

## Revelation 19

Here is an outline of this chapter from the Outline Bible. We will study the chapter following this outline with minor variations.

The Second Coming! Christ returns to earth and destroys his enemies. A vast crowd in heaven praises the Lamb.

- I. THE CELEBRATION IN HEAVEN (19:1–10)
  - A. **Praising the Lamb for his wrath on a corrupt whore (19:1–5)**
    1. *The reasons for this judgment* (19:2): This false religious system is condemned on two counts.
      - a. Corrupting the earth with immorality (19:2a)
      - b. Murdering the saints of God (19:2b)
    2. *The rejoicing over this judgment* (19:1, 3–5)
      - a. The song (19:1b, 3, 4b–5): It consists of one great, grand, and glorious word: “Hallelujah!”
      - b. The singers (19:1a, 4a)
        - (1) A vast multitude (19:1a)
        - (2) The twenty-four elders (19:4a)
  - B. **Praising the Lamb for his wedding to a chaste wife (19:6–10)**
    1. *The clothing of the bride* (19:6–9): She wears the cleanest, whitest, and finest of linens.
    2. *The chastening of the apostle* (19:10): John is rebuked for attempting to worship the angel who is revealing these things to him.
- II. THE CONFRONTATION ON EARTH (19:11–21)
  - A. The appearance of heaven’s King (19:11): **John sees Jesus, who is called Faithful and True, seated on a white horse, coming from heaven.**
  - B. **The apparel of heaven’s King (19:12–13, 15–16)**
    1. *His eyes are like flaming fire* (19:12a).
    2. *He is wearing many crowns* (19:12b).
    3. *His robe is dipped in blood* (19:13a).
    4. *His titles* (19:13b, 16)
      - a. The Word of God (19:13b)
      - b. King of Kings and Lord of Lords (19:16)
    5. *He holds a sword in his mouth* (19:15)
  - C. **The armies accompanying heaven’s King (19:14): They are dressed in finest linen and follow him on white horses.**
  - D. **The avenging by heaven’s King (19:17–21)**
    1. *Jesus defeats the Antichrist and false prophet* (19:17–19, 21): Their armies are utterly routed.

2. *Jesus destroys the Antichrist and false prophet (19:20): Both are thrown into the lake of fire.*<sup>1</sup>

## Doxologies to God and the Lamb

Ascription	To God/One on the Throne	To the Lamb
Dominion		<a href="#">1:6</a>
Thanksgiving	<a href="#">4:9; 7:12</a>	
Honor	<a href="#">4:9, 11; 5:13; 7:12</a>	<a href="#">5:12, 13</a>
Glory	<a href="#">4:9, 11; 5:13; 7:12; 19:1b</a>	<a href="#">1:6; 5:12, 13</a>
Worth	<a href="#">4:11</a>	<a href="#">5:9, 12</a>
Power	<a href="#">4:11; 7:12; 19:1b</a>	<a href="#">5:12</a>
Blessing/Praise	<a href="#">5:13; 7:12</a>	<a href="#">5:12, 13</a>
Salvation	<a href="#">7:10; 19:1b</a>	<a href="#">7:10</a>
Might	<a href="#">7:12</a>	<a href="#">5:12</a>
Wealth		<a href="#">5:12</a>
Wisdom	<a href="#">7:12</a>	<a href="#">5:12</a>

The Second Coming! Christ returns to earth and destroys his enemies. A vast crowd in heaven praises the Lamb.

### I. THE CELEBRATION IN HEAVEN (19:1–10)

*After these things I heard something like a loud voice of a great multitude in heaven, saying,*

*“Hallelujah! Salvation and glory and power belong to our God; <sup>2</sup>BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER.” <sup>3</sup>And a second time they said, “Hallelujah! HER SMOKE RISES UP FOREVER AND EVER.” <sup>4</sup>And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, “Amen. Hallelujah!” <sup>5</sup>And a voice came from the throne, saying,*

*“Give praise to our God, all you His bond-servants, you who fear Him, the small and the great.” <sup>6</sup>Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying,*

*“Hallelujah! For the Lord our God, the Almighty, reigns.*

### Marriage of the Lamb

<sup>1</sup> H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 19.

<sup>7</sup> Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” <sup>8</sup> It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

<sup>9</sup> Then he \*said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he \*said to me, “These are true words of God.” <sup>10</sup> Then I fell at his feet to worship him. But he \*said to me, “Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.”

- a. **Praising the Lamb for his wrath on a corrupt whore (19:1–5)**
- b. Verse 1 begins with “after” these things. This can sometimes be better translated “with” these things.

Moody Bible Commentary:

*Chapter 19 begins the description of the return of Christ. The first 10 verses refer to the celebrations taking place just prior to Christ’s return, and vv. 11-21 describe the details of the Messiah’s second advent in power. 19:1-5.*

*After these things (v. 1) marks a return to time sequence in the vision and points to the celebrations that will take place after the destruction of Babylon and preceding the return of Christ. There are two celebrations—one for the destruction of Babylon (19:1-5) and one for the marriage supper of the Lamb (19:6-10) The fourfold use of hallelujah (vv. 1, 3, 4, 6) punctuates human and angelic celebration over the demise of the harlot. The word means “Praise Yah” (the contracted form of Yahweh, a name of God associated with His promise-keeping). He would be faithful to avenge cruelty toward His people (Dt 32:43). The Lord was praised for His attributes of grace, power, and glory.<sup>2</sup>*

- c. This is continuing a section that started in Revelation 17. We are still describing the fall of Babylon.
- d. ESV Study Bible: *Many futurists think that Babylon represents a great religious entity (not identified more specifically) that will follow and support the Antichrist in the end times. Historically, many Protestants identified Babylon with the Roman Catholic Church, but that view is not widely held today. Others foresee an actual restoration of ancient Babylon, while still others think this represents some kind of revived Roman Empire or similar political entity (see note on [17:9–11](#)).*
- e. John uses many modifiers.
- f. He hears something like a “loud” voice.
- g. The voice is from a “great” multitude.

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<sup>2</sup> *The Moody Bible Commentary (Kindle Locations 83310-83312). Moody Publishers. Kindle Edition.*

- h. The “loud” voice and the “great” multitude are in heaven.
- i. This should seem familiar as it takes us back to other songs in Revelation. I inserted a chart from the ESV Study Bible.
- j. They begin with “Hallelujah...”
- k. *Hallelujah, which occurs only here in the NT (19:1, 3, 4, 6), comes from a Hebrew term for “praise Yahweh,” seen often in the Psalms (esp. Psalms 113–118).*
- l. They continue: salvation and glory and power belong to our God.
- m. Dr Mulholland: *This ascription to God repeats the praise of the 24 elders (4:11), heaven’s praise of the Lamb (5:12), and the redeemed’s praise of God (7:12). The combination of “glory and power” is a fitting expression for God. God’s power is not something God exercises or uses. God’s nature (glory) is his power. It is the awesome power of God’s absolute holiness. John has seen this in the Temple full of smoke from God’s glory and power (15:8), and no one could enter the Temple until the fire of God’s holiness (wrath) had done its work.*<sup>3</sup>
- n. Cross reference: Jer 51:48; Rev 11:15; 19:6<sup>4</sup>
- o. Verse 2 begins with an Old Testament reference from Psalm 19:9.
- p. Rev 6:10 and 16:7 also talk about God’s judgments as right and true.
- q. The great harlot has been judged.
- r. *The reasons for this judgment (19:2): This false religious system is condemned on two counts.*
  - i. Corrupting the earth with immorality (19:2a)
  - ii. Murdering the saints of God (19:2b)
- s. The saints are avenged with the judgments and this goes back to rev. 6:9-11.
- t. Dr Mulholland: *His judgments are true and just. This proclamation furthers the focus upon God’s nature, not his action. For something to be just and true, it has to be in harmony with whatever is established as “just” and “true.” The only standard of justice and truth in the OT is the very nature of God. God’s nature is eternal and unchanging; thus, he is described as steadfast and faithful throughout the OT. It is against the unchanging reality of God’s nature that fallen Babylon destroys itself. It is not that God acts and fallen Babylon is judged; God is, and fallen Babylon is judged. In other words, the unreality of fallen Babylon’s perception, value system, and lifestyle is thrown into sharp relief in the presence of ultimate reality of God’s nature as the center of true perception, the source of a true value system, and the context of a true lifestyle.*<sup>5</sup>
- u. Verse 3 continues this worship.
- v. The ESV Study Bible: *Babylon’s smoke ... goes up forever and ever, symbolizing irreversible judgment (like the millstone in the sea, 18:21). The heavenly praise of God (Hallelujah!) for this judgment can be understood only in light of the pervasive*

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<sup>3</sup> M. Robert Mulholland Jr., “[Revelation](#),” in *Cornerstone Biblical Commentary: James, 1–2 Peter, Jude, Revelation*, ed. Philip W. Comfort, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale House Publishers, 2011), 566.

<sup>4</sup> *New American Standard Bible: 1995 Update* (La Habra, CA: The Lockman Foundation, 1995).

<sup>5</sup> M. Robert Mulholland Jr., “[Revelation](#),” in *Cornerstone Biblical Commentary: James, 1–2 Peter, Jude, Revelation*, ed. Philip W. Comfort, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale House Publishers, 2011), 566.

evil of “the great prostitute” (19:2) and the infinite worthiness of the God whom she repeatedly blasphemed.

- w. Verses 1-4 are all worship.
- x. Verse 4: this is a response by the 24 elders and the four living creatures. We have seen this before.
- y. They worship God. The passage says that God sits on the throne.
- z. This is very similar to Rev. 4 and 5.
- aa. The ESV Study Bible: *The worship offered by the elders and living creatures links this consummation celebration with the earlier vision of God and the Lamb (5:8–10). Amen (the English transliteration of the Gk. word amēn, which was itself taken from a word with the same sound in Hebrew, ‘amen) expresses confident certainty (John 10:7) or strong agreement (1 Cor. 14:16).*
- bb. Verse 5: there is a voice from the throne in verse 5: This is a voice of praise.
- cc. Dr Constable: **The authoritative voice from the throne probably belonged to an angel** (v. 10). *It called for added continuous praise from all God’s servants (cf. Ps. 113:1; 115:13). Allusions to the Hallel psalms in this pericope connect the vindication that the psalmists cried out for so often with what was now imminent (cf. Ps. 113:1; 135:1, 20). The bond-servants to whom the voice appealed for praise probably include all the servants of God in heaven, angelic and human, including the saints and prophets (cf. 18:14, 20; 19:2). The angel called for the fear of God since judgment is in view. The call extends to creatures of all classes (cf. Ps. 115:13)<sup>6</sup>*
- dd. Notice how this verse is appositionally restated, meaning the small and the great.

Apposition:

A construction in which a noun or noun phrase is placed with another as an explanatory equivalent, both having the same syntactic relation to the other elements in the sentence; for example, *Copley and the painter* in *The painter Copley was born in Boston*.

- b. The relationship between such nouns or noun phrases.
- 2. A placing side by side or next to each other.<sup>7</sup>

ee. The ESV Study Bible: **A voice from the throne transposes the Hebrew expression “Hallelujah” (see note on vv. 1–2) into the Greek language of John’s hearers, with the command, “Praise our God.” As God’s servants include both small and great, so also, sadly, does the army that follows the beast (v. 18).**

## II. Praising the Lamb for his wedding to a chaste wife (19:6–10)

- a. *The clothing of the bride* (19:6–9): She wears the cleanest, whitest, and finest of linens.
- b. The ESV Study Bible: *The next voice is like that of a great multitude, many waters, and mighty peals of thunder, and it comes from a great worshipping multitude in heaven (cf. 14:2). The Almighty reigns throughout history, but here (as in 11:15–17) he is praised for establishing his reign without rival or resistance at Christ’s return (see 1 Cor. 15:24).*

<sup>6</sup> Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), Re 19:5.

<sup>7</sup> <https://www.thefreedictionary.com/appositionally#:~:text=a.,2.>

- c. Notice how much description is in verse 6. We have seen that before. Rev. 1:15 is similar.
- d. Remember that John is describing the indescribable.
- e. See also Rev 6:1
- f. The metaphors:
- g. Sound of **many** waters.
- h. Sound of **mighty** peals of thunder.
- i. The Lord, our God, the almighty reigns.
- j. He is the Lord.
- k. He reigns.
- l. Starting in verse 7 we see the Marriage supper of the Lamb.

Dr Constable: *We can clarify the general time and place of the marriage of the Lamb by comparing it with marriage customs in the ancient Near East.<sup>631</sup> There were three main events involved in a marriage. First, the parents chose a bride for the groom. This takes place presently as the Holy Spirit calls the elect out of the world to be Christ's bride through regeneration. Second, when the time for marriage had come, the groom would leave His home with His friends, go to the home of the bride, and escort her from her home to his. The bride did not know when this would occur. This will take place when Christ comes to take His bride to heaven at the Rapture (cf. John 14:1-2). Third, the groom provided a feast for his bride and his friends at his home that lasted several days. This will take place on earth either at the beginning of the Millennium,<sup>632</sup> throughout the Millennium,<sup>633</sup> or beginning with the Millennium and continuing throughout eternity (cf. 21:2, 9).<sup>634</sup> The present verse (v. 7) describes the wedding proper, stage two (cf. vv. 8, 14), which had taken place in John's vision. It also announces that the bride is ready for the feast, stage three.<sup>1</sup>*

<sup>631</sup> <sup>631</sup> 631. See Edwin M. Yamauchi, "Cultural Aspects of Marriage in the Ancient World," *Bibliotheca Sacra* 135:539 (July-September 1978):241-52.

<sup>632</sup> <sup>632</sup> 632. John F. Walvoord, *The Prophecy Knowledge Handbook*, p. 618. I favor this view.

<sup>633</sup> <sup>633</sup> 633. Pentecost, *Things to . . .*, pp. 227-28; McGee, 5:1048.

<sup>634</sup> <sup>634</sup> 634. Thomas, *Revelation 8-22*, p. 365.

<sup>1</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Re 19:7.

- m. Dr Rydelnic believes this is near the end of the tribulation.
- n. he rapture has happened.
- o. **Zech 12:10**: Jesus returns. The church returns with Jesus to save Israel.<sup>8</sup>
- p. Verse 7: they are exhorted to rejoice and give glory.
- q. The marriage of the Lamb has come and His bride has made herself ready.
- r. Verse 8 gives a description of purity.

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<sup>8</sup> Open Line  
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- s. Moody Bible Commentary: *Although it is possible that the white garments represent imputed righteousness, they are more likely related to works flowing out of such righteousness. The bride has made herself ready for this day (v. 7). The exact identity of the bride, as well as the time and location of this event, is debated. It may be best to see the bride as the Church, with celebration initiated in heaven, but extending through the millennium on earth. Raptured believers will be joined later by converts from the tribulation and the millennial period. Believers should look forward with great anticipation to this celebration, and should be full of good works befitting their faith (Eph 2:8-10; Ti 2:11-14).*<sup>9</sup>
- t. Verse 9: we see John being commanded to write. In Rev 1:19 he was told to write as well.
- u. Dr Constable: *The person who now spoke to John appears to be the same angel who had been guiding him thorough the revelation concerning Babylon (cf. 17:1, 15). He instructed John to write again (cf. 1:11, 19), this time another beatitude (cf. 14:3). This blessing gives Tribulation saints an additional motivation to remain faithful. Those invited to the Lamb's marriage supper include His friends as well as the bride. This implies the presence of other believers besides church saints at this celebration.*<sup>637</sup> ***Those invited to the supper will include the bride and other believers who are not members of the church. These would be Tribulation martyrs and believers who will live through the Tribulation and enter the Millennium alive (cf. 12:13–17; 20:4–5; Matt. 22:11–14; 25:1–13). They may also include Old Testament saints who will experience resurrection at the beginning of the Millennium (cf. Isa. 26:19; Dan. 12:2).***<sup>10</sup>
- v. It is a blessing to be invited to the marriage supper of the Lamb.
- w. Dr Mulholland: *Another essential part of the Jewish expectation of the restoration of the kingdom was the messianic banquet. This is amply illustrated by the sectarian community at Qumran, whose evening meal each day was a precursor of the great banquet of the kingdom where they would be joined by the Davidic (kingly) and the Aaronic (priestly) messiahs.<sup>1</sup> Jesus played upon the same expectations when he told his disciples that they would eat and drink at his table in the kingdom (Luke 22:30), and that many will come from east and west to eat with Abraham, Isaac, and Jacob in the kingdom (Matt 8:11). Isaiah envisioned a great banquet of God on a restored*

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<sup>9</sup> *The Moody Bible Commentary (Kindle Locations 83317-83320). Moody Publishers. Kindle Edition.*

<sup>637</sup> 637. Ladd, p. 250, believed the church is both the bride and those invited.

<sup>10</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Re 19:9.

<sup>1</sup> For the Davidic Messiah at Qumran, see 4QFlor [4Q174] 1:10–13. For the priestly Messiah, see 1QS<sup>a</sup> 2:11–21. For a more complete discussion of the two messiahs at Qumran, see Vermes 1977.

Mount Zion (Isa 25:6), to which everyone would be invited to come and eat and drink (Isa 55:1).<sup>11</sup>

Mulholland: More specifically, John sees a wedding banquet (19:7), with God's people as the bride. The image of the marriage of God and his people is also threaded through the Old Testament. Isaiah says to Jerusalem, "Your new name will be ... 'The Bride of God,' for the LORD delights in you and will claim you as his bride.... God will rejoice over you as a bridegroom rejoices over his bride" (Isa 62:4–5). God says to Israel through Jeremiah, "I remember how eager you were to please me as a young bride long ago, how you loved me and followed me even through the barren wilderness" (Jer 2:2). The entire prophecy of Hosea plays upon the image of God as the bridegroom and Israel as the bride, albeit an adulterous one. Jesus used this common image with his disciples, presenting himself as the bridegroom and them as the bride (Matt 9:15). He also described the end of the age as a marriage ceremony in the parable of the virgins (Matt 25:1ff). In John's Gospel, John the Baptist likens Jesus to a bridegroom and his disciples to the bride (John 3:29).

John's vision pulls together the two powerful images of the messianic banquet and Israel as the bride in the Jewish tradition to affirm that (1) Jesus, the Lamb, is the Messiah, the divine bridegroom, (2) the church is the bride, (3) the messianic banquet is a wedding feast, and (4) this is the consummation of God's victory through the Messiah.<sup>12</sup>

- x. ESV Study Bible: *Blessed. Revelation's fourth of seven benedictions* (see note on [1:3](#)). *Those invited to the marriage supper of the Lamb are believers who belong to his beloved bride, the church, who have been called through the gospel of grace (Isa. 25:6–9; Luke 14:15–24). This "marriage supper of the Lamb" was anticipated in the predictions of a messianic banquet in Isa. 25:6–8; Matt. 22:1–14; 25:10; 26:29. John is twice reprimanded ("You must not do that!") for attempting to worship the angel (cf. Rev. 22:8–9). Instead, John is commanded to worship God alone, in dramatic confirmation of the deity of Jesus, the Lamb who is rightly worshiped (cf. 5:8–14).*
- y. These are the "true" words of God.
- z. *The chastening of the apostle* (19:10): John is rebuked for attempting to worship the angel who is revealing these things to him.
- aa. This will happen again in Rev 22:8.

ESV Study Bible chart:

## Satanic Imitations of God's Reality

God's Reality

Satanic Imitation

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<sup>11</sup> M. Robert Mulholland Jr., "[Revelation](#)," in *Cornerstone Biblical Commentary: James, 1–2 Peter, Jude, Revelation*, ed. Philip W. Comfort, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale House Publishers, 2011), 567–568.

<sup>12</sup> M. Robert Mulholland Jr., "[Revelation](#)," in *Cornerstone Biblical Commentary: James, 1–2 Peter, Jude, Revelation*, ed. Philip W. Comfort, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale House Publishers, 2011), 568.

the real Trinity (Father, Son [Lamb], Spirit)	<a href="#">1:4–5</a>	the false trinity (dragon, beast, false prophet)	<a href="#">16:13;</a> <a href="#">20:10</a>
Lamb standing, as though it had been slain	<a href="#">5:6</a>	many-headed beast with mortal wound healed	<a href="#">13:3</a>
sealing of the saints	<a href="#">7:2–3</a>	mark of the beast	<a href="#">13:16–18</a>
Bride in white	<a href="#">19:7–</a> <a href="#">8</a>	prostitute in purple and scarlet	<a href="#">17:1–</a>

### III. THE CONFRONTATION ON EARTH (19:11–21)

#### The Coming of Christ

*<sup>11</sup> And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. <sup>12</sup> His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. <sup>13</sup> He is clothed with a robe dipped in blood, and His name is called The Word of God. <sup>14</sup> And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. <sup>15</sup> From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. <sup>16</sup> And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."*

*<sup>17</sup> Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God, <sup>18</sup> so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great."*

*<sup>19</sup> And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army.*

#### Doom of the Beast and False Prophet

*<sup>20</sup> And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. <sup>21</sup> And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.*

- a. The appearance of heaven's King (19:11): **John sees Jesus, who is called Faithful and True, seated on a white horse, coming from heaven.**

- b. Moody: The second coming is an essential Christian doctrine and the subject of extensive revelation (e.g., Ps 2:1-12; Is 34:1-9; Dn 7:13-14; Zch 14:1-8; Mt 25:31-46; 1Th 5:1-11).<sup>13</sup>
- c. **ESV Study Bible:** *The Defeat and Destruction of the Beasts, the Dragon, and Death. An opening of heaven (cf. 4:1; 11:19; 15:5) introduces a vision sequence that signifies the last battle between Christ and the forces of evil, resulting in their defeat and destruction. This passage shows the fulfillment of the single greatest promise of history: the return of Christ to reign on earth.*
- d. Verse 11 seems clearly to be Jesus' return.
- e. ESV Study Bible:

Christ Defeats and Destroys the Beast, the False Prophet, and Their Gathered Armies. The climactic battle for which the dragon, the beast, and the false prophet gathered the earth's kings (16:13–16) is introduced with a description of Christ the victor (19:11–16), then with a grim "dinner invitation" forecasting the battle's outcome (vv. 17–18). Finally, the conflict occurs (vv. 19–21).

- f. Heaven is opened, we have seen this before. Ezek 1:1; John 1:51; Rev 4:1<sup>14</sup>
- g. A white horse, we have seen before. See Rev 6:2
- h. Faithful and true; see Rev 3:14
- i. We see a common theme throughout the Bible of God judging in righteousness.
- j. **The apparel of heaven's King (19:12–13, 15–16) Note these verses are handled out of order**
  - i. *His eyes are like flaming fire* (19:12a). See Rev 1:14
  - ii. *He is wearing many crowns* (19:12b). See Rev 6:2
  - iii. *His robe is dipped in blood* (19:13a). Of course we know that Jesus' blood takes care of our sins.

#### Extra detail about unknown name:

#### Dr Constable:

*His unknown name was not known to John or to anyone else at that time, but it may become known when Jesus Christ returns (cf. 2:17; Matt. 11:27).*

*"Throughout the ancient world a name revealed the nature of an individual, who he is and what he is. The unknown name of the Christ comports with the fact that his nature, his relationships to the Father, and*

<sup>13</sup> The Moody Bible Commentary (Kindle Locations 83321-83323). Moody Publishers. Kindle Edition.

<sup>14</sup> [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

even his relationship to humanity, transcend all human understanding."<sup>650</sup>

"It is possible that there is another thought. Those who practiced magic in the first century believed that to know a name gave power over him whose name it was. John may well be saying that no-one has power over Christ. He is supreme. His name is known only to Himself."<sup>65115</sup>

Moody Bible Commentary:

While it is possible to understand Christ's bloody garments as looking back at His crucifixion, the context does not support the view. Instead, the stained garments look ahead to the bloodying of His clothes in the slaughter of these enemies (v. 13; cf. Is 63:1-6). His name, The Word of God, indicates that He is the ultimate revealer of God's will (Jn 1:1, 14). The army that accompanies Him is probably His redeemed. The called and chosen and faithful (17:14) are with the Lamb when He wages war. They have clothes similar to His bride (cf. 19:8 and 14), and they are mounted on white horses like their Leader (19:14), suggesting that they are not angelic beings. These are raptured believers who were raptured prior to the tribulation, who subsequently return with Him to earth. The sword in His mouth (v. 15) symbolizes the spoken word by which He defeats His enemies. His fierce wrath would be expressed in fulfillment of Ps 2, and He would be proclaimed king of all. His title, KING OF KINGS, AND LORD OF LORDS, is placed on His thigh, where the sword was usually strapped (Ps 45:3). Mention of His thigh may be literal and intended to accentuate His great strength, as the quadriceps are one of the most powerful muscles in the body. But it is perhaps more likely that it appeared on the part of the garment that covered the thigh, thus making it highly visible. No Roman emperor or world dictator would be able to stand against Him. Believers in the early church were no doubt gratified when they heard these words read.<sup>16</sup>

k. *His titles* (19:13b, 16)

- i. The Word of God (19:13b) Think of John 1:1
- ii. King of Kings and Lord of Lords (19:16) See Rev 17:14. This is a name written on His thigh and robe. This is not a tattoo, but likely symbolic.

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<sup>650</sup> 650. Beasley-Murray, pp. 279–80.

<sup>651</sup> 651. Morris, p. 230.

<sup>15</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Re 19:12.

<sup>16</sup> The Moody Bible Commentary (Kindle Locations 83331-83337). Moody Publishers. Kindle Edition.

Dr Constable: The title “King of kings” is one that Persian and later rulers of empires ascribed to themselves (cf. [Ezra 7:12](#)), but only the Messiah qualifies for it in its true sense (cf. [Deut. 10:17](#)).<sup>657 1</sup>

<sup>657 657</sup> 657. Moffatt, 5:468–69; Wall, p. 229.

<sup>1</sup> Tom Constable, [Tom Constable's Expository Notes on the Bible](#) (Galaxie Software, 2003), Re 19:16.

- l. *He holds a sword in his mouth* (19:15) See Rev 1:16; 19:21
- m. ESV Study Bible: *Jesus is the Messiah who will rule the nations with a rod of iron (see note on [12:5](#); also [Ps. 2:9](#)), judging justly and striking down the wicked. As the Divine Warrior who treads the winepress of God's wrath, his robe is dipped in his foes' blood (cf. [Isa. 63:1–6](#)).*
- n. He will rule with a rod of iron: Ps 2:9; Rev 2:27
- o. He will tread the winepress. This has allusions to the Old Testament. Is 63:3; Joel 3:13<sup>17</sup>
- p. Notice the fierce wrath of God, the almighty.
- q. **The armies accompanying heaven's King (19:14): They are dressed in finest linen and follow him on white horses.**

**Extra detail about this army: Dr Constable:**

*With Christ come armies mounted on horses.*

*“As the Lamb, Christ is followed by the saints (17:14); as the heavenly Warrior, he is followed by the angels.”<sup>653</sup>*

*Angels will accompany Jesus Christ at His second coming (Matt. 13:41; 16:27; 24:30–31; Mark 8:38; Luke 9:26; 2 Thess. 1:7), but it seems unlikely that they are the persons on horses. Rather these seem to be human beings (cf. 17:14; 2:27; Zech. 14:5). Their dress connects them with the Lamb's bride (v. 8).*

*“This heavenly army, unlike their leader, has no swords or spears. They take no part in the action. They wear no armor because, being immortal, they are immune to injury. They are noncombatant supporters of the Messiah as He wages the war single-handedly . . .”<sup>65418</sup>*

- r. **This army is the church given the previous passage with the marriage supper of the Lamb.**
- s. **The avenging by heaven's King (19:17–21)**

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<sup>17</sup> [New American Standard Bible: 1995 Update](#) (La Habra, CA: The Lockman Foundation, 1995).

<sup>653</sup> 653. Ladd, p. 255.

<sup>654</sup> 654. Thomas, *Revelation 8–22*, p. 387.

<sup>18</sup> Tom Constable, [Tom Constable's Expository Notes on the Bible](#) (Galaxie Software, 2003), Re 19:14.

ESV Study Bible:

**The angel's invitation for birds to pick corpses clean at the great supper of God reflects an OT covenant curse (Deut. 28:26) and echoes God's prophetic word against Gog and Magog, who oppressed his people (Ezek. 39:17–20; see Rev. 20:8). The beast's army, to be consumed as carrion, includes not only kings (16:14) and warriors, but also all who serve the beast, both free and slave, both small and great (13:16).**

- i. *Jesus defeats the Antichrist and false prophet* (19:17–19, 21): Their armies are utterly routed.
- ii. Verses 17-18 are a metaphorical description of the destruction of Babylon as eating the enemy.
- iii. The angel announced once again.
- iv. The angel is described as standing in the sun. Maybe in front of the sun.
- v. The angel says to the birds that fly in the midair.
- vi. These could be birds eating the dead armies.

Extra detail from Dr Constable:

John saw next an angel standing in the sun, a conspicuous position in which all the birds could see him. He cried loudly for all the birds flying in midheaven to assemble (cf. Ezek. 39:4, 17). Jesus referred to the same battle and mentioned vultures (or eagles, Gr. *aetoi*) being present (Matt. 24:28; Luke 17:37). After the coming battle the site will be a feast for vultures (cf. Ezek. 39:4, 17–20). It is a great supper that God gives to them. This is the battle of Armageddon (16:16). This picture of it stresses the greatness of God's victory over His enemies.<sup>659</sup> The "great supper of God" is obviously not the same event as the marriage supper of the Lamb (v. 9). The former event will be a scene of great sorrow but the latter one of great joy.

"John took Ezekiel's prophecies [in 39:4, 17–20] broadly enough to foreshadow both Harmagedon and the final attack on Jerusalem (20:8–9). . . . Harmagedon precedes the thousand years and the other battle follows . . ." <sup>660</sup>

19:18 The angel's invitation to the birds indicates how devastating the destruction of Christ's enemies will be when He returns. Some experts have estimated that perhaps one million birds of prey migrate annually between their nesting places in Africa to the south and Europe and Asia to the north. They cross the only arable land bridge that connects these continents, namely, Palestine.<sup>19</sup>

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<sup>659</sup> 659. Swete, pp. 255–56; Hughes, p. 207.

<sup>660</sup> 660. Thomas, *Revelation 8–22*, p. 394.

<sup>19</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Re 19:17–18.

Moody:

The supper of God (v. 17) forms a grotesque contrast with that of the supper of the Lamb (v. 9). Birds were summoned as a cleanup crew in anticipation of human carnage. Rebels from all walks of life would be judged (v. 18).<sup>20</sup>

- vii. Ezek 39:18–20 is a good cross reference.
- viii. There is great detail: free men and slaves; small and great.
- ix. Verse 19: the beast is present. The kings of the earth are still present.
- x. They are there to make war. The beast is the antichrist. Remember the dragon in Rev 12 was the devil. The beast showed up in Rev 13 and then the false prophet.
- xi. ESV Study Bible: *gathered to make war. Literally, to make “the battle” (Gk. ton polemon), probably referring back to the “battle on the great day of God the Almighty” (16:14). “Assembled” (16:14) and “gathered” here translate Greek synagō.*
- xii. *Jesus destroys the Antichrist and false prophet (19:20): Both are thrown into the lake of fire.*<sup>21</sup>
- xiii. There is no threat. This is a simple win.
- xiv. *And the beast was seized, and with him the false prophet who performed the signs in his presence [Rev 13:13], by which he deceived [Rev 13:14] those who had received the mark of the beast [Rev 13:16-17] and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone.*

Moody:

These verses summarize the campaign of Armageddon and its results (16:16). The vision pictured the beast and his allies, numbering ten (cf. 17:12-14), waiting to battle the descending King of Kings. Note that while they planned the battle of Armageddon, it will never actually transpire because Jesus' second coming interrupts it. Their resistance will be to no avail. The beast and the false prophet will be thrown into the lake of fire (see 14:6-20). Their allies will be slaughtered next, and sent to their eternal doom as well (14:9-11). The terseness of the account may be intended to convey the effortlessness of the Messiah's victory.<sup>22</sup>

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<sup>20</sup> The Moody Bible Commentary (Kindle Locations 83337-83339). Moody Publishers. Kindle Edition.

<sup>21</sup> H. L. Willmington, *The Outline Bible* (Wheaton, IL: Tyndale House Publishers, 1999), Re 19.

<sup>22</sup> The Moody Bible Commentary (Kindle Location 83344). Moody Publishers. Kindle Edition.