

## REVELATION - - CHAPTER 19 COMMENTARY

### A. Praises Resound in Heaven.

#### 1. (v 1-5) Praise for the judgment of Babylon.

- a. A great multitude in heaven: Back in Revelation 7:9-14, we saw a *great multitude* saved out of the Great Tribulation, ready for the end of the world system and the Antichrist's reign on earth. Here, this great multitude, the twenty-four elders and the four living creatures all join in celebrating the fall of the Antichrist and the world system that supported him.
- b. Alleluia . . . Alleluia . . . Alleluia: This wonderful word, borrowed from Hebrew, occurs four times in Revelation 19, but nowhere else in the New Testament. It belongs here - because God's people rejoice without restraint at His victory over Babylon. (*Alleluia is Hebrew for "Praise the Lord,"* saying it in the *imperative* sense. It is an encouragement and an exhortation to *Praise the Lord!*)
- c. For true and righteous are His judgments: This section is really the climax of Revelation 18. In Revelation 18, Babylon's friends mourned her fall; but here, God's people celebrate it.
- d. He has judged the great harlot . . . He has avenged on her the blood of His servants shed by her: Here, the focus of worship is on the great *works* of God, specifically, His work of righteous judgment.
- e. Then a voice came from the throne: This voice from the throne of God might be Jesus, but more likely it is the voice of one of the angels that serve at the throne of God.

#### 2. (v 6-9) Praise for the marriage of the Lamb.

- a. The voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings: The height of praise on earth is only a dim shadow of what these verses describe. At this point, Revelation approaches the consummation of God's plan for all history, so we also come to a summit of praise.
- b. The marriage of the Lamb has come: One reason this great multitude is so filled with praise is because the time has come for the **Lamb** of God to be joined unto His people, in a union so close it can only be compared to the marriage of a man and a woman. ( "In Biblical times a marriage involved two major events, the betrothal and the wedding. These were normally separated by a period of time during which the two individuals were considered husband and wife and as such were under the obligations of faithfulness. The wedding began with a procession to the bride's house, which was followed by a return to the house of the groom for the marriage feast. By analogy, the church, espoused to Christ by faith, now awaits the *parousia* when the heavenly groom will come for his bride and return to heaven for the marriage feast which lasts throughout eternity." (Mounce)
- c. And His wife has made herself ready: What do we do to make ourselves ready for this wedding? There *is* much for us to do, but it is ultimately a work God does in us (Ephesians 5:25-27). This point is emphasized when John notes, to her it was *granted* to be arrayed in fine linen, clean and bright. ("**Clean (*katharos*) reflects purity, loyalty and faithfulness, the character of the New Jerusalem . . . Bright (*lampros*) is the color of radiant whiteness that depicts glorification.**" Johnson)
- d. Blessed are those who are called to the marriage supper of the Lamb! Blessed indeed; Jesus Himself eagerly anticipates this marriage supper. He spoke longingly of the day when He will drink of the fruit of the vine again, with His disciples in the kingdom (The Last Supper <Passover Seder> Matthew 26:29).

<At the present, the precious bride of Jesus is a sort of Cinderella now, sitting among the ashes. She is like her Lord, 'despised and rejected of men'; the watchmen smite her, and take away her veil from her; for they know her not, even as they knew not her Lord. But when he shall appear, then shall she appear also, and in his glorious manifestation she also shall shine forth as the sun in the kingdom of the Father." (Spurgeon)>

#### 3. (10) John worships an angel, and is corrected.

And I fell at his feet to worship him. But he said to me, "See *that you do not do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. [Worship God! For the testimony of Jesus is the spirit of prophecy.](#)"

- b. See that you do not do that! **No created being should be worshipped.** This is in contrast to Jesus, who receives

the worship of angels (Hebrews 1:6) and of men (Matthew 8:2, Matthew 14:33, John 9:38).

c. I am your fellow servant: There are important differences between humans and angels, but both are servants of the same Lord.

d. For the testimony of Jesus is the spirit of prophecy: All Prophecy throughout the Old Testament from Genesis to Psalms to the last of the prophets including John the Baptist are focused upon the person of the Messiah Jesus. These point to the first advent and then to his final appearing to assume the position and purpose for which he was ordained. All of Scripture in a very real sense is summed up by the concept that he is the totality of the WORD that embodies the I AM of the Savior Jesus Christ." Moreover, in the current age of prophetic utterance it must likewise bring glory to the person and the Spirit of Christ Jesus and fully **conform to that which is written**.

## **B. Jesus Christ returns to a hostile earth.**

1. (11-16) Jesus returns to earth with an army from heaven.

a. Now I saw heaven opened, and behold: There is a sense in which all previous in Revelation has been an introduction to this *revelation* (unveiling) of Jesus Christ. Now He returns to earth in power and glory.

**Zechariah's Prophecy fulfilled:** . According to Zechariah 14:3-4, when Jesus returns He will come first the Mount of Olives in Jerusalem. The plea of Isaiah 64:1-2 is now fulfilled: *Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence; as fire burns brushwood, as fire causes water to boil; to make Your name known to Your adversaries, that the nations may tremble at Your presence!*

As the great tribulation reaches its climax, the Jewish people Unlikely as it may seem now, will cry out to Jesus their Messiah for deliverance, and as a whole, they will embrace Him as their Savior. As Jesus said in Matthew 23:39: *I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of the LORD!"* He will deliver them at this late hour. (crying "**Hossana, Save Now!**")

b. Faithful and True: This glorious title shows Jesus is the keeper of promises, including His promises of judgment.

c. In righteousness He judges and makes war: Jesus comes as a judge and a general, to make war. The world that rejected Him before rejects Him again, but this time Jesus judges those who reject Him. We have seen how this world likes a complacent, reasonable religion, and is always ready to revere some pale Galilean image of Jesus, being a passive, meager, or anemic Messiah. This is not the manner of the Lord of Hosts in his returning! Jesus now brings to pass the previously unspoken prophecy that was omitted from Isaiah 61:2.

d. His eyes were like a flame of fire: "Why are they like flames of fire? Why, first, to discern the secret thoughts and intents of all hearts. There are no secrets here that Christ does not see.

e. On His head were many crowns: The last time this earth saw Jesus He wore a crown of thorns, but not in Revelation 19. Now, He wears many crowns. The ancient Greek word used for crowns here is the *diadema*, the crown of royalty and authority, not the *stephanos*, the crown of achievement. Many crowns means that Jesus is the ultimate in royal authority and power. It is a visible manifestation of what we mean when we say King of Kings. It is an expression of unlimited sovereignty.

f. The armies in heaven likely include both the saints of God as well as hosts of angels: These are God's people (Revelation 17:14, Jude 14-15). The Lord of Armies is the Title of God of Sabaoth. There is no mention of any kind of armor or weapon for any soldier in the great army that follows Jesus. All they have is the only one they need: to be clothed in fine linen, white and clean.

g. Out of His mouth goes a sharp sword: The idea isn't that Jesus holds a sword in his mouth like a buccaneer, or that He is "spitting swords." This is a dramatic way of referring to the power of His Word. "Christ conquers by the power of His Word" **Five times in the Book Revelation, John emphasizes that Jesus' sword** comes out of His mouth.

h. He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. The name is on His thigh for prominence, being easily visible when seated on a horse. At the same time, no one knew [the name] except Himself - that is, no one can comprehend Him perfectly. (No one actually knows the pronunciation of JHVH the tetragrammaton, the four letters YHWH that make up the name *Yahweh*, the sacred and secret name of God.

2. (17-18) Invitation to the great supper. Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all *people*, free and slave, both small and great."

b. Saying to all the birds that fly: This is a preparation for a great slaughter of Armageddon, "presented in a picture of almost repellent realism." (Erdman)

c. The flesh of kings, the flesh of captains: The repetition of flesh (5 times) is revealing. "The race has walked in carnal enmity against God, living after the flesh, and now the day of His patience is at an end." Fame, Power, Rank or Wealth no longer offer any cover or advantage.

Newell points to four different suppers described in the Bible. (1) The supper of salvation, alluded to in Jesus' parable (Luke 14:16-24) (2) The Lord's supper, a commemoration of Jesus' sacrifice (3) The marriage supper of the Lamb (4) The supper of the great God - - If you reject the first supper, the second supper will mean nothing to you. Then you will not be present at the third supper, but you will be present at the fourth supper. Everybody gets to attend at least one of these suppers, but some will eat and others are eaten at the suppers. (Guzik)

3. (19-21) War and the victory of Jesus Christ.

a. Armies, gathered together to make war against Him who sat on the throne: Some find it hard to understand how man could be so foolish to try and keep Jesus and this heavenly army off the earth in a pitched battle. They suggest that these armies initially gather to battle against each other, and then turn their fury on the returning Jesus. This may be the case, but we should never underestimate man's folly and hatred of God.

b. John says nothing about a battle. This is an entirely one-sided affair, more of a simple act of judgment than an actual war. "The battle of Armageddon is the laughter of God against the climax of man's arrogance." (Barnhouse)

c. **Then the beast was captured, and with him the false prophet: The beast and the false prophet receive special treatment. They are cast alive into the lake of fire *before* the Great White Throne of judgment holds court (Revelation 20:11-15).**

Special thanks and appreciation to the principle source of this commentary,  
David Guzik noted in footer below.