Sing Hallelujah! — Delivery Transcript

Revelation 19:1–10 (CSB) · Wes Terry · Sunday, August 14, 2022 · *Hallelujah!*

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Thank you, Russell, and choir for leading us in worship this morning and Mary for playing the piano and this whole team leading us in worship week in and week out. We are very blessed to have such talented musicians and vocalists leading us in worship, and the most important thing is not just the skill but the heart of worship that they bring to the table. Speaking of worship songs, I don't know if this was during the lifetime of some of you when you were growing up, but I remember in my lifetime, growing up as a kid— and I'm assuming it was one of those oldies and goodies that kind of goes through with the generations.

It was a classic favorite at vacation Bible schools and youth camps. One side of the room would sing, Hallelujah, hallelujah. And then the other side would say— so it did exist back in the day. All right. I love that. And then after we'd get going good and you kind of know your part down pretty good, then they'd switch it up: Praise ye the Lord. And this side would say— yeah, and then everybody'd get confused, even though it wasn't really all that hard, they'd still get confused about it. That word, hallelujah, literally means praise ye the Lord.

And it actually doesn't show up in the New Testament anywhere except in Revelation chapter 19 where we're at. Now the transliteration shows up at the heading of many psalms in the Old Testament. Transliterated, it's a Hebrew word from the root word halal, which means praise. But in Hebrew they add this little lu on the end, which means ye, and then at the end they attach Yah, where we get Yahweh— the root of that, Yahweh, is the word God. So it literally means praise God. And there are many reasons in your life for which you might give God praise.

And we this morning are thinking about God's faithfulness, looking back at our lives. It's good to go back and give God praise for those things and to not just praise him for the gifts, but that he is the gift giver and as the gift giver he's more precious and to be treasured than

any of the gifts that he has to give. But in Revelation chapter 19, what we see is this crescendo of hallelujahs. And if you walked in here without any reasons to give God praise, my prayer this morning is after we finish this passage in Revelation 19, is that you will be singing hallelujah for who he is and what he has done.

And so turn in your Bibles, if you have them, to Revelation chapter 19. We are making our way slowly but surely through this great book of the Bible. And we finished chapter 18 a couple of weeks ago and then did a couple of survey sermons. If you remember, though, in Revelation chapter 18, the big point of chapter 18 was the fall of this harlot Babylon. And those of you who are new to Bible study or new to the book of the Revelation, it's apocalyptic literature, which means it uses images and pictures to communicate truths, literal truths.

But this harlot Babylon stands for the centralization of idolatry and sensual indulgence and just all things opposed to God and his design. And she thought she was untouchable. She thought she would never fall, but sure enough in chapter 18 she does fall. And chapter 18, verse 20 closes with an invitation for the saints of God to rejoice because this Babylon, which had been a source of their persecution and great tribulation in life, has now fallen. And so he says in chapter 18, verse 20, "Rejoice over her, heaven, and you saints, apostles, and prophets, because God has pronounced on her the judgment she passed on you!"

And chapter 19, verse 1 opens with the saints of God accepting that invitation that was given at the end of chapter 18 with the sound of "a vast multitude in heaven, saying, Hallelujah! Salvation, glory, and power belong to our God." So you have the saints of heaven rejoicing in the fact that God has destroyed this center of idolatry and sinful indulgence. And it may sound weird to us today to give God praise for him destroying people and places and things, but if you think about the injustice in the world today, you think about all the wrongs that go off scot-free.

It violates an internal sense of justice that every one of us has, and so heaven is invited to rejoice because our just God, our righteous God establishes his justice through the destruction of this Babylon. And notice what they say. They say three things: salvation, glory, and power belong to our God. That's not a mistake in mentioning these three words. These were the words that Babylon was saying to the people of the beast, to the people of this earth. They were saying, real salvation is not found in Jesus, real salvation is found here.

It's found in our wealth. It's found in our prosperity. It's found in our sensual indulgence. And now the saints come and say, she lied, she's fallen, real salvation belongs to God and God alone. Babylon was saying, I'm the most glorious, I'm the most dazzling. Look at me, who can be compared to the beast and to Babylon the harlot? And then they fall, and the saints say, No, it wasn't Babylon that has the glory. It's God and God alone who has the glory. And then when it comes to power, the beast was riding on the harlot Babylon, the beast represents satanic, demonic power at work in the world today.

It seemed like it was untouchable. It seemed like it was going to overwhelm even the saints of God. But then Babylon falls and the saints sing, No, true power belongs to God and God alone. I love what William Barclay said about this passage in his little commentary. You can't recommend William Barclay on everything, but he's got it right here on this one. He says each of these three great attributes of God—salvation, glory, and power—"should awaken its own response in the heart of man. The salvation of God should awaken the gratitude of man; the glory of God should awaken the reverence of man; and the power of God, always exercised in the love of God, should awaken the trust of man.

Gratitude, reverence, trust—these are the constituent elements of real praise." Such a great quote as we think about what it means to hallelujah. It's not just a word from our lips. When we think about what does it mean to worship, it's not just singing songs along with a piano. Worship is what you do with your heart, what you do with your life. It is a life marked by gratitude, reverence, awe for the Lord and who he is, and trust, because you know his power being displayed is not just power to crush or to harm.

His power is always shaped by his love. And so we can trust him and what he does. Even when we don't understand his ways, we can always trust his heart. If you think about your life, you think about living a life of worship, is your life characterized by these things? Is it characterized by gratitude, reverence and trust, or would it be characterized by something less than these? This is, I think, what the passage in chapter 19 is soliciting from us. Give God a hallelujah. Raise a hallelujah to the Lord. Give him praise for who he is and what he has done and what he will do for us.

Looking forward into the future of this day, give him praise. And I really want to break down this song that we're about to read into two basic stanzas. In chapter 19, verses 1 to 5, it's praising God and what he will do and his judgment on sinners. And then in chapter 19, verses 6 to 10, it's a hallelujah given to God because of his blessing on the saints. And we need to get this song down, brothers and sisters, because this is the song that we will sing. We are part of that great multitude that is singing in chapter 19, verse 1.

It's the same multitude in chapter 7, verses 9 and 10. It's the saints of God, particularly those who have come up out of the great tribulation. They're giving God all the glory and honor and praise for who he is and what he has done and his judgment on sinners and his blessing of the saints. And so let's start with chapter 19, verses 1 to 5. This establishes praise for God based on who he is and what he's done and his judgment on sinful Babylon or sinners in general. So again in verse 1: "After this I heard something like the loud voice of a vast multitude in heaven, saying, Hallelujah!

Salvation, glory, and power belong to our God, because his judgments are true and righteous, because he has judged the notorious prostitute who corrupted the earth with her sexual immorality; and he has avenged the blood of his servants that was on her hands. A

second time they said, Hallelujah! Her smoke ascends forever and ever!" I just want to draw out three things from these three verses about the judgment of God on sinners. Reasons for which we should give God a hallelujah, praise to God. And right out of the gate, the first reason we should raise a hallelujah is because God's judgment on sin and his judgment on sinners is just and true.

In other words, it is a righteous judgment. I was this week talking with a young lady at the Cotton Patch who was struggling with what it means to say Jesus is Lord. She was struggling with being classified or identified as a Christian. And part of the struggle was that there's so much suffering in the world and how do you explain kids getting cancer? And what about all of these things that, you know, I can understand being punished for your own sin, but they did nothing wrong. They don't deserve it and really struggling with the injustice of this created order that we live in and certainly, in one sense, there's not a great emotionally satisfying answer to that question, because this world is very broken and it is true that people who you would think shouldn't be suffering suffer to great degrees, whereas people you think should suffer don't suffer to the degree that you think they should, and you do, you know, kind of scratch your head wondering why God does some of the things that he does and the way that he does them.

But one of the things that I draw hope from in chapter 19 is that on the day of judgment when the veil is pulled back and we see the glory of God established on the earth in judging sin and sinners for who they are and what they've done, none of us will question His justice. None of us will wonder, didn't you go a little too far there, or did you let him off scot-free? All of us will see that the judgment of God on sin is righteous judgment. It is true and just.

And we can say on that day, God, I didn't see it then, but I can see it now. I didn't understand it when it happened. I kicked and screamed and threw my fist in the air, but now that your kingdom has been established, now I see. Now I understand. Your ways were higher than my ways. They are true. And they are just. So God's judgment is righteous. The second thing, God's justice, or God's judgment on sinners is retributive. It's a retribution, a righteous retribution for their sin. He gives two reasons why he judges Babylon.

He judges her because she had kind of populated her idolatry throughout the earth. She seduced the kings of the earth to engage in spiritual idolatry with her. But the second reason was the blood of the servants. The blood of the saints was on her hands. She was the primary exporter of sin and idolatry, but she was also the primary force behind the persecution of Christians. And it's just, again, a reminder that God's not mocked. Whatever a person sows, that's what he's going to reap. And there is a sense in which we live in this day and age and we see things, injustices that take place in the world.

And we wonder, How can God let them get away with it? How can they go off scot-free? Why would this be allowed to persist in our world today? But on that day you will see the glory of

God established on the earth. And you will see that the judgment of God on sinners will be retribution for their sin. Whether it's the accountant of Auschwitz— I think he got four years, died before he went to prison[1]— or the horrendous evils committed by people we see in our day and age today, they will see justice.

There will be retribution for sin. And then the third thing is that retribution will be eternal. He says in chapter 19, verse 3, "Her smoke ascends forever and ever!" It is righteous retribution forever. Then in verse 4, all of creation begins to chime in on the hallelujah, the praise of God for his judgment on sinners. In verse 4, you see the singers expand from the vast multitude to the twenty-four elders and the four living creatures. We first saw these in chapter four of Revelation that we said they represent the redeemed of humanity.

Some think they're angelic, some think they're just elders, kind of higher-up positions. But it says in verse 4, "the twenty-four elders and the four living creatures fell down and worshiped God, who is seated on the throne, saying, Amen! Hallelujah!"—amplifying the chorus of verse 2. Then after that in verse five, all of creation begins to sing, because all creation was liberated from the bondage of sin through the judgment of God on Babylon. So if you're taking notes, all of creation sings because God's judgment liberates all of his creation from the bondage of sin.

So praise him for the reach of his salvation. Only he can truly deliver. Praise him for the rightness of his decisions. They are true and just. No one will question what God was thinking or what God was doing on that day. And by faith, looking into that day, we can praise him now even when life doesn't always make sense. And praise him for the retribution and just punishment on sin. It may feel weird to give God praise for his judgment of people. Certainly no one delights in the death of the wicked.

The concept of hell should make every person, you know, shudder in horror because of the thought of it, but there is a sense in which the glory of God is magnified through his just judgment on those who deserve it. The chorus then shifts in chapter 19, verse 6, not to an emphasis on judgment, but to his blessing of the saints. Let's read that together, chapter 19, verse 6: "Then I heard something like the voice of a vast multitude, like the sound of cascading waters, and like the rumbling of loud thunder, saying, Hallelujah, because our Lord God, the Almighty, reigns!

Let us be glad, rejoice, and give him glory, because the marriage of the Lamb has come, and his bride has prepared herself. She was given fine linen to wear, bright and pure. For the fine linen represents the righteous acts of the saints." So the first stanza targets the justice of God through judgment; the following stanza targets the blessedness and joy that is experienced by the saints. If you're taking notes, you might think of it this way. The first hallelujah in chapter 19, verse 1 looks back in praise to God for his judgment on Babylon at least back from their perspective, being on the other side of that destruction.

The hallelujah in verse 6, however, anticipates; it looks forward to the coming salvation of God through the marriage supper of the Lamb. Depending on how you interpret the timing of these things, one's looking back, one's looking forward in anticipation of verse 11,[2] where Jesus comes riding on the white horse, establishing his kingdom, consummating with his bride. The first song begins with this declaration: our Lord God, the Almighty, reigns. Certainly you could say God reigns now, He reigns today, He's always sovereign. There is no sense in which God isn't yet reigning.

But there is a sense in which when He comes again in glory, when He establishes His kingdom on the earth, His reign will be made manifest in ways that it is not seen today. And the fact that he refers to Jesus or refers to God in Trinitarian fashion as our Lord God the Almighty, that is not accidental. If you go back and look in the first century, the Roman Emperor at this time was Domitian, well it depends on how you time Revelation, but Domitian when he was emperor, he claimed upon himself the title Our Lord and God.

And maybe he did this just as a way of kind of sticking it to the Christians. You say Jesus is your Lord and God. Well, where's your Jesus now? I'm the real Lord and God, I'm the real source of provision. And here John is kind of sticking a stick back in Domitian's eye and saying, no, Jesus is the true Lord of Lords. He's the true king of kings. You may think that you have everything in control, but you don't. The very kingship that you wield over us is given to you by our true Lord and God the Almighty.

And so the first reason we can sing hallelujah when it comes to his blessing of the saints, it's because our Lord and God is a greater king than any other king. He's a greater king than Domitian. He's a greater king than Biden. He's a greater king than any president the United States has ever seen. Even the good presidents, they can't establish the kingdom of God like Jesus can when he comes. We'll sing hallelujah because he's the king of kings and the Lord of Lords. Then he shifts not just to a focus on his kingly rule, but to the beauty and the majesty of his kingdom that he established.

And he uses it in terms of marriage, talking about the bride of the lamb. He says to believers, be glad, rejoice, give God glory, because the marriage of the lamb has come, and his bride has prepared herself. And so you have two contrasts. You have the harlot Babylon and you have the bride of Christ. The harlot Babylon is clothed in scarlet and red, royal robes, but robes of sin and idolatry and wickedness and sensual excess. That's not the clothing of the bride. The clothing of the bride is white, it's fine linen, bright and pure.

The harlot is just that. She's a harlot, she's a prostitute. The bride is not. She is a virgin. She is chaste. She is pure. She is set apart for Christ and for Christ alone. The contrast could not be more clear. Not only is our Lord and God a greater king than any other king, we can sing hallelujah because our Lord and God has a greater kingdom than any other kingdom and

that kingdom is seen in the shining bright white lights of his bride. Now some translations will differ on how they talk about the fine linens.

If you're reading a King James Version or English Standard Version, I think they get it right and better. I should say they do a better translation than my translation, the Christian Standard Bible. That's not to say the Christian Standard Bible is not good. I love the Christian Standard Bible. I just think in this instance, some translations will say the fine linens were given to her, like the NIV and the CSB. Other translations will say the right to wear the fine linens was given to her. There's an important difference between those two concepts.

One says the right to wear the linens, the other says the linens themselves. The linens represent, though, righteousness. They represent holy living, righteous acts. And so some translations suggest that the righteous acts themselves are given to the saints by God and certainly that's true in the Bible. We are justified by grace through faith. We don't justify ourselves. Our good works, even on our best day, Isaiah says, is like a filthy, polluted garment before the Lord. And so there is a sense in which the righteous acts are given, but there's also a sense in which how we live matters.

And as Philippians 2 says, work out your salvation because it's God who's working in you to will and to work according to his good pleasure. And so there is a role in which you must overcome and you must persevere and your lifestyle matters. And so knowing it's God working in you, persevere, overcome, and the linens will be given to you. The right to wear the linens will be yours. They're two different concepts, both biblical, seemingly contradictory. But I think John's a little bit ambiguous, maybe intentionally, to suggest that tension that how the saints live in this day and age matters because we are preparing ourselves for that wedding day.

We are preparing ourselves for the day when we will meet Jesus face to face. And on that day we do not want to be ashamed. We don't want to look back and see our idolatry and filthy lives. We want to be bright and pure, but by the same token, it's God Himself who washes us with the water of the Word. It's the Holy Spirit that gives us the power to do what our Lord has called us to do. And so they run side by side. Then in verse 9 the analogy shifts.

Not only is there the marriage supper, but in verse 9— or I'm sorry, in verse 8, it's the marriage itself, but in verse 9, you see the marriage supper or the marriage feast. And he says in verse 9, then the angel said to me, "Write"—these words, John—"Blessed are those invited to the marriage feast of the Lamb!" And then "he also said to me, 'These words of God are true.'" That is the fourth Beatitude in the entire book of the Revelation. The first one showing up, of course, in chapter 1, verse 3.

Blessed are those who hear these words, who keep these words. Now a blessing is pronounced on the saints who are invited to the marriage supper of the lamb. This is the marriage supper that Jesus talked about in his parables about a king throwing a wedding feast for his son, who is to be married. This is the wedding feast Jesus talked about in Matthew 25 of the five wise virgins and the five foolish virgins.[3] The wise virgins kept their oil burning so that they were ready for the wedding feast or were ready when the invitations came.

This is the wedding feast that is repeatedly referenced in the Old Testament, albeit not by marriage in particular, but a great supper that would be had by the people of God. Isaiah chapter 25, for example, verse 6, prophesies that "on this mountain"—that mountain being Mount Zion—"the Lord of Armies"—the Lord Sabaoth, the Lord God Almighty—"will prepare for all the peoples a feast of choice meat, a feast with aged wine, prime cuts of choice meat, fine vintage wine." Every time you go to Perini's and you have one of their delicious, delicious— I just had one a couple days ago; that's why it's fresh on my mind.

Magnificent. It pales in comparison to the real feast of the marriage supper of the Lamb. It's the meal your heart has longed for since the day you were born. But not everybody gets invited to the marriage supper. Not everybody will be part of the bride. That's the point of Jesus' parables in Matthew chapter 25 and Matthew— I think Matthew chapter 22. When he talks about the king throwing a feast for his son, there are certain people who are not worthy to be invited. Not worthy, not because they didn't try hard enough or do enough good deeds.

They weren't worthy because they weren't washed by the blood of the lamb. They weren't forgiven of sin, not because of what they've done, but by God's grace and their putting their faith in Jesus for the forgiveness of sin. Because they did not do that, because they instead played the prostitute, they instead engaged in spiritual idolatry, they chose Babylon over the lamb. Now they're not worthy. There are those who like these virgins in Matthew chapter 25, verse 10, they hurry up to go and buy some oil, and while they were gone the groom arrived, and those who were ready went in.

But those who were not ready, the door was shut. And so even here in chapter 19, you sense this warning from Jesus the lamb. Don't be foolish. Babylon's going down. This world, the love of this world, the lust of the eyes, the lust of the flesh, the pride of life, these things are passing away. But those who do the will of God will abide forever. I did a little study this week on marriage. I was reading this text, I was thinking about my own marriage. Jewish weddings are not necessarily like American weddings.

In one respect they're very unlike American weddings because the father of the bride gets to choose the groom. I like this. Someone with a precious four-year-old little girl— I don't want her to marry some loser, you know. So I like the idea. Now I probably was one of those losers who you know benefited from the current setup, but anyway, the father would negotiate a

price. It is kind of outdated if you think about it from our perspective. But he would negotiate a price with the bride— the father of the bride.

He would pay a dowry, which was the price for the bride. And then they would settle it. There was a contractual setup, in other words, that produced the betrothal, like an engagement. But our engagements go for six to eight months. Their engagements could go for six to eight years. So they had to remain chaste and pure. You couldn't just go date or hook up with whoever you wanted to hook up with. You were legally married, even though you weren't together. But the second stage of the marriage was the consummation stage.

And this was the stage where the groom would go over to the house of the bride, or the father's house of the bride. And he would take the bride to be with him where he was, whether it was his own house or whether it was to his father's house. I think this is what Jesus has in mind in John 14 when he says, I'm going to come and take you to be with me where I am. In my Father's house there's many mansions. So you had the contract, the betrothal, could be an extended period of time of chastity, purity, endurance; then the coming to get the bride, and the consummation of the marriage on that night.

But then after the marriage was consummated, there was a party. Big celebration, big feast; it would oftentimes last for up to seven days. We're not talking about an hour-long reception with boring speeches and decent juice; we're talking about a feast, an amazing celebration. And that is what Revelation uses to describe the consummation of the church and Christ. The bride has been betrothed to Christ. He has paid the price. The Father gave the ultimate sacrifice in sending his son into the world to die on the cross for our sins. That Jesus stood in our place.

He bore the wrath of God that we deserved. The ultimate price was paid. And now there's a waiting game where we wait for our groom to come and get us. We are legally married. We are his. We are called to be chaste and pure, to not defile ourselves with this world or the love of this world, but to instead pursue the heart of our groom, the Lord Jesus Christ, waiting for the day when he's going to come and get us and he will come and get us. People debate on the timing and how it's all going to work out.

Rapture, no rapture, when's the rapture— he comes and he gets us. He takes us up to be with him to his father's house. And the consummation is complete. We are changed. We are transformed. We are resurrected. All things are made new. And then there's a party. Some say it's in heaven. Some say it's in the millennial kingdom. We'll talk about that in chapter 20. But it's a big deal. A feast like you cannot even imagine a joy that will literally swallow up the sufferings of this world. And I know it'll swallow it up because I can remember back to my own marriage, my wedding day.

Pastor David was there, did the wedding. Longest sermon he ever preached— fifteen minutes, but it took forever. And I remember the betrothal. I remember the engagement. She said, We're going to do an October wedding. Saving October. I thought that's a long time, but okay. And I remember being antsy and I just want to hurry up and get married. And then we moved it up to January. I was so glad. Because I just wanted to be married. I loved her, Audra, my wife. I couldn't wait to spend the rest of my life with her to start this new season.

And I remember the wedding day. Her face. I never really looked at Les. He probably was crying. I don't know. I know I was crying. She was crying. And it's just that it finally happens, you know, and it swallows it up. It swallows everything else up. And then I remember Pioneer Drive; we had our after-party over there. It was the best party ever. We had real baristas from Starbucks. If it wasn't a Baptist church, we would have been dancing and having a good time. And the joy of that moment swallowed up all of the waiting, all of the hardships, all the difficulty, all the ups and the downs, just swallowed it up.

And that's what will happen on this day. The groom will come for his bride, you and me, and all of your pain and all of your suffering. And all the injustices you see in this world and all the difficulties, the king will make it right. And he'll come and take you to be with him. And the joy will swallow up the suffering. And so he says, rejoice. And then John, I think, getting so caught up in it, falls at his feet and begins to worship the angel. And the angel says, "Don't do that!"—you dummy—"I am a fellow servant with you and your brothers and sisters who hold firmly to the testimony of Jesus.

Worship God, because the testimony of Jesus is the spirit of prophecy." Now it's not surprising to see John do what he does. He just sees the moment, probably feels the gravity of it, and makes a mistake, but then the angel redirects his attention and says, no, it's all about Jesus. It's always been about Jesus. He's the spirit of prophecy. And some people think about prophecy as foretelling, future telling. And if you go back in the Old Testament, you look at all the prophecies of the Old Testament that tell the future, ultimately they all point to Jesus.

They point to the day when the Messiah comes, when the Messiah saves, when the Messiah redeems. Some think about prophecy as forth-telling: this is what needs to happen, this is what's right, this is God's design, this is truth, and Jesus is the center of that kind of prophetic utterance as well. He is the truth personified. He is the wisdom of God made manifest in human flesh. And so whether you're talking about telling the future or whether you're talking about telling it like it is, Jesus is the spirit. Jesus is the center of it all.

It's always been about Him. It will always ultimately lead to Him. And so the best thing we can do is worship God through the exaltation of Jesus Christ. Jesus, sweetest name I know. There's something about that name. And so as we bring our time to a close this morning, if

you are not a Christian, if you have maybe spent your whole life struggling. Maybe like that lady at Cotton Patch. You got this suffering, you've got these hardships, you're a little bit jaded. You don't understand the rhyme or reason. The scriptures are saying to you this morning through the Holy Spirit, I need you to walk by faith.

I know you don't understand it now, but I'm promising you there's a day coming where it will make sense. And something I like to ask people is, If Jesus Christ, raised from the dead, stood in front of you today and said, There's a good answer to your question, but I need you to trust me— would you trust him? If the risen Christ stood right in front of you and said, just give me a couple decades, of course you would trust him. If there was an answer coming — and Revelation 19 says there's an answer coming.

And so maybe this morning the response for you is to trust the Lord even with questions in tow. Others of you maybe this morning are in a difficult season of life and you just need to be reminded to reorient your eyes on the Lord Jesus Christ and to allow the joy of that moment, of what's to come, to swallow up the sufferings that you're walking through today. But however you need to respond, as Mary leads us, you can do that. Father, we thank you for this time. We thank you for your word.

We thank you for your promise that you are faithful to do what you promised you would do. And so as we respond now, we pray you would open our eyes to see our groom, to see the Lord Jesus, the author, the perfecter of our faith, the one who will make things right, the one that will bless us when he comes again in glory. Would you help us to be people of faith who do the right things when it's difficult, who live chaste and pure lives, not because we are earning our salvation or trying to get you to love us, but because we know we've already been committed to you through your death on the cross, your resurrection from the grave.

Help us to live as people who are worthy citizens of the kingdom that is to come. And we pray these things in Jesus' name. Amen.

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1. Transcript note: spoken as "I think he got four years, died in prison"; corrected: Oskar Gröning, the "bookkeeper (accountant) of Auschwitz," was sentenced in 2015 to four years but died in March 2018 before beginning his sentence. Source: BBC News, "Oskar Gröning: 'Bookkeeper of Auschwitz' dies at 96" (March 12, 2018). ↩
2. Transcript note: spoken as "verse 10"; Jesus on the white horse appears in Revelation 19:11. Source: Revelation 19:11 (CSB), BibleGateway. ↩
3. Transcript note: spoken as "the ten wise virgins and the ten foolish virgins"; the parable has ten virgins in all, five wise and five foolish. Source: Matthew 25:1–2 (CSB), BibleGateway. ↩