

Revelation 19 - Marriage of the Lamb; Second Coming; Marriage Supper of the Lamb; Supper of the Great God; Destruction of the Antichrist & False Prophet

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Revelation 19

- (N) Four Groups in Heaven Celebrate Babylon's Fall (19:1-6)
 - (a) The Great Multitude (19:1-3)
 - (i) Introduction (19:1)
 - (ii) First Hallelujah (19:1b-2)

1 After these things I heard **something like** a loud voice of a **great multitude** in heaven, saying, **"Hallelujah! Salvation, glory, and power belong to our God,**

1 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;

1 After these things, I heard what sounded like the loud voice of a large crowd in heaven, saying, "Hallelujah! Salvation, glory, and power belong to our God.

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

- 19:1-10 is the concluding part of the description of the destruction of Babylon. The four Hallelujahs (v1,3,4,5) are a response to the angel's invitation to rejoice.

— The four songs of v1-5 look backward to the judgment of Babylon, while the song of v6-8 look forward to the marriage of the Lamb

— The end of the harlot's regime on earth is the beginning of the bride's enjoyment of the earth's fullness

- "After these things" - *metatauta*, followed by a verb of perception ("I heard"), indicates that the following events follow in the same sequence with the events of Rev 17-18

- "...*something like*" - a simile; John uses this term often (3x in v6) because his assignment (1:19) was to write down what he saw, then send it to the churches

— What John saw, as outlined in Revelation, was way outside of his 1st century (95 AD) timeframe. He is seeing things that are 21st century (or later) events that he has no vocabulary or frame of reference to be able to describe or explain.

- "...*great multitude*" - the first of four groups in heaven who rejoice over Babylon's destruction; since v5 invites the redeemed to voice their hallelujah, this voice probably

comes from angels (Cf. 4:8,11; 5:12-14)

- "...Hallelujah!" - means "Praise the Lord!"; used 4x in the NT, all in this passage (v1,3,4,6); it occurs 24x in Psalms (Ps 146-150)
 - This praise is in response to the angel's invitation for those in heaven to rejoice (18:20)
 - The silence of ruined Babylon on earth (18:21-24) is contrasted with the enthusiastic rejoicing in heaven. This is the climactic expression of praise in Revelation (Cf. 4:8,11; 5:9-10,12-14; 7:10,12,15-17; 11:15,17-18; 15:3-4; 16:5-7).
- "...Salvation" - the victory that results in God's kingdom coming on earth coincides with the removal of all that stands in its way, namely the beast and Babylon
- "...glory" - *doxa*, the glory of God is awesome (Cf. 15:8), thus evil that is connected with Babylon cannot co-exist with it
- God is zealous for His glory (Is 42:8); praise should always and exclusively be directed to the Lord because He is the One who deserves it
- "...power" - God's power exerts itself on behalf of the righteous; truth and justice will prevail because the power belongs to God, not Babylon or the beast
- "...our" - He is not "the" God or "a" God, not some distant Being; He is "our" God

The *salvation* of God should awaken the *gratitude* of man. The *glory* of God should awaken the *reverence* of man. The *power* of God is always exercised in the love of God, and should, therefore, awaken the *trust* of man. Gratitude, reverence, trust—these are the constituent elements of real praise.

2 **BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS;** for He has judged the great prostitute who was corrupting the earth with her sexual immorality, and HE HAS **AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER."**

2 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."

2 His judgments are true and just. He has condemned the notorious prostitute who corrupted the world with her immorality. He has taken revenge on her for the blood of his servants."

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

- "BECAUSE" - *hoti*, provides the reason for this praise to God

- "...TRUE AND RIGHTEOUS" - God's judgments, as total and complete as they are, are always true and righteous. They are in accord with factual realities and equitable in their implementation.

- Many people will not praise God for the Book of Revelation because they see God's judgments as harsh; many will also not praise God for the Book of Joshua because of God's commands to completely wipe out the Canaanites.
- An earlier song celebrated this fact (Cf. 16:7), and another earlier song characterized God's ways by the same two qualities (Cf. 15:3)
- This multitude is not praising God generically, but specifically for what He just did: judge the great prostitute, Babylon
- This must refer to Babylon because she was "corrupting the earth with her sexual immorality" which was prophesied by Jeremiah (Jer 51:7b). It refers to the Mother-Child Cult that originated in Babylon, then was adopted by the nations that God scattered.
- Scripture often analogizes sexual immorality as false doctrine (James 4:4; Ezek 16; 23; Hosea)
- "...AVENGED THE BLOOD" - Babylon was (and will be) a violent city and system (Jer 51:49) it has and will spill the blood of many believers, from the time of Nebuchadnezzar through the Tribulation period
- All of this blood will be avenged with the 7th Bowl judgment and the total and complete destruction of Babylon
- The outpouring of God's wrath on the earth dwellers will come as a consequence of believers' petitions (Cf. 5:8; 6:9-11; 8:3-5; 9:13; 10:6; 14:18; 16:7; 19:2)

[OT reference: Deut 32:43; Ps 119:137; Jer 51:48]

(iii) Second Hallelujah (19:3)

- 3 And a second time they said, "Hallelujah! HER **SMOKE RISES FOREVER AND EVER.**"
- 3 And a second time they said, "Hallelujah! Her smoke rises up forever and ever."
- 3 A second time they said, "Hallelujah! The smoke goes up from her forever and ever."
- 3 And again they said, Alleluia. And her smoke rose up for ever and ever.
- A second round of praise from the same group glorifies God for summarily judging Babylon—for good and for all time—so its immoral influences will never rise again
- God's judgment on Sodom and Gomorrah and Edom were previews of this judgment (Cf. Gen 19:28; Is 34:10)
- "...SMOKE" - represents the effects of the fire that will destroy the city (Cf. 17:16; 18:8,9,18)
- During the millennial kingdom, the smoke of Babylon will rise as a remembrance
- Many people find this hard to understand because they view the millennial kingdom as heaven. A proper view the segregation between the millennial kingdom and the Eternal State is required to understand this correctly.
- The smoke from the burning of weapons after the Gog-Magog war (Ezek 38-39) will burn for seven years (Ezek 39:9); many use this fact to argue that the Gog-Magog war will

happen before the Tribulation because burning of weapons cannot happen during the millennial kingdom.

— However, the burning of Babylon, which we know begin at the very end of the Tribulation (7th Bowl judgment), will burn into and throughout the millennial kingdom ("FOREVER AND EVER")

- "...FOREVER AND EVER" - so will Babylon burn into the Eternal State, or just through the 1000 year kingdom?

— One way to understand this is that the smoke from Babylon's destruction will last (as a remembrance) throughout the millennial kingdom, but not into the Eternal State. During the Eternal State, the people who orchestrated Babylon and its system will burn in the Lake of Fire (Cf. 21:8).

[OT reference: Is 34:9-10; Jer 51:48]

Millennium Rev 20	Eternal State Rev 21-22
Sin restrained	Sin removed
Curse restrained	Curse removed
Death	No death
Mortals / resurrected	Resurrected only
Mortals Destinies undecided	All Destinies sealed
Renovation	Recreation
Temporary	Eternal
Transitional	Non-transitional

Classification	Millennium Rev 20:1-10	Eternal State Rev 21-22
Time	Rev 20:4	Rev 22:5
Luminaries	Is 30:26	Rev 21:23; 22:5
Temple	<u>Ezek</u> 40-48	Rev 21:22
Death	Is 65:20	Rev 21:4
Satanic activity	Rev 20:7	Rev 20:10
Rebellion	Rev 20:8-9	Rev 21:27

The Holy Spirit gives us some additional evidence to support the One Babylon view...the fact that both Rev 17 and Rev 18 refer to the same literal city, only Rev 17 concentrates on the ecclesiastical side and Rev 18 focuses on the commercial/economic side. In their praise to God here, they are drawing information about Babylon from both Rev 17 and Rev 18:

- "great prostitute" (19:2) —> comes from 17:2
- Babylon burning forever and ever (19:3) —> comes from 18:8,18
- Babylon exported immorality around the world (19:2) —> comes from 14:8; 17:2; 18:3

(b) The 24 Elders & the Four Living Creatures (19:4)

4 And the twenty-four elders and the four living creatures **fell down** and worshiped God who sits on the throne, saying, "**Amen**. Hallelujah!"

4 And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "Amen. Hallelujah!"

4 The twenty-four elders and the four living creatures bowed down and worshipped God, who was sitting on the throne. They said, "Amen! Hallelujah!"

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

- The second group who rejoiced in heaven at the destruction of Babylon were the 24 Elders and the four living creatures; they echoed the sentiments of the "great multitude" in this third song of praise (Cf. 4:9-10; 5:8,14; 7:9-11; 14:3)
- This is the last appearance of the 24 Elders; they apparently become the Bride
- "...fell down" - a gratefulness and praise so intense that it requires a change in body posture
- "...Amen" - if used at the beginning of a statement, it means "Truly truly" (Cf. John 5:24-25); if used at the end (i.e. of a prayer), it means "so it is," "so be it," or "may it be fulfilled"
- Like "Hallelujah" it is a universal word, sounding and meaning the same in virtually every language; it has been called the best known word in human speech

(c) The Voice from the Throne (19:5)

- 5 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**."
- 5 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."
- 5 A voice came from the throne, saying, "Praise our God, all who serve and fear him, from the least important to the most important."
- 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
- "...from the throne" - now the furniture begins to praise God along with the 24 Elders and four living creatures
 - Similar to how Jesus said that if the people stopped praising Him during the Triumphal Entry, the stones would rise up and cry out in praise to Him
 - "...our" - *hēmōn*, this voice cannot be of God or the Lamb because this is a first person pronoun. The Lamb's way of speaking of God the Father is *theon mou*, "My God" (John 20:17; Cf. Rev 3:2)
 - "...fear Him" - the smartest thing a person could ever do with their life
 - Fearing God means to respect His ways, His principles, and His statutes. The moment you do that, you get smart. The moment you stop doing that, you become stupid (Cf. Prov 1:7; Rom 1).
 - Those who fear the Lord have a mind that is working according to His design, and suddenly the level of intelligence and understanding begins to accelerate dramatically
 - A book by Henry Morris, *Men of Science, Men of God* documents the historical leaders of every field of science were Christians who feared God (i.e. Isaac Newton, whose study of the Bible motivated his study of science).
 - "...small and great" - there are small bondservants and great bondservants

— There are small ministries and there are large ministries; God didn't say, Well done My *successful* servant, He said, Well done My *faithful* servant (1 Cor 4:2).

[OT reference: Ps 22:23; 134:1; 135:1]

(d) The Great Multitude (19:6)

6 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.**

6 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.

6 Then I heard what sounded like the voice of a large crowd, like the sound of raging waters, and like the sound of powerful thunderclaps, saying, "Hallelujah!" The Lord our God, the Almighty, is reigning.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth!

- The great multitude begins the praise of God for the destruction of Babylon in v1, and they end it in v6; in between is the praise of the 24 Elders, the four living creatures, and the voice from the throne (v2-5)

— This song celebrates the occasion of the fall of Babylon, but does so by anticipating the subsequent results of that fall

- "...For the Lord our God, the Almighty, reigns" - this is a prophetic statement where they look forward to what is about to happen: Jesus Christ's return to earth and the beginning of His eternal reign

— This passage pictures the Bride (the Church) already in heaven, therefore this event takes place after the Rapture

— The kingdom of God can now replace the demolished world power that had dominated the earth in opposition to God. The reign of Jesus Christ on the earth is the climax of all history.

[OT reference: Ps 93:1; 97:1; Ezek 1:24; 43:2; Dan 10:6]

(O) End of the Tribulation (19:7-21)

(a) The Marriage Supper of the Lamb (19:7-9)

7 Let's **rejoice and be glad and give the glory to Him**, because the **marriage of the Lamb has come**, and **His bride has prepared herself.**"

7 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."

7 Let us rejoice, be glad, and give him glory, because the marriage of the lamb has come and his bride has made herself ready.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

- This is the last song of praise in Revelation...

- "...rejoice and be glad and give the glory to Him" - the work of getting the bride ready has been God's, so He deserves the credit

— This song invites the appropriate response toward the One whose provisions for the bride have played the dominant role in her preparation

— "...marriage of the Lamb" - describes the wedding proper, which has already taken place in John's vision; this announces that the bride is now ready for the feast

— "...has come" - *ēlthen*, aorist tense, similar to *ebasileusen* ("reigns" in v6; *hētoimasen*, "has prepared" in v7, and *edothē*, "it has been granted" in v8). The marriage between the Groom (Christ) and Bride (the Church, Eph 5:23) has already taken place in heaven.

— The marriage takes place in heaven, after the Rapture but before the Second Coming, because when Christ's army of saints return with Him to earth, they will have already put on their wedding apparel (v8,14)

— The initiation of the union (the marriage) happens in heaven, but the celebration of that union (the Marriage Supper of the Lamb) happens on the earth

- "...His bride" - *gune*, wife; used of the Church in Eph 5:22-33 (Cf. Gen 29:21; Deut 22:24 [LXX]; Matt 1:20; Rev 21:9)

— The bride is the corporate and collected believers throughout the Church Age taken to heaven in the Rapture. The fact that this bride comes back with Christ, from heaven to the earth at the Second Coming, means that these believers were bodily resurrected before that time. The only ones who will have risen from the dead at that time will be members of the body of Christ (Church Age believers) (Cf. 1 Cor 15:51-52; 1 Thess 4:13-18).

— Only this group of Church Age believers, taken in the Rapture prior to the Tribulation period, will have had the opportunity to put on their prescribed attire for the triumphant return to earth with Christ

— Note the "wife" is seen as a complete, definite unit in heaven before the Second Coming (Cf. v11-16). There is no sense that part of the wife is in heaven and another part is on earth.

— Israel cannot be included with the Church as part of the bride (at this point in time) because OT saints and martyred believers during the Tribulation period will not be resurrected until after the Second Coming, at the beginning of the millennial kingdom (Cf. 20:4; Dan 12:2)

— However, Israel (OT saints and martyred Jewish Tribulation believers) will indeed appear with the church in the New Jerusalem, which is also Christ's "bride." The city's 12 pillars

and 12 foundations (21:12,14) prove the presence of both distinct groups.

— So the "bride" will be a growing body of people, with the church functioning as Christ's bride during this phase of the wedding feast that comes during the millennial kingdom, but with the beginning of the Eternal State (Cf. 21:1), the bride will also include the redeemed of Israel of all ages, including the millennial kingdom

— "...prepared herself" - implies the wife has been rewarded already (at the *Bema Seat* judgment, Cf. 1 Cor 3:10-15). What did she prepare for? The Marriage Supper of the Lamb.

— Verse 8 elaborates on how she prepared herself...

— The preparedness of the bride is one reason for the celebration called for in this verse.

The bride had prepared herself (Cf. 2 Cor 7:1; 1 John 3:3; Jude 21), but the ultimate preparation was God's, so He deserves the praise (Cf. Eph 5:25-27).

— See note: **Timing of the Bema Seat Judgment** in 1 Cor 5

- Two parables taught by Jesus illustrate the two sides of responsibility:

- The Parable of the Talents (Matt 25:14-23) illustrates Christ's gracious giving of rewards for service rendered
- The Parable of the Householder (Matt 20:1-16) illustrates the sovereignty of God in giving to all alike

See (4) **The Ceremony** in [Jewish Wedding Ceremony](#).

God referred to Himself as Israel's husband in the OT (Is 54:6; 62:5; Jer 31:32; Ezek 16:7-14; Hosea 2:2,16,19). However when this metaphor is used in the OT, it always describes Israel as an unfaithful wife. Only Isaiah used the marriage analogy in a consistently positive way, in order to show the *future* relationship between God and the faithful Jewish Remnant. Israel cannot be this bride or part of this bride because this bride comes to earth with Christ, but OT Saints will not experience resurrection until Christ returns to the earth (Dan 12:1-2).

The fact that the bride in 21:12,14 includes Israel indicates that the bride will be a growing body of people that will eventually encompass Israel as well as the Church. There the bride is the New Jerusalem. However at this time, just before Christ returns to the earth (v7), the figure of the bride must describe the Church alone.

Verses 8-9 are the culmination of two powerful prophetic realities that are about to be bestowed upon believers (His bride):

1. The Bema Seat Judgment of Christ (v8)
2. The Marriage Supper of the Lamb (v9)

(i) The Bema Seat Judgment of Christ (19:8)

8 It was **giventoher** to clothe herself in **finelinен, brightandclean**; for the fine linen is the **righteousacts** of the saints.

8 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.

8 She has been given the privilege of wearing fine linen, dazzling and pure." (The fine linen represents the righteous deeds of the saints.)

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

- This verse continues with an explanation of the preparation of the bride...

- "...given to her" - *edothē*, used 20x in Rev 6-20; God the Father is always the Giver

— It was "given" to her, not earned (Cf. Ps 45); no believer deserves any reward for what they have done for the Lord. The divine conferral of reward is an expression of His redemptive grace.

— What the bride has done for herself (v7) is in the ultimate sense a provision of God's grace. Her "self-preparation" (v7) equates to God's provision for her by His grace.

— "her" - His Bride, the Church

— "...fine linen" - the good works of Church Age saints, after being refined with fire (1 Cor 3:10-15); the bride will be clothed in her righteous acts

— This implies that the Bema Seat judgment of believers will take place at some point before the Second Coming, in heaven, and believers will have already been rewarded by the time of the Second Coming and Marriage Supper of the Lamb

- But I thought we were saved by faith, not works? And aren't our righteous works akin to filthy rags (Is 64:6)? Aren't we clothed with the righteousness of Christ (Phil 3:9)?

— The righteousness of Christ (Phil 3:9), given to us at the moment of faith, is what gives us right standing before God. This verse describes the post-Bema Seat Judgment situation of believers, who are now clothed with fine linen because they have been rewarded (or not rewarded) by Christ, based on their earthly works.

— This verse spells out the end result of the Bema Seat Judgment of Christ, where believer's works are evaluated and rewarded (Cf. 1 Cor 3:10-15; 5:10)

— All Christians will be in heaven, but not all Christians will be rewarded (clothed) equally. These rewards are described by Paul and other NT writers as "crowns".

— The crowns are given or not given to individual Christians based on how they allowed the Holy Spirit to express Himself through them throughout their lives

- "...bright" - *lampron*, the color (or lack thereof) that represents radiant whiteness as indicative of divine glory

- "...clean"- *katharon*, a mark of purity, such will characterize the New Jerusalem (Cf. 21:18-21)

- "...righteous acts" - *dikaioma*, refers to the righteous deeds done by believers rather than the imputed righteousness of Christ (Rom 3:22; 4:22–5:1)
- The "righteousness of saints" is plural, thus cannot refer to the imputed righteousness of Christ, which is the believer's portion, but the righteousness which has survived examination and have become the basis of reward [Pentecost]
- The bride's clothing contrasts starkly with the harlot's gaudy garments (Cf. 17:4; 18:16)
- This implies (along with many other passages) that the Bema Seat judgment has already occurred, during which the "wood, hay, stubble" will be burned away and the "gold, silver, precious stones" will be purified, so that all that will be showing on the Bride is her righteous acts (Rom 14:10-12; 1 Cor 3:10-15; 2 Cor 5:10)

Within the framework of the symbolism being used here, the marriage ceremony takes place right before the Second Coming. Verse 14 indicates that those clothed in fine linen here will accompany Him on white horses on His trip back to earth. Thus, having been newly "married" to the Lamb, the bride begins her role in history as reigning at the right hand of Christ (3:21) by accompanying Him back to earth to participate in the judgment of Armageddon.

Scripture's Five Crowns (Rev 4:10; 3:11; 2 John 8)		
SCRIPTURE	CROWN	PURPOSE
1 Cor 9:24-27	Incorruptible	Gaining mastery over the flesh
1 Thess 2:19-20	Rejoicing	Soul winning
James 1:12; Rev 2:10	Life	Enduring trials
1 Peter 5:2-4	Glory	Shepherding God's people
2 Tim 4:8	Righteousness	Longing for His appearing

Six Questions about the Bema Seat Judgment

1. When? After the Rapture
2. Where? In heaven
3. Who? All Church Age believers
4. Why? To give or not give rewards
5. What? Athletic contest, stewardship, building
6. How? Individually, stewards, motive, reliance upon grace



J. Dwight Pentecost

Thy kingdom Come, Page 220-21

“When the Lord returns to the earth with His bride to reign, the bride is seen to be already rewarded. This is observed in Rev 19:8, where it must be observed that the ‘righteousness of the saints’ is plural and can not refer to the imparted righteousness of Christ, which is the believer’s portion, but the righteousnesses which have survived examination and have become the basis of reward.”



Samuel Hoyt

"The Judgment Seat of Christ in Theological Perspective,"
Part 2, *Bibliotheca Sacra*, electronic media.

"The judgment seat of Christ might be compared to a commencement ceremony. At graduation there is some measure of disappointment and remorse that one did not do better and work harder. However, at such an event the overwhelming emotion is joy, not remorse. The graduates do not leave the auditorium weeping because they did not earn better grades. Rather, they are thankful that they have been graduated, and they are grateful for what they did achieve. **To overdo the sorrow aspect of the judgment seat of Christ is to make heaven hell. To under do the sorrow aspect is to make faithfulness inconsequential**" (underlining mine).

The most important thing you can do in life is to trust Jesus for your salvation, because that determines your destiny. The next most important thing you can do in life is to, rather than live for yourself and do what you want, is to give your life to Christ and become a bondservant. We don't do this to determine our salvation...that is already determined based on our faith in Christ. We do it to determine degrees of reward in heaven at the Bema Seat. There remains the prospect that believers can forfeit rewards.

Once our rewards are received, we cast them at Jesus' feet (Rev 4:10), not to pay Him back (we can't pay Him back), and not to earn salvation (salvation cannot be earned), but to, out of gratitude, glorify Jesus Christ for what He has done for us.

(ii) The Marriage Supper of the Lamb (19:9)

9 Then he *said to me, "Write: 'Blessed are those who are invited to the wedding feast of the Lamb.'" And he *said to me, "These are the true words of God."

9 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."

9 Then the angel told me, "Write this: 'How blessed are those who are invited to the marriage supper of the lamb!'" He also told me, "These are the true words of God."

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

- "...he" - one of the angels holding one of the seven Bowls, who was introduced in 17:1; he last spoke in 17:15
- "...me" - John
- "...Write" - John's job description (1:19); he was instructed to write everything he saw, which is how we got the Book of Revelation
- He is commanded here to continue writing, specifically this beatitude...
- "...Blessed" - *makarios*, the Book of Revelation contains seven beatitudes; see note: **Seven Beatitudes of Revelation** below
- "...those who are invited" - *kaleō*, perfect tense, denoting the permanence of the invitation; passive voice, showing the divine initiative in issuing the invitation
- This invitation clearly has a forward look, since it is describing the Marriage Supper, which doesn't happen until the messianic kingdom, on earth, after the Second Coming
- After the Second Coming, believers from all ages will be resurrected (Dan 12:2), along with Tribulation Saints (20:4). These are the "invitees."
- Jesus described these "invitees" in Matt 8:11: **And I say to you that many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven;**
- This Wedding Feast was also prophesied in Is 25:6-9 (Cf. Is 65:13-14)
- "...wedding feast of the Lamb" - also known as the Marriage Supper of the Lamb; this "dinner" happens on the earth, after the Second Coming. It cannot happen in heaven prior to the Second Coming because OT Saints are invited, but they are not resurrected until Jesus comes back to the earth (with believers).
- This is the the first of two suppers in this chapter...don't get the two confused because they are very different
- The "second supper," described in v17-18,21, is the birds feasting on the flesh of the kings of the earth who are killed in judgment
- The main event (the Marriage of the Lamb) clearly happens in heaven, prior to the Second Coming
- This corresponds to the ritual cleansing of the Jewish wedding system
- The ones at the marriage ceremony are the "few"...only those in heaven at that time (the Church is the only redeemed entity in heaven at this time)
- To understand God's future program for the Church, you have to understand the process/program of the Jewish wedding ceremony. See chart: **Jewish Marriage Analogy** below.

- Events 1-9 have already transpired as of v9; the only event remaining is the Marriage Supper of the Lamb, the public revealing of His bride
- The Marriage Supper of the Lamb takes place on the earth at the same time as the "great feast of God" (v17-19). Both feasts take place during the 75-day interval between the Second Coming and the inauguration of the kingdom (Cf. Dan 12:11-12).

Seven Beatitudes of Revelation

1. Blessing upon the reader & heeder of Revelation (1:3)
2. Blessing upon the Tribulation martyrs (14:13)
3. Blessing upon the spiritually prepared (16:15)
- 4. Blessing upon the Marriage Supper invitees (19:9)**
5. Blessing upon the participants of the first resurrection (20:6)
6. Blessing upon the heeder of Revelation (22:7)
7. Blessing upon the citizens of New Jerusalem (22:14)

The Jewish Wedding Ceremony

In v7-9 the wedding feast is announced, which, if the analogy of the Jewish wedding ceremony means anything, assumes that the wedding has previously taken place in the Father's house. Today the Church is described as a virgin waiting for her bridegroom's coming (2 Cor 11:2); in Rev 21 she is designated as the wife of the Lamb, including that she had previously been taken into the groom's father's house. Pre-Tribulationists say that this requires an interval of time between the Rapture and Second Coming. Granted, it does not say seven years of time, but it certainly argues against post-Tribulationism, which has no time between the Rapture and Second Coming. [Ryrie]

Jewish Marriage Analogy

STEP	JEWISH MARRIAGE	CHURCH ANALOGY
1. Marriage covenant	Groom initiated; Covenant established upon payment for bride; drank same cup	Christ initiated; Christ's sacrificial death (1 Cor. 6:19-20; 11:25)
2. Bride set apart	Bride set apart exclusively for groom	Church's positionally sanctified (1 Cor. 1:2; 6:9-11)
3. Bridal chamber prepared	Groom separates from bride and returns to his father's house to prepare bridal chamber	Christ's 2000-year separation from church; Ascension; return to heaven to prepare dwellings (John 14:2; Acts 1:9-11)

1. The payment for the bride was Jesus death (ransom, Mark 10:45) paid on our behalf.
2. All believers have positionally been set aside for God; positional sanctification
3. Groom leaves to prepare the bridal chamber (John 14:2)

4. Betrothal period	Loyalty test	Reward determined by orthodoxy and orthopraxy (Jas. 4:4)
5. Bride retrieved	Groom returns at unknown time preceded by a shout with escorts to retrieve bride	Rapture at unknown time (John 14:3; 1 Thess. 4:16-17)
6. Bride and groom hidden in Father's house for seven days	Hidden in the Father's house for seven days: three events transpire	Church hidden from world during Daniel's 70th Week
7. Bride cleansed	Bride undergoes ritual cleansing prior to wedding ceremony	Bema Seat Judgment (1 Cor 3:10-15; 2 Cor 5:10)

4. Today; we're currently in the middle of the "loyalty test"; doesn't have anything to do with our salvation because the price/ransom has already been paid by Christ. This is why James 4:4 calls worldliness and following after false doctrine "adultery." How do we remain loyal to Christ during this "loyalty test" period? Orthodoxy (correct belief) and orthopraxy (correct practice). If you become unorthodox in your belief or practice, it's akin to adultery.
5. The Rapture (John 14:3)
6. The church in heaven during the Tribulation period
7. The Bema Seat judgment of Christ

8. Wedding ceremony	Meeting with the Father's assembled wedding guests; Private wedding ceremony	Meeting with OT saints; Rev 19:7
9. Consummation	Bride and groom consummate the marriage	Eph 5:27
10. Marriage feast	Public presentation; Bride unveiled; marriage feast	Col 3:3-4; Rev 19:9
<i>Showers, Maranatha Our Lord, Come!, 164-69.</i>		

8. The wedding ceremony - a private wedding ceremony in the Father's house, with OT saints in attendance
9. Eph 5:27: that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.
10. The Marriage Supper of the Lamb - the bride becomes "unhidden" (Col 3:3-4); the formal announcement on the earth, after the second advent of Christ, that we (the church) is now formally "married" to Jesus Christ.

The Marriage Supper of the Lamb

The "Marriage" takes place in heaven, where Jesus weds the Church (the "bride"), prior to the Second Coming. The Marriage Supper of the Lamb will take place on earth during the first part of the Messianic Kingdom, and include saints from all ages (OT Saints, Tribulation Martyrs, and the Church/bride).

There are some NT passages that speak of Christ eating and banqueting in the kingdom, which are references to the celebration related to the Marriage Supper of the Lamb. For example, Matt 8:11: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

This is a picture of the redeemed of the ages (from Adam to John the Baptist) sitting down with Christ in the kingdom and enjoying a meal together. These are the invited guests of 19:9, since they are the redeemed from all ages who are not part of the Church. This shows there will be guests at the Marriage Supper of the Lamb who will be able to celebrate the marriage of Christ to His bride, the Church.

Jesus teaching and parables about the Marriage Supper of the Lamb are found in: Matt 22:1-4; Luke 13:28-29; 22:16-18,29-30: (Cf. Matt 26:29)

(b) John Responds to the Revelation (19:10)

10 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 brothers *and sisters* who hold the testimony of Jesus; worship God! For **the testimony of Jesus is the spirit of prophecy**."

10 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."

10 I bowed down at his feet to worship him, but he told me, "Don't do that! I am a fellow servant with you and with your brothers who rely on what Jesus is saying. Worship God, because what Jesus is saying is the spirit of prophecy!"

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

- "...I fell at his feet to worship him" - John was so astounded at what the angel revealed to John, so over-the-top blown away, that he begins to worship the angel who revealed these things to him. Clearly the presence of a being (angel) who could provide such certainty to the fulfillment of these revelations was overwhelming to John.

— Revelation came to us through a chain of communication (see note: **Seven-Fold Method of Communication of Revelation** in 1:10). John forgot that this revelation did not originate with this angel, but rather with God the Father. He was worshipping the next being up the ladder, whom he received this revelation from, which was an angel but not the originator of the revelation.

— This same apostle who wrote "Little children, guard yourselves from idols" (1 John 5:21) just became an idolater; John tries to worship another angel in 22:8-9.

— This shows how there is a deep desire in each of us to either receive glory we don't deserve, or worship something or someone that is just an instrument, rather than the Originator of the revelation: God.

- Paul had a similar problem (Acts 14:11-18). Scripture records similar responses by various individuals in Num 22:31; Joshua 5:14; Judges 13:20; Dan 2:46; Acts 10:25; 16:29.
- "...Do not do that" - *Hora me*, two staccato words in the Greek indicating a sharp rebuke. This angel was not about to be ensnared as was Lucifer in Is 14; Ezek 28.
- "...the testimony of Jesus" - considering the context, where John is scolded for worshipping an angel, this phrase likely means that the testimony that Jesus has given is the essence of prophetic proclamation. Jesus is the *source* of the revelation, the angels just *communicate* it.
- Both this angel and John are "fellow servants" thus both angels and servants who convey inspired revelation do so on the divine witness of Jesus Christ, not of their own knowledge
- Jesus isn't only found in the Gospels, as most Christians who shun Bible prophecy believe. If you only study the Gospels to learn about Jesus, you have a lopsided view of Jesus.
- You can't develop a complete view of who Jesus is until you give yourself to not only the Gospel of John, but to the other book John wrote, Revelation
- In the Gospel of John, you learn about Jesus as the Suffering Servant; in Revelation, you learn about Jesus as the coming and reigning King, who will return and execute violent judgment on every person who has not trusted in His provision that was revealed in His first advent.
- "...spirit of prophecy" - the Holy Spirit working in and through the prophet; the divinely inspired activity of the prophet
- In essence, the phrase "the testimony of Jesus is the spirit of prophecy" means that the testimony given by Jesus is the substance of what the Spirit inspires Christian prophets to speak. John and his fellow Christians who were gifted as prophets received prophetic inspiration to speak this testimony along with angels (i.e. John's guide through 17:1—19:10). They were all merely *vehicles* of Jesus' words and did not merit the worship that belongs to God alone. John had mistakenly offered worship to the angel as the source of prophetic revelation, but the command to worship God directs attention to Him as the source.

(c) The Second Advent (19:11-16)

(i) His Qualities (19:11-14)

(a) His celestial origin (19:11a)

(b) His white horse (19:11b)

(c) His fidelity to His promises (19:11c)

(d) His righteous judgment (19:11d)

11 And I saw heaven opened, and behold, a **whitehorse**, and He who sat on it *is* called **Faithful and True**, and in **righteousness**He judges and wages war.

11 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.

11 Then I saw heaven standing open, and there was a white horse! Its rider is named Faithful and True. He administers justice and wages war righteously.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

— "And I saw" – introduces the first of eight scenes that constitute the action phase of the 7th Bowl:

- Return of Christ (19:11-16)
- Invitation to the birds of prey (19:17-18)
- Defeat of the beast (19:19-21)
- Binding of Satan (20:1-3)
- Millennial kingdom
- Defeat of Satan (20:4-10)
- Placement of the Great White Throne (20:11) and judgment of those whose names are missing from the Book of Life (20:12-15)
- New heaven and the new earth (21:1-8)

— "...heaven opened" – numerous instances of heaven being opened, however this opening is on a larger scale than any of these others:

- The beginning of Ezekiel's prophecy (Ezek 1:1)
- Matthew and Luke describe a similar scene at the time of Jesus' baptism (Matt 3:16; Luke 3:21)
- Jesus predicted that Nathaniel would see heaven opened and angels ascending and descending on the Son of Man (John 1:51)
- Earlier scenes in Revelation have described a door opened into heaven (4:1), the opening of the heavenly sanctuary (11:19; 15:5), the departure of angels from heaven (10:1; 14:17; 18:1), and sounds from heaven (19:1).

— This "opening" is the answer to Isaiah's prayer in Is 64:1-2:

1 Oh, that You would tear open the heavens *and* come down, That the mountains would quake at Your presence—

2 As fire kindles brushwood, *as* fire causes water to boil— To make Your name known to Your adversaries, *That* the nations may tremble at Your presence!

— Two angels predicted at Jesus' ascension that He would return in the same way that He left (Acts 1:11)

— Jesus ascended bodily so He'll return bodily; He left physically so He'll return physically; He left visibly so He'll return visibly; He left from the Mount of Olives, so He will return to the Mount of Olives (Zech 14:4)

- His enemies know He is coming (12:12; Matt 24:29-30; 26:64); Under Oath! (Acts 1:11; 2 Thess 1:7-10)
- His return will be in response to the preliminary movements of the enemy recounted briefly in 17:12,13,16-17 to implement the climactic war of 17:14, which culminates in Armageddon; see note: **The Basis for Christ's Second Coming** in Lev 26:40-42.
- "...white horse" - the Antichrist came on a white horse (1st Seal judgment), bringing peace to the earth (6:1-2)
- Many teach that the rider on the white horse in Rev 6 is Jesus because he is described very similarly to how Jesus is described here. However, the rider of the white horse in Rev 6 is not Jesus, but an imposter (2 Thess 2:9).
- In Rev 6:1, Jesus is in heaven opening the seven sealed scroll that is bringing about the Seal judgments; also, the peace that the rider in Rev 6 brings is temporary (the 2nd Seal judgment is world war); Jesus is the only King who can bring lasting peace to the world. For additional reasons why the rider on the white horse in Rev 6 is not Jesus Christ, see notes on 6:2 and following.
- In His first advent, Jesus came into Jerusalem on a donkey (Zech 9:9; Matt 21:4-7); at His second advent He will come on a white horse. The small domesticated animal of His first coming is exchanged for a military steed at His Second Coming.
- A "white horse" symbolizes victory over one's enemies (Cf. 2 Cor 2:14)
- "...Faithful" - trustworthy; loyal and reliable. God is faithful to His promises, and will fulfill them all. He will come back and fulfill all the covenant promises of the OT to Israel. All those who place their confidence in Him will be vindicated.
- The Antichrist was unfaithful in that he broke his covenant with Israel
- "...True" - righteous; trustworthy and authentic. He is truth, and no true exists outside of Him; He is the true object of worship in contrast to the false gods.
- "...righteousness" - the world has never seen a war waged in righteousness: no errors, no mistakes, no miscarriage of justice
- The compromise kingdom that Satan offered Christ (Matt 4:8-10) would not have lasted because it would have sacrificed righteous principles (Cf. Acts 17:31)
- "...He judges and wages war" - the Rider on the white horse is both a Judge and a Warrior; He dispenses both responsibilities in accord with His righteousness
- Jesus Christ is returning to earth to wage war on His enemies, but in justice and righteousness, completely different than in His first advent (Cf. Luke 9:54-56; Eccl 3:8)
- This is God's way of judgment: first, He reaches a verdict, then He goes to war.

[OT reference: Ps 18:10; 45:3-4; Is 11:4-5; Ezek 1:1]

The Coming King: Deut 30:3; Ps 2; 45-47; 50:1-6; 68; Is 11; 24:19-23,25; 26:20-21; 63:1-6; 65:5-16; Dan 2:44-45; 7:9-14; Joel 3; Hab 3; Zech 14; Matt 24-25; Mark 13; Luke 21; Acts

1:11; Rom 11:26; 1 Thess 3:13; 5:1-4; 2 Thess 1:7—2:12; 1 Peter 2:1—3:17; Jude 14-15; Rev 1:7; 19:11-21.

Is 61:1-2:

1 The Spirit of the Lord GOD is upon me, Because the LORD anointed me To bring good news to the humble; He has sent me to bind up the brokenhearted, To proclaim release to captives And freedom to prisoners;

2 To proclaim the favorable year of the LORD **And the day of vengeance of our God**; To comfort all who mourn,

- Jesus read this passage at the synagogue at Nazareth (Luke 4:10-21)

— But he stopped at the comma and declared, "This day is this scripture fulfilled in your ears."

— He now is completing His mandate: "And the day of vengeance of our God"

(e) His fiery eyes (19:12a)

(f) His many crowns (19:12b)

(g) His unknown name (19:12c)

12 His **eyes are a flame of fire**, and on His head are many **crowns**; and He has a **name** written *on Him* which no one knows except Himself.

12 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.

12 His eyes are like a flame of fire, and on his head are many royal crowns. He has a name written on him that nobody knows except himself.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

- "...eyes are a flame of fire" - similar description of Jesus by John in 1:14

— Fire is used the test the quality of something; at the Bema Seat, our works will be tested by fire (1 Cor 3:10-15)

— The fiery eyes of Christ reveal what is in the hearts of people (John 2:23-25); nothing escapes His notice (Cf. 1:14; 2:28). He is incapable of judgment by deception or fraud.

- "...crowns" - *diadems*, regal crowns; the Antichrist will have one crown (Cf. 6:2), Jesus will have "many" crowns; *diadems* symbolize His right to rule the world as King of kings

— The dragon has a *diadem* on each of his seven heads (12:3) and the beast has one on each of his ten horns (13:1), but Jesus Christ will have "many" *diadems* on His head

— The accumulated (unnumbered) crowns on Jesus' head now speak of accumulated victories and dominions, the greatest of all being His victorious Passion. It shows He is the winner of many mighty battles and the holder of many sovereignties.

- At His crucifixion, He wore a crown of thorns which the soldiers gave Him to mock His royalty (Matt 27:29; Mark 15:17; John 19:2,5)
- At His temptation, He refused the *diadem* when it was offered to Him by Satan (Matt 4:9); here, He is crowned on the merit of His victorious Passion, and now appears wearing not one crown, but many.
- "...name" - this same name, which only Jesus knows, was written on each believer the moment they trusted Him as Savior (Cf. 2:17; "My new name," 3:12)
- If this doesn't communicate Christ's desire to have a personal relationship with you, I don't know what will
- The Father gave Him a name after His Ascension, because of His perfect obedience (Cf. Heb 1:4)
- His "unknown" name refers to the fact that His nature, His relationship to the Father, and His relationship to humanity, transcend all human understanding
- In 13:1, the Antichrist had many blasphemous names
- Is this the "Name that is above all Names" (Phil 2:9)? Likely our human mind cannot grasp the depth of Christ's being. In spite of centuries of Bible study, there are yet unrevealed and unknowable wonders to His person that believers cannot fathom.

(h) His blood-soaked vesture (19:13a)

(i) His identification as the Word of God (19:13b)

13 *He is clothed with a robe dipped in blood*, and His name is called **The Word of God**.

13 *He is clothed with a robe dipped in blood*, and His name is called The Word of God.

13 *He is dressed in a robe dipped in blood*, and his name is called the Word of God.

13 *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

- "...dipped in blood" - sprinkled in blood; this is likely the blood of His enemies, in view of the context (Is 63:1-4; Cf. Rev 14:20)

— Some have postulated that this blood is either the blood from the cross that He shed for the world, or a foreshadowing of the blood from the coming victory at Armageddon and from past enemies already vanquished

— Most likely the blood-stained garment points ahead to the victory in the coming Battle of Armageddon and back over many enemies already vanquished

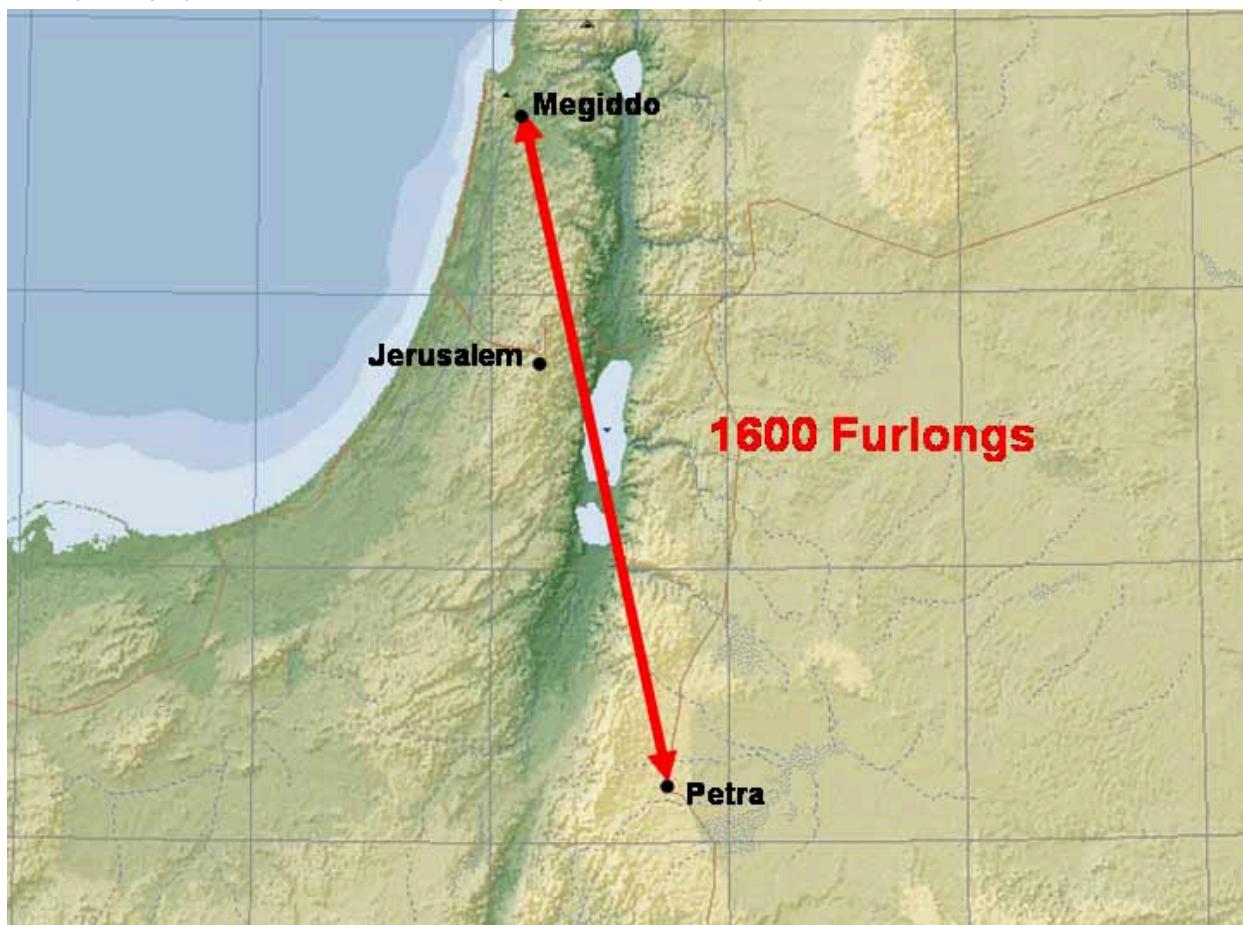
— He fought for Israel (Is 51:9); He fought the kings of Canaan at Taanach (Judges 5:19-20); He won a great victory over Satan and his hosts at the cross (Col 2:15). He is the One who will have brought down Babylon (Rev 17:10; Cf. Dan 2:21). So He will come wearing the garment worn and stained on many "battlefields." And He will come in the same invincible power.

- "...The Word of God" - a familiar title, signifying that Christ is the expression of God's mind and heart (Is 49:2; John 1:1,14; Cf. 1 John 1:1; Heb 1:1)
- The "Word" here is the authoritative declaration that results in the destruction of God's enemies rather than the self-revelation of God
- When God spoke, the universe was created (Gen 1). Christ is the Word through whom God made the universe (John 1:3), and here, Messiah is the Word through whom God will bring judgment.
- Christ reveals the mind of God in His life and teaching (John 1:18). He is the Agent of the divine will in creation (1:3) and in judgment.

[OT reference: Is 63:3]

Review of Rev 14

Rev 14:20: And the wine press was trampled outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of 1,600 stadia.



Is 63:1-6:

1 Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His apparel, Marching in the greatness of His strength? "It is I, the

One who speaks in righteousness, mighty to save."

2 Why is Your **apparel** red, And Your garments like one who **treads** in the wine press?

3 "I have trodden the wine trough alone, And from the peoples there was no one with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My clothes.

4 "For the day of vengeance was in My heart, And My year of redemption has come.

5 "I looked, but there was no one to help, And I was astonished and there was no one to uphold; So My own arm brought salvation to Me, And My wrath upheld Me.

6 "I trampled down the peoples in My anger And made them drunk with My wrath, And I poured out their lifeblood on the earth."

(j) His following armies (19:14)

14 And the **armies** which are in heaven, **clothed in fine linen, white and clean**, were following Him on white horses.

14 And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses.

14 The armies of heaven, wearing fine linen, white and pure, follow him on white horses.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

- He leaves heaven to come to the earth for the last battle...

- He warned them of this while under oath before the high priest (Matt 26:64)

- At Pentecost, Peter also referred to this day (Acts 2:19-20)

- "...armies" - both angels (Matt 13:41; 16:27; 24:30-31; 25:31; 2 Thess 1:7) and believers (Zech 14:5; Col 3:4; 1 Thess 3:13; 4:14; 2 Thess 1:10; Jude 14; Rev 17:14) are with Him

- Angels are depicted with same type clothing in 15:6

- The believer's apparel described in v14 is the same as described in v8

- This "army" is also described in 17:14

- Note that this "army" accompanies the King, but their garments are not "dipped in blood," they do not wear armor, and they do not carry weapons. They take no part in the action.

- On their way, they will watch their Commander single-handedly engage in mortal combat. The victory against evil will be won by Him alone.

- "...clothed in fine linen, white *and* clean" - describes the rewarded Church (Cf. v8)

(ii) His Activities (19:15-16)

(a) His spoken word (19:15a)

(b) His smiting of the nations (19:15b)

(c) His ruling of the nations (19:15c)

(d) His treading of the winepress (19:15d)

15 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 **fiercewrath** of God, the Almighty.

15 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.

15 A sharp sword comes out of his mouth to strike down the nations. He will rule them with an iron rod and tread the winepress of the fury of the wrath of God Almighty.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

— "...sharp sword" - Heb 4:12 calls God's word a "living and powerful...a double-edged sword"

— There are other passages that describe the breath or words of Jesus upon His return (Is 11:4; 2 Thess 2:8)

— This the same mouth that spoke the universe into existence

— This battle will not be a prolonged affair: essentially, the Messiah will speak and His enemies will be destroyed. Christ will "strike down" His enemies with a "word" (verbally executed judgment).

— When Jesus was confronted by Judas and the Roman cohort at Gethsemane, He asked them "Whom do you seek?" They replied, "Jesus the Nazarene." He responded, "I am He," and they fell to the ground (John 18:4-6). If such a mild utterance had that effect, what will it be like when Christ arms Himself for the "war of the great day of God, the Almighty" (16:14)?

— When Jesus was standing before the tomb of Lazarus (John 11:43) and cried out with a loud voice, "Lazarus, come out!" Lazarus walked out of the grave.

— "...And with the breath of His lips He will slay the wicked" (Is 44:1; Cf. 2 Thess 2:8)

— "...strike down the nations" - the beast and his 10 kings will muster an army of 200 million (Cf. 9:16) that will actually go out with the intent of fighting Jesus Christ

— The nations have always been at war against God, beginning in Gen 11:1-4, which describes the origin of the nations of the world

— "...He will rule them" - to this point, the nations have always had the upper hand against God...in their rulings, laws, culture; this upper hand is only temporary

— This describes the turnaround where Jesus will actually be ruling these nations; the nation's conspiracy against God is described in Ps 2; meanwhile, God simply laughs at them (Ps 2:4)

— "...treads the wine press" - imagery of Jesus crushing ripe grapes (His enemies) with His feet (14:8,10,19-20; 16:19; 19:13; Cf. Is 63:1-3)

- There is nothing else you can do with ripe grapes other than crush them to make wine
- This is a description of humanity at the end of the Tribulation: they have gone so far in their rebellion against God that they are not good for anything anymore (there is no redeeming value) except to be crushed like grapes. Humanity will be "ripe" for judgment.
- God told Abraham (Gen 15:16) that the sin of the Amorites was not yet full. They were not as wicked as they could be yet, so God gave them grace for 400 years before He ordered their destruction.
- As the wine flows from the crushed grapes, so will the blood flow from the destruction of the beast's armies, up to the horse's bridle for 1600 furlongs (Cf. 14:14-20)
- "...rod of Iron" - Cf. Ps 2:9; Rev 2:27; 12:5
- "...fierce" - *thymos*, the state of anger with the implication of passionate outbursts (Cf. 15:7; 16:1)
- "...wrath" - *orgē*, unrestrained passion; in this context, it refers to unrestrained anger (Cf. 16:19)

[OT reference: Ps 2:8-9; Is 11:4; 63:3-6]

People of the world have many answers to the problems confronting society. For some the answer is progress, growth, and development. They say the only thing people need is time, and solutions will come, for they have the tools, namely, education, science, and democracy. For others the answer is found in various religions and the development of spiritual forces. However, the Bible repudiates all human answers. The solution to the problem of evil in the world is not through some sort of improvement or development of the present order. The solution is the complete rooting up and overthrow of the present order.

His Second Coming...

- Not the Rapture, but the Revelation!
- Not in the air, but to the earth!
- Not FOR the saints, but WITH the saints!
- Not to comfort, but to conquer!
- Not to protect us in heaven but to rule with us on earth!

(e) His rulership as King (19:16)

16 And on His **robe** and on His **thigh** He has a name written: "**KING OF KINGS, AND LORD OF LORDS.**"

16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

16 On his robe that covers his thigh he has a name written: KING OF KINGS AND LORD OF LORDS

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

- "...robe" - a symbol of majesty
- "...thigh" - suggests power
- Embroidered on the part of His robe that covers His thigh, Christ will bear the sign of universal sovereignty (Gen 24:2,9; 32:25,31-32; 47:29; Cf. Dan 2:47; Deut 10:17; 1 Tim 6:15)
- Sitting on His white horse, this part of His robe would be most visible to all
- "...KING OF KINGS, AND LORD OF LORDS" - two superlatives to describe Jesus...
- Society and culture today have lost sight of who Jesus is: to many, He's just one of many options
- You can easily recognize false teaching by those who demote Jesus to something He is not; this is what the book of Colossians is about: they were taking Jesus and demoting Him to be just one of many
- Jesus is no longer "Messiah the Prince" (Dan 9:25), but is now King of kings and Lord of lords

[OT reference: Deut 10:17]

At the 1927 exhibition of the Royal Academy in London Charles E. Butler unveiled his now-famous painting, "King of Kings." It pictures the Lord Jesus Christ standing at the foot of His cross, receiving the homage of the crowned heads of the world. Some 158 portraits are included on the canvas. Louis the Ninth of France offers His crown. Constantine, the Roman emperor, kneels before Him. Julius Caesar, Richard the Lionhearted, and Napoleon Bonaparte are all in the worshiping throng. If a similar painting were made today, it should include portraits of Hitler, Stalin, and Mao Zedong, as well as Winston Churchill, Franklin D. Roosevelt, John F. Kennedy, Richard M. Nixon, Ronald Reagan, and Barack Hussein Obama. This painting will be fulfilled at the return of Christ, when every knee will bow to Him (Phil 2:9-11). Some will bow in glad surrender, while others will bow because they will be forced to do so against their hardened wills.

(d) The Supper of God (19:17-18)

17 Then I saw an angel **standing in the sun**, and he cried out with a loud voice, saying to all the birds that fly in **midheaven**, "Come, assemble for the **great feast of God**,

17 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,

17 Then I saw an angel standing in the sun. He cried out in a loud voice to all the birds flying overhead, "Come! Gather for the great supper of God.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

- "...standing in the sun" - this angel, standing in the sun (positioned for the world to see), summons the birds of prey from throughout the world to descend upon the "great feast of God"

- "...midheaven" - the Greeks divided heaven into three segments: the first heaven is from the earth to the clouds; the second heaven (midheaven) was from the clouds to the stars, and the third heaven was beyond the stars.

— Paul was caught up into the third heaven (where God dwells, 2 Cor 12:2)

— "...great feast of God" - the first of two suppers, a terrible counterpart to the Marriage Supper of the Lamb; Jesus referred to this "supper" during His ministry (Matt 24:28; Luke 17:37)

— For 2,000 years, people have been invited to the Marriage Supper of the Lamb. Many have accepted, most have refused. It is a supper of joy for those who accepted, however the supper of v17 will be one of judgment.

— The indignity of having their bodies unburied is a judgment in kind since they did not bury the bodies of the Two Witnesses (11:9-10)

— After the coming battle, the site will provide a feast for vultures; a "great supper" that God gives them

— This is essentially the Battle of Armageddon (Cf. 16:16)

[OT reference: Is 34:6-7; Ezek 39:17]

18 so that **you** may eat the flesh of kings and the flesh of commanders, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, both free and **slaves**, and small and great."

18 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."

18 Eat the flesh of kings, the flesh of commanders, the flesh of warriors, the flesh of horses and their riders, and the flesh of all people, both free and slaves, both unimportant and important."

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

- "...you" - the birds; the angel standing in the sun is speaking to the birds

- What's on the menu for the "great feast of God"? Nine classes of people: the flesh of kings, commanders, mighty men, horses of their riders, and the flesh of all other people,

free and slaves, small and great.

- Every rank of humanity will be represented on the field: the politically powerful and the politically powerless, the important and the unimportant
- At ordinary feasts, men eat the meat of animals; here, animals eat the men
- The angel's graphic invitation to the birds indicates how devastating the destruction of Christ's enemies will be when He returns
- Jesus Christ will destroy all who resist Him, people from all classes of society and from every status in life (Cf. 6:15; 13:16). At the conclusion of the supper, all the armies that followed the Antichrist will be destroyed.
- "...slaves" - this isn't the first time in Revelation that we have a reference to slavery during the Tribulation period (Cf. 18:13)

[OT reference: Is 34:6-7; Ezek 39:18]

(e) Christ Defeats the Beast's Armies & False Prophet (19:19-21)

19 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**.

19 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.

19 Then I saw the beast, the kings of the earth, and their armies gathered to wage war against the rider on the horse and his army.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

- Verses 19-21 are a description of the defeat of the beast. The Messiah meets (Cf. 16:13-14,16) and defeats (Cf. 17:14) the beast (11:7; 13:1ff.), the false prophet (13:11ff.), and their allies (11:9,18; 14:8; 16:14; 17:12-14) in a further description of the judgment portrayed proleptically in 14:14-20.

— The lack of detailed description here is surprising in light of the fact that this is one of the defining moments of human history

- "...the beast" - the leader of this world army is the primary focus

- "...the kings of the earth" - the ten kings who rule the ten regions of the world (17:12-14; Ps 2:2)

- "...their armies" - represent the worldwide population of earth dwellers who will unite to oppose Christ (16:13-16). The battle will be about world leadership.

— When Jesus returns, the "kings of the earth," who will be fighting each other (Ezek 38:21; Dan 11:40-44), will unite against Christ (16:14)

— This is a description of the judgment previously anticipated in 14:14-20

— There is not the slightest mention of any struggle (2 Thess 2:8)

- "...assembled" - the armies of the Antichrist will deploy for battle with great military pomp. One may think this will be the most prolonged, complex battle in the history of warfare...but it is not.
- From his military headquarters in Jerusalem (Dan 11:45), the Coming World Leader will go forth in great fury (Dan 11:44; Joel 2; Is 24)
- "...make war against Him who sat on the horse" - John's attention was drawn to the events that will immediately precede this terrible supper of God. He saw the beast and the kings of the earth gathered to make war on Christ and His army.
- How could such an army be assembled to make war on Christ? Two answers may be given, one demonic and one divine:
 1. Demonic: No leader could single-handedly bring about such a vast combination of demons and kings for such a purpose (Cf. 16:14). Clearly Satan will be behind this movement.
 2. Divine: In 2 Thess 2:11 Paul spoke of a "deluding influence" sent by God to blind the followers of the Antichrist
- Ps 2 records a conversation among the Trinity! Laughing at the arrogance of the kings of the earth who are taking up arms against God!!?
 - "The rulers take counsel together against the Lord and against His Anointed" (Ps 2:2); "He who sits in the heavens laughs, the Lord scoffs at them" (Ps 2:4)
 - How dreadful will be this laughter of God! From the depth of His being He loved the world (John 3:16)...no gift was too precious, no sacrifice too great, to be made for redemption. The prophets came and were rejected. His Son came and was put to death.
 - For 2,000 years His servants have invited men and women to this great Marriage Supper. But in the end, God will laugh...His grace exhausted, His sea of mercy emptied, and His patience run out.
 - "...His army" - Cf. v14; includes raptured Church Age saints along with the angelic realm, who will all accompany Christ at His return

[OT reference: Ps 2:2; Joel 3:9-11]

John is not describing the gradual conquest of evil in the spiritual struggle of the faithful, but a great historic event which brings to an end the Antichrist and his forces in a moment, and ushers in the long-awaited era of righteousness.

20 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**.

20 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.

20 The beast was captured, along with the false prophet who had performed signs on its behalf. By these signs the false prophet had deceived those who had received the mark of the beast and worshipped its image. Both of them were thrown alive into the lake of fire that burns with sulfur.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

- John provides no description of the course of the battle, and no indication of any effective resistance...

- "...who performed the signs...by which he deceived" – the beast requires no further justification throwing him into the lake of fire, but in case anyone questions why the false prophet will receive the same fate, John reminds the reader of his role in the deception of those who took the mark

— The miracles performed by the False Prophet, for the purposes of deception, vindicates his punishment

- What an anti-climactic end... there is not even a battle; Jesus simply takes the Antichrist and False Prophet and throws them (alive) into the Lake of Fire

- Some commentators will argue that the beast and false prophet are not real people, but rather "systems"

— Problem is, after Jesus throws them into the Lake of Fire, 1000 years later (20:10) they are still there. If they were "systems" they would not still be there 1000 years later. They both have eternal souls, evidencing they are human beings.

- If two members of the unholy trinity are sent to the Lake of Fire, why isn't Satan at this point in time? Because God has one last lesson to teach humanity, which requires Satan (see note: **The Final Judgment of Satan** in 20:6).

- God will divide (separate) the unholy trinity, throwing the beast and false prophet into the Lake of Fire, and binding Satan in the *abusso* (20:1-2)

— God does this because that's exactly what Satan tried to do while tempting Jesus (Matt 4:3-4). Satan tried to separate Jesus from God's will, but Jesus resisted that temptation and was completely submissive to the Father throughout His earthly ministry.

— If Satan could've gotten Jesus to eat bread, after fasting for 40 days, Jesus would've stepped outside the will of God and that would have driven a wedge between Jesus and the Father.

- What Satan was unsuccessful doing to the holy trinity, God will be successful doing to the unholy trinity
- "...thrown alive" - stands in an emphatic position in the Greek to add horror to the picture
- Jesus will capture the beast and false prophet alive on the battlefield, and immediately cast them into the Lake of Fire in full consciousness
- Enoch and Elijah were taken to heaven before they physically died...in contrast, the beast and false prophet are thrown into hell before physically dying
- "...lake of fire" - *Gehenna*, the final abode of all unbelievers; this is the first mention of this expression in the entire Bible
- The Greek word *Gehenna* is sometimes translated "hell" (Cf. Matt 10:28; Mark 9:43; James 3:6); it is the place of eternal punishment after judgment
- The Antichrist and False Prophet proceed straight to *Gehenna*, hell's eternal state. They will never experience the grave or Hades.
- The wicked who have died throughout history are not yet in the lake of fire (Cf. Matt 5:22; 10:28; 25:41; Mark 9:43; James 3:6); they currently reside in *Hades* (Cf. Matt 16:18; Luke 16:23; Acts 2:27), the temporary abode of dead unbelievers, where they are held awaiting resurrection (the "second" resurrection), after the messianic kingdom.
- At the end of the messianic kingdom, and the Great White Throne Judgment, Christ will throw all unbelievers into *Gehenna*, the Lake of Fire (20:14-15)
- God originally prepared *Gehenna* for Satan and his rebel angels (Matt 25:41)
- The Beast and False Prophet will be the first residents of the Lake of Fire (*Gehenna*); they are both still in the Lake of Fire 1,000 years later (20:10)
- The Valley of Hinnom was a preview of the Lake of Fire (Cf. 2 Kings 16:3; 23:10; Jer 7:31-32; 19:6; Matt 5:22; Mark 9:43)
- "...brimstone" - combustible sulphur, united with fire, would give off terribly hot flames and offensive, suffocating fumes; a lake of burning sulphur represents indescribable torment (Cf. Gen 19:24-25; Ezek 38:22)

[OT reference: Is 30:33; Dan 7:11]

In this demon-obsessed world people often forget who it is they are to fear. As Stephen Travis once said, "In the NT it is not believers who tremble at the power of Satan, but demons who tremble at the power of God." In Martin Luther's great hymn "A Mighty Fortress Is Our God," a line says that when the Lord meets the devil, "one little word shall fell him." And the Antichrist will be felled, just as people fell a tree for firewood. The prevailing opinion today is that when you die, you're dead, but God still cares. However, Jesus and His apostles believed in hell. They were compassionate, yet they warned men and women of hell.

Contrary to those who teach universalism, that every human being will eventually be saved, this passage shows that masses of people will remain unrepentant to the very end, and they can expect nothing but the wrath of the returning Christ.

This passage presents 5 important truths:

1. Jesus will defeat the Antichrist. To again quote from Luther's great hymn, "And He must win the battle."
2. These verses point to the power of deceit and delusion in the world. The spirit of Antichrist is already at work in the world (1 John 4:3). It is often at work not only in what appears outwardly bad, but also in what is religious. It is seen, for example, in the modern philosophy of pluralism, wherein Jesus is demoted to the position of being just one of many doorways to God.
3. Evil has a unifying power. In the end the entire world will unite to fight the King of kings.
4. This passage underscores the reality of divine judgment in hell. The Bible warns people in rebellion against God means death, that no weapon raised against God can prosper, that those who will not have Christ rule over them will perish.
5. The Rider on the white horse is also the Lamb of God who takes away the sin of the world. The good news of the gospel is that no one need fear facing Christ in judgment or being cast into the Lake of Fire. Christ has paid the price for the sins of all who believe in Him as their Savior. Unbelievers need to be warned not to refuse the forgiveness He freely offers them.

21 And **therest** 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.

21 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.

21 The rest were killed by the sword that belonged to the rider on the horse and that came from his mouth, and all the birds gorged themselves with their flesh.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

— "...the rest" — the defeated forces of the beast will die in a moment by His word and will go to *Hades* to await final judgment

— It's unknown if the remaining earth dwellers are included in "the rest" here, or if they are held for judgment (Cf. Is 24:22) to accommodate the Sheep & Goat judgment (Matt 25:31-46)

— There is a careful distinction between the type of judgment administered to the Antichrist and False Prophet, and the judgment of rebellious humanity. While the former are judged immediately and thrown *alive* directly into Gehenna, the rest are killed in a manner

leaving their bodies as food for the birds. This is clearly a physical and temporal, not eternal, punishment.

- There are so many dead bodies that the birds of the earth, summoned by the angel standing in the sun (v17), will come and feast on their flesh until they are filled
- "...sword" - the words of His mouth, at His command (v15; Cf. 2 Thess 2:8)
- He will speak a word of divine retribution, and His opponents will be slain. Their physical lives will be destroyed, and their souls will be consigned to *Hades* to await final judgment.
- Note: there is no resurrection here. The Rapture has already occurred.
- The "Second Resurrection" occurs 1,000 years later, after the Millennial Kingdom, at the Great White Throne Judgment (20:11-15)
- *Hades* will be emptied of its dead at the "second" resurrection (20:13); the unbelievers will be judged at the Great White Throne Judgment, and cast into the lake of fire forever [OT reference: Ezek 39:19-20]

This has a parallel in Isaiah 24, which pictures worldwide judgment and destruction, whereas Isaiah 25 looks at kingdom blessing.

Is 24:21-23 closes the chapter by declaring:

- 21 So it will happen on that day, That the LORD will punish the *rebellious* angels of heaven on high, And the kings of the earth on earth.
- 22 They will be gathered together *Like* prisoners in the dungeon, And will be confined in prison; And after many days they *will be* punished.
- 23 Then the moon will be ashamed and the sun be put to shame, For the LORD of armies will reign on Mount Zion and in Jerusalem,

Interestingly, in the following chapter depicting kingdom blessing, we are shown a lavish banquet for all peoples on this same mountain:

Is 25:6,9:

- 6 Now the LORD of armies will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, *And* refined, aged wine.
- 9 And it will be said on that day, "Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let's rejoice and be glad in His salvation."

This "lavish banquet" of Is 25:6 seems to look at the very same thing as the "wedding feast" of 19:7-9, an occasion which finds its fulfillment after the Second Coming (i.e., in the millennium). It is quite interesting that one of Christ's parables about the kingdom involved a "feast". This is seen in Matt 22:1-14 (*γάμος* ("feast" is used 8x in that passage). "And Jesus answered and spoke to them again in parables, saying, 'The kingdom of heaven may be compared to a king, who gave a wedding feast (*γάμος*) for his son'"

Zech 14:2-4:

2 For I will gather all the nations against Jerusalem to battle, and the city will be taken, the houses plundered, the women raped, and half of the city exiled, but the rest of the people will not be eliminated from the city.

3 Then the LORD will go forth and fight against those nations, as when He fights on a day of battle.

4 On that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west *forming* a very large valley. Half of the mountain will move toward the north, and the other half toward the south.