been rewarded for, tested by fire. 1Cor 3:12-15; 4:5
- b)) The seven churches were promised a reward.

19:9 The proclamation of privilege for those attending the marriage supper.

- 1) The privilege is marked by the fourth beatitude. vs. 9a-c
- a) Then angel commanded John, “Then he said to me, “Write: `Blessed are those

who are called to the marriage supper of the Lamb!” A present imperative durative. Lenski

- b) There are seven beatitudes. Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14
- 2) The personal authority for all John is writing, the angel ascribed to God, “And he said to me, “These are the true sayings of God.” vs. 9d-e; Rev. 21:5; 22:6
- a) The marriage is in heaven; the marriage supper is on the earth.
- b) Those called to the supper are distinct from the bride, they are those who are allowed to enter the Kingdom.
- c) Jesus gave parables of a marriage about those who refused to come and those not ready. Matt. 22, 25
- * The focus being the appropriate garment and readiness!
- 3) Again there is a distinction between the wife (Israel) and the bride, the church.
- a) The Old Testament wife was put away for unfaithfulness to be reconciled by the Remnant of Israel. Is. 54:6; Jer. 3:1-20; Ezk. 16; Hos. 2; 3:1-5
- b) The New Testament bride is a chaste virgin, Jew and Gentile, one in Christ. 2Cor 11:2; Eph. 5:26-27

19:10 The personal prohibition to John by the angel.

- 1) John is caught up in the moment and rebuked, “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.” vs. 10a-e
 - a) We are not to worship angel, and later is rebuked a second time. Rev. 22:8-9
 - b) Angels are the servants of God to the believers. Heb. 1:14
 - c) The angel said he was John’s fellow servant “sundoulos” means one who serves the same master and “your brethren” other believers and the tribulation saints.
- 2) John is corrected by the angel, “Worship God!” an aorist active imperative command. vs. 10f
 - a) The word worship “proskuneo” means to kiss the hand, a token of reverence.
 - b) The word appears in the book of Revelation more than any other book, used for the true worship of God and the false worship of Anti-Christ.
- 3) John is admonished by the angel, “For the testimony of Jesus is the spirit of prophecy.” vs. 10g
 - a) All of the Scriptures speaks and are related to Jesus, the One to come.

- b) Jesus is the One, the promised Messiah. Gen. 3:15; Is. 7:14; Ps. 22; Lk. 24:32, 44-45; Rev. 1:1

19:11-21 The return of Christ with His bride to the earth.

- 19:11** The vision of John revealed the coming of Jesus is from heaven. vs. 11
- 1) John declared, “Now I saw heaven opened, and behold, a white horse.” vs. 11a-c
 - a) John has experience “heaven open” before. Rev. 4:1; 11:19
 - b) He is the Prince of Peace as we will see, contrary to the white horse of the Anti-Christ, at the opening of the first seal. Rev. 6:2
 - c) False peace came upon the earth as the anti-christ deceived the world.
 - 2) John leaves no room for personal opinion, “He who sat on him was called Faithful and True. vs. 11d
 - a) The word faithful “pistos”, means one who is trustworthy or reliable and true “elethinos”, means that which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name, real, true genuine, opposed to the fictitious or counterfeit.

- b) The One who is the real and genuine Messiah.
- 1)) Jesus identified Himself to Laodicea in this manner. Rev. 1:5; 3:7, 14
 - 2)) Both of the adjectives describe Jesus in contrast to the false Messiah and prophet.
 - 3)) Jesus said, “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.” Matt. 24:30
- 3) John declared the purpose of His coming, “And in righteousness He judges and makes war.” vs. 11d
- a) The word righteousness “dikaiosume” means justice, giving to one what is due, that will be the standard when He judges.
 - 1)) Jesus is coming to judge the ungodly who oppose Him to set up the Millennial Kingdom, then at the final White Throne Judgment.
 - 2)) The actions of Jesus are just and merited, pure from any injustice. Rev. 6:10; 7:10
 - b) The word righteousness also applies to the phrase “and makes war”, it is well deserved and long coming judgment when God acts in all of Scripture.

- 1)) Therefore it is said in the Book of the Wars of the LORD”. Num. 21:14
 - 2)) The title “The LORD of host”, means the captain of the armies of heaven. Josh. 5:14
* Fifty-eight times in Jeremiah.
 - 3)) To carry out vengeance, but not as man, Jesus will do it in righteousness and perfect judgment. 2Thess. 1:7-10; Rev. 16:12-16
 - 4)) Jesus is the Captain of our salvation. Heb. 2:10
- c) The church having been removed prior to the tribulation, returns with Him.

19:12-13 The vision of John revealed the description of Jesus at His appearance coming from heaven.

- 1) John describes the eyes of Jesus with a simile, “His eyes were like a flame of fire.” vs. 12a
 - a) The simile is introduced by the word “like” a flame of fire, figurative language to indicate His penetrating and complete vision and, missing nothing in judgment or justice.
 - b) Jesus knows everything, nothing escapes, He knows both deed and motives.
* Rev. 1:14; 2:18; Heb. 4:13
- 2) John describes the head of Jesus, “And on His head were many crowns.” vs. 12b

- a) Jesus has full and complete authority to act for He is King of kings and Lord of lords. Rev. 17:14c, 16b-c
- b) He displays the many crowns “diadema”, kingly royal crowns on his head, superior to those of the dragon.
- 3) John describes Jesus by name known only to Him, “He had a name written that no one knew except Himself.” vs. 12c
 - a) In all that is know and revealed about Him, it is in part, perhaps even to the sacred tetragrammaton YHWH.
 - b) A name implies character and recognition of a person.
- 4) John describes Jesus by His garment, “He was clothed with a robe dipped in blood.” vs. 13a
 - a) Jesus certainly died for the sins of the world and we are saved and forgiven on the basis of His pure blood, but the context is the battle of Armageddon.
 - b) The blood is of His enemies at Armageddon, as Isaiah prophesied. Is. 63:1-3
 - c) Jesus said, “And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of

the heavens will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory.” Lk. 21:25-27

- 5) John describes Jesus by name, “and His name is called The Word of God.” vs. 13b
 - a) The Word of God “Logos”, means the thought and expression of the thought in word. Rev. 1:2, 9; 6:9; 19:13; 20:4
 - b) Jesus “the Word”, God Himself became flesh in the Incarnation. Jn. 1:1-2, 14
 - c) Jesus is God’s full expression and final word to man. Heb. 1:1-2; 1Jn. 1:1

19:14 The vision of John revealed the particulars about armies of Jesus.

- 1) Their origin is also from heaven, “And the armies in heaven.” vs. 14a
- 2) The identity of these armies are intricately one with Jesus, “Clothed in fine linen, white and clean, followed Him on white horses.” vs. 14b-d
 - a) The word follow “akoloutheo” in is the imperfect tense denoting progression, describing the advancing movement.
 - b) John tells us they are the church. Rev. 17:14, 19:7-8
 - c) Luke in Acts records the ascension of Jesus, “Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their

sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, 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.” Acts 1:9-11

d) Paul told the Colossians, “When Christ who is our life appears, then you also will appear with Him in glory.” Col. 3:4

3) There will certainly be angels coming back with Jesus and the church. Matt. 13:41; 24:30-31; 25:31

19:15-16 The vision of John revealed the power and authority of Jesus to reign.

1) John presents Jesus as victorious, “Now out of His mouth goes a sharp sword, that with it He should strike the nations.” vs. 15a-b

a) Jesus will speak forth their judgment and destruction described in figurative language. Ps. 2:6-9; Is. 11:4

* This is one of His identities. Rev. 1:16; 2:12, 27

b) The nations are the focus, being one with the Anti-Christ. Joel 3:14; Zech. 12:9

c) The word for sword “rhomphaia” is the judgment sword. Is. 11:4

2) John presents Jesus as reigning having full control in the Kingdom, “And He Himself will rule them with a rod of iron.” vs. 15c

* The rod of iron refers to an absolute and complete governing control. Rev. 2:26-27

3) John presents Jesus as executioner of evil humanity, “He Himself treads the winepress of the fierceness and wrath of Almighty God.” vs. 15d

a) He alone judges these and destroys them.

b) The winepress is a descriptive expression of the blood that will run under His righteous wrath.

* These two words appear about thirteen times in Revelation to indicate God’s coming judgment.

c) Being Almighty God, He can not be stopped at Armageddon.

4) John presents Jesus as King, “And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.” vs. 16

a) Both on His vesture and person, on His thigh, symbolic of power, displaying the recognition of who He is.

b) King of kings, there is no one above Him, He is sovereign over all.

c) Lord of lords, all are beneath and subject to Him. Dan. 2:47; 1Tim. 6:15; Rev. 17:14

19:17 The vision of John revealed the proclamation for the battle of Armageddon. vs. 17

- 1) John saw an angel, “Then I saw an angel standing in the sun; and he cried with a loud voice.” vs. 17a-b
 - a) Angels are amazing, this one is standing in the Sun, whose temperature near the core is 13 million degrees Centigrade.
 - b) The angel bids the vultures and birds of prey to feast on the carnage, not to be confused with Ezekiel’s battle of God and Magog. Ezk. 39:17
 - c) Paul told the Thessalonians Jesus was returning to punish the ungodly world, “so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer; since it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who

do not obey the gospel of our Lord Jesus Christ.” 2Thess 1:4-8

- 2) John heard the invitation of the angel, “saying to all the birds that fly in the midst of heaven, “Come and gather together for the supper of the great God.” vs. 17c-d
 - a) We have the same words at the attack of Russia on Israel at the start of the Tribulation period. Ezk. 39:17
 - b) This is at the end, there will be 180-200 miles of blood, due to the slaughter on earth. “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.” Rev. 14:20
 - c) This is in direct contrast to the Marriage Supper of the Lamb to celebrate the marriage of Christ and His bride, the church, on the earth at His return.
 - d) The word Armageddon means the city of Midggo found one time, but the battle is described many times, “And they gathered them together to the place called in Hebrew, Armageddon.” Rev. 16:16
 - e) Peter reminds the believers, “knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, “Where is the promise of His coming? For since the fathers fell

asleep, all things continue as they were from the beginning of creation.” For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water.” 2Pet. 3:3-6

19:18 The vision of John revealed the purpose of the invitation for the birds to come to the battle of Armageddon.

- 1) To feed on the cadavers of those in authority at the battle, “That you may eat the flesh of kings, the flesh of captains, the flesh of mighty men.” vs. 18a-c
- 2) To feed on the cadavers of those all who follow these leaders into battle, “The flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.” vs. 18d-g
 - a) God calls on the birds to feast on the carnage. Matt. 24:27-28; Ezk. 39:17-20
 - b) The battle will be on the battle plain of Esdraelon, famous for two great victories, Barak over the Cannanites, and Gideon over the Midianites, also the deaths of Saul and Josiah. Ps 2; Joel 3:12-14; Zech. 14:1-9
 - c) Jude prophesied back in Genesis, “Now Enoch, the seventh from Adam,

prophesied about these men also, saying, “Behold, the Lord comes with ten thousands of His saints, to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” Jude 14-15

19:19 The vision of John revealed the opposing armies at Armagoddon.

- 1) John saw the leader and their forces, “And I saw the beast, the kings of the earth, and their armies.” vs. 19a-b
 - a) The beast is the Antichrist, as the head.
 - b) The kings of the earth are the ten nation confederacy over the world rulers.
 - c) The armies are the multitudes of proficient globally trained soldiers.
- 2) John saw them in a staging area, “gathered together to make war against Him who sat on the horse and against His army.” vs. 19c
 - a) The mobilization will be with oneness.
 - b) The oneness will be with serious determination to make war and defeat Jesus, His church and angels at the Second Coming.
 - c) These will be led by demons. Rev. 16:13-16

* Jer. 25:32-33; Joel 3:2; Zeph. 3:8;
Zech. 14:2, 3; Rev. 11:15; 12:12, 16

19:20-21 The vision of John revealed the victory over the battle of Armegaddon.

- 1) John saw and declared the destiny of False prophet and the Antichrist. vs. 20
 - a) The two main culprits are apprehended, “Then the beast was captured, and with him the false prophet.” vs. 20a-b
 - * They do not escape, but receive severe judgment according to the deeds!
 - b) The charges against the false prophet are severe, “who worked signs in his presence, the Anti-christ, by which he deceived those who received the mark of the beast and those who worshiped his image.” vs. 20b-c
 - * The false prophet by these signs deceived those who received the mark of the beast and worshiped his image. vs. 20c; Rev. 11:7-10; 13:1-18
 - c) Their eternal punishment, “These two were cast alive into the lake of fire burning with brimstone.” vs. 20d
 - 1)) Proceeding Satan by 1,000 years.
 - 2)) The Antichrist and the False Prophet are cast into the Lake of Fire that was made for Satan and his angels and tormented day and night forever and ever. Matt. 25:41; Rev. 20:10

- 2)) Death and Hades or Sheol in Hebrew are cast into the Lake of Fire, this is the second death for all not written in the book of life. Rev. 20:14
 - * Hades is a mere waiting place in torment prior to the Lake of Fire. There is the abuzzo, the bottomless pit, the shaft in the earth, tartarus where angels are bound permanently. 2Pet. 2:4
 - 3)) All unbelievers whose name are not found written in the Book of Life. Rev. 20:15
 - * Who have been given over to the lie. 2Thess. 2:11-12
 - 4)) It is the second death. Rev. 21:8
- 2) John declared the summary statement and destiny of all who follow them. vs. 21
 - a) The wrath of God in judgment, “And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse.” vs. 21a
 - b) The feast at the judgment at Armegaddon, “And all the birds were filled with their flesh.” vs. 21b
 - 1)) Gehenna is the place of future punishment, (originally Ge bene Hinnom; the valley of the sons of Hinnom) Gehenna was the Valley of Hinnom or Tophet, south outside the city of Jerusalem, where Baal and

- Molech worship was practiced.
2Chron. 22, 2 Kings 23; Jer. 7
- 2)) Josiah in his reform burned all idols there and later becomes the dump site of the city where fire never ceased.
- 3)) Jesus described the fire of Gehenna as the fire is never quenched and the worm never dies. Matt. 5:22
- a)) And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. Matt. 5:29-30
- b)) And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Matt. 10:28
- 4)) “Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, “Vengeance is Mine, I will repay,” says the Lord.

And again, “The LORD will judge His people.” It is a fearful thing to fall into the hands of the living God.”
Heb. 10:28-31