

REVELATION: CHAPTER 19

Rev 19:1 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:

- great voice – has to do with the...

- much people- The same as in 12:10.

G3793 ὄχλος ochlos *okh'-los*

From a derivative of G2192 (meaning a *vehicle*); a **throng** (as *borne* along); by implication the *rabble*; by extension a *class* of people; figuratively a *riot*: - company, **multitude**, number (of people), people, press. (*Emp. added*)

- in Heaven-

G3772 οὐρανός ouranos *oo-ran-os'*

Perhaps from the same as G3735 (through the idea of *elevation*); the *sky*; by extension **heaven** (as **the abode of God**); by implication *happiness, power, eternity*; specifically the *Gospel (Christianity)*: - air, heaven ([*-ly*]), sky. (*Emp. added*)

- Allelujah- “praise YAHWEH”. This is only found here (*19:1, 3, 4 and 6*). It is the celebration of the harlot’s judgment (*after these things*).

G239 ἀλληλουῖα allēlouia *al-lay-loo'-ee-ah*

Of Hebrew origin (imperative of [H1984] and [H3050]); **praise ye Jah!**, an adoring exclamation: - alleluiah. (*Emp. added*)

- Salvation- God's purpose is accomplished, the saints are delivered (6:10).

- glory- the fame and renown due to God for what He has done.

- honor- Gk.5092- by analogy *esteem* (especially of the highest degree).

- power- proof that God has defeated the forces of Satan and continues His Lordship over His creation.
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Rev 19:2 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.

- judgments- actions by God that brought about the fall of the great harlot (*Lk 21:24*). Jerusalem deserved her fate. The sins that led to her fall were known. God's vengeance on her was not only just but doubled what she dished out (*18:6*).
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Rev 19:3 And again they said, Alleluia. And her smoke rose up for ever and ever.

- again- second time, as though to emphasize the point.

- Smoke is evidence of a fire. Fire, here, represents judgment. The smoke being eternal illustrates Jerusalem's utter defeat at God's hands (*14:11*). She would never rise to her righteous place of honor again.
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Rev 19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

- We were introduced to the four and twenty elders in 4:4 along with the four living creatures. Here they give their endorsement, “praise YAHWEH”.

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Rev 19:5 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.

- The voice of an angel from the throne (v. 9). He is winding up the multitude for a huge acclamation.

- His servants- (Heb 9:14)

- that fear Him- Gk.5399- Thayer: “*to reverence, venerate, to treat with deference or reverential obedience*” and “used of His devout worshippers”. In Psalms 111:9 we find the only place the title “Reverend” is used (KJV) with reference to God. How a mortal, imperfect man can assume such an authoritative title is to be considered the height of pride and blasphemy by equaling himself to the same level as the Almighty. Using spiritual titles for mortal man is what Jesus warned against in Mat 23:9-10.

Psa 111:9 He sent redemption unto His people: He hath commanded His covenant for- ever: holy and Reverend (Heb.3372- *to fear: morally to revere*) is His name.

G5399 φοβέω phobeō *fob-eh'-o*

From G5401; to *frighten*, that is, (passively) to *be alarmed*; by analogy to ***be in awe of***, that is, ***revere***: - be (+ sore) afraid, fear (exceedingly), reverence. (Emp. added)

- small and great- of every socio-economic status. No one is of such a status that they are above or below being in awe of God.

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Rev 19:6 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.

- many waters- It is the voice of both the dead and the living saints in chorus (*not 12:10*).

- mighty thunderings- loud.

- Although God has always reigned, the fall of Jerusalem declared it (*17:17*). The reign also has to do with the victory of the Gospel.

- Omnipotent-

G3841 παντοκράτωρ pantokratōr *pan-tok-rat'-ore*

From G3956 and G2904; the **all ruling**, that is, *God* (as **absolute** and **universal sovereign**): - **Almighty**, Omnipotent. (*Emp. added*)

- reigneth- the One(s) Who reign(s) consist(s) of Father, Son and Holy Spirit (*1:4, 5*).

God-(*4:11*) Father and Son-(*5:12, 13*) the Lamb-(*17:14*) Christ-(*19:16*)

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Rev 19:7 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.

- Babylon (*Jerusalem*) “is fallen” in 14:8 (i.e., “the end of *Jerusalem and the Jewish state, and the removal of Judaism as the greatest obstacle to the expansion of Christianity from the path of the church*”- Wallace). The Groom is Christ, His wife being His church who made herself ready (since *Pentecost*) via obedience to the ordinance of baptism: 6:11; Gal 3:27. In Mat 9:15 Jesus referred to His disciples as “the children of the bridegroom”, i.e., groomsmen. They were, as groomsmen do for the groom, making ready for the then coming marriage of the kingdom/church/wife of the Lamb which transpired on Pentecost (*Mat 6:10*). The church is here called Christ’s wife because she has existed since Pentecost; her preparation via “the washing of regeneration” (*Titus 3:5*). This marriage has to do with those being “added to the church daily such as should be saved” (*Act 2:41, 47*). This is the reason no one could number the “great multitude” of 7:9 (*how can you tally a number that is still being added to?*). See also 21:2, 9.

“The marriage union of Christ and the church is not a single act or thing. Every union of a believer with Christ in baptism is marriage to Christ, and is representative of the whole relation. This marriage occurs every time one is baptized into Christ, and therefore always in process and is continuous.”- Wallace

Read Mat 22:1-10; 2 Cor 11:2; Eph 5:31-32.

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Rev 19:8 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.

- Mat 22:11-14; Rom 7:4- staying with the theme of martyrdom, as in 6:11 and 7:14, the bride here is **being** prepared by her adornment in fine linen.

- righteousness of the saints- overcoming the accuser “by the blood of the Lamb, and by the word of their testimony” (12:11) since “all our [own] righteousnesses are as filthy rags” (Isa 64:6). This is the purity of New Jerusalem as opposed to the iniquities of the harlot (*Old Jerusalem*). Adam tried covering his nakedness with “fig leaves” but only through a sacrifice “did the LORD God make coats of skins, and [clothe] them” (Gen 3:7, 21), thus covering their shame (see 1 Pet 3:21). The same was done through the blood of Jesus (“our Passover Lamb”- 1 Cor 5:7).

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Rev 19:9 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.

- Those who are bidden to the marriage, and who respond to the invitation, are the fortunate ones (*unlike those who refused in Jesus’ parable concerning the same event found in Lk 14:16-24*). How are we called to the supper? The invitation comes through the message of the Gospel: 2 Thes 2:13-14. We are married to Christ the moment we obey the Gospel through the immersion process (*Titus 3:5*).

- But that calling can fall on deaf ears.

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure (*Gk.949- stable: -firm, steadfast*): for if ye do these things, ye shall never fall:

- John is assured of this beatitude (*blessing*) that God is true to His word (20:6).

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Rev 19:10 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.

- Unlike in 1:17 where John “fell at His (*Jesus*) feet as though dead” the angel here forbids John to worship him (22:8, 9): Jos 5:13-15; Col 2:18.

- fellow servant- puts the angel on the same plane as John and all who proclaim the Gospel.

- The heart and aim/spirit (*Gk.4151- vital principal*) of prophesy is the testimony (*Gk.3141- evidence*) **concerning Jesus**. He is the Christ (*Mat 16:16-18*) and if for no other reason the reverence belongs to God: Lk 24:44.
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Rev 19:11 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.

- Heaven opened- Once again showing origin as in 21:2.

- Continuing in the theme of the battle, Christ is here described as riding on a white horse (*indicating a victory has taken place even though He is not the same rider as in 6:2*).

- Faithful and True- (3:14) as a “witness” Who cannot perjure Himself: Tit 1:2; Heb 6:13.

- in righteousness- fairness, based on whether we accept or reject His word (*Jn 12:48*).

G1343 δικαιοσύνη dikaiosunē *dik-ah-yos-oo'-nay*

From G1342; **equity** (of character or act); specifically (Christian) *justification*: - righteousness. (*Emp. added*)

Joh 5:27 And hath given Him authority to execute judgment also, because He is the Son of Man.

- Jesus, in becoming the Son of man (*Ps 2:7; Mat 3:16-17*), suffered death and thus earning His right to judge: *Mat 28:18; Php 2:8-11; Heb 1:8-9*.

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Rev 19:12 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- piercing. (*1:14; 2:18*) This Rider is distinct from the one in 6:2 and those distinctions are here mentioned in the following verse: *Heb 4:13*.

- many crowns- Gk.1238-*diadems*. (*v. 16*) He has kingly authority over many (*all*) peoples (*Dan 7:14*). The crowns of the dragon and the beast (*12:3; 13:1*) were only temporary imitations. Ultimately Christ ruled the nations (*1:5*). The crown given to the rider in 6:2 was only a wreath of victory since he represents the rise of the Roman Empire which, under Divine mandate, destroyed Jerusalem.

- Name- Gk.3686- *authority*. None can know (*Gk.1492-understand*) thus share His status (*5:2*) (*Mat 11:27; 28:18; Eph 1:21; Php 2:9*): *Heb 1:4; Mat 20:20-23*.

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Rev 19:13 And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

- dipped- (*14:20*)

G911 βάπτω baptō *bap'-to*

A primary verb; to **whelm**, that is, **cover wholly with a fluid**; in the New Testament only in a qualified or specific sense, that is, (literally) to *moisten* (a part of one's person), or (by implication) to *stain* (as with dye): - dip. (*Emp. added*)

- Christ is seen here as treading the winepress of the wrath of God where the blood was so deep that it came

up to the bridle of the white horse He was riding and thus His robe being dipped in blood (14:20): Isa 63:1-6.

- The Word of God- no one else can assume that title: Jn 1:1; 1 Jn 1:1.

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Rev 19:14 And the armies which were in Heaven (17:14) followed Him upon white horses, clothed in fine linen, white and clean.

- armies (Gk.4735- *a body of troops*) “great multitude” (see notes on 7:9; 14:1, 4; 16:12; 17:14) is also known here as the “church victorious”; in Heaven, as in the spirit realm, they follow Christ (Mat 28:20).

- following Him- Gk.190- *to be in the same way with*, that is, to *accompany* (specifically as a disciple). (Rom 6:8; 8:17; **Eph 2:5-6**; Col 2:20; 3:1, 3) This was a victory that brought the old Jerusalem to her knees (Dan 7:27). Even if it meant martyrdom (Jas 2:10), the church won the victory of eternal life (1 Tim 6:12; 2 Tim 2:3; 4:7-8) as their persecutors suffer the eternal death (20:6; Rom 6:23). The martyred church militant became the church victorious. In this scene they are pictured as conquerors with Christ (6:11). That same battle continues today with the church militant (Act 4:25-29; Php 2:25) as Christ is still with the faithful while we promote “the Gospel of peace” (Eph 6:15) through the Great Commission (Mat 28:20). See also Eph 6:12.

G190 ἀκολουθεῶ akolouthēō *ak-ol-oo-theh'-o*

From G1 (as a particle of union) and κέλευθος keleuthos (a road); properly to ***be in the same way with***, that is, to *accompany* (specifically as **a disciple**): - follow, reach. (*Emp. added*)

- white horses- usually ridden after victory in battle, these riders share in the victory over the fall of the apostate city, Jerusalem. Here the outcome was imminent ("*prophetic perfect*") because of the Rider of verse 11.

- They are clothed in their righteous acts (*v. 8*), their garments unstained.

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Rev 19:15 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- verbal weapon (*Gospel, not the weapon of the rider in 6:2; Heb 4:12*): Isa 11:4; Eph 6:17; 2 Cor 10:4-5.

- Christ has the judicial power over life and death (*1:18*). It is with His word (*delivered to the saints via inspiration- Jud 3*) that His rule (*as it pertains to all people*) is as un-bending as a rod of iron (*2:27; 12:5; Jn 12:48*).

- winepress- (*14:20*) Christ is the One Who treads it as is evidence of His "robe dipped in blood" (*v. 13*). Here it applied to God's wrath against Jerusalem (*11:2; Lk 21:24*).

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Rev 19:16 And He hath on His vesture and on His thigh a Name written, KING OF KINGS, AND LORD OF LORDS.

- Names (*titles*) pertaining to Christ in this chapter: Lamb (*v. 7*), Faithful and True (*v. 11*), Unknown (*v. 12*), the Word (*v. 13*) and here; KING OF KINGS, AND LORD OF LORDS.

- on His thigh- a covenant is inferred and thus ownership (*see notes v. 13*): Gen 24:2-3, 9; 47:29-31.

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- KING OF KINGS, AND LORD OF LORDS- Absolute authority over the whole creation: 11:15; Mat 28:18; Dan 7:14; Act 2:33.

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Rev 19:17 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- He has Divine authority (12:1). (*The sun rises in the east [7:2]; Eze 43:2.*) The army having been described, the angel now proclaims the result of the battle (*of 16:16*). The enemy defeated, he calls on the vultures to do their work. Obviously, this is symbolic of the ongoing spiritual battle between the forces of good and evil.

- fowls- because of their feeding (*v. 18*) these would be understood as being vultures.

- midst of heaven- (*directly overhead*) within the sight of kings, captains, mighty men, etc. Because they did not repent (9:20; 16:9, 11) they saw the result of their defeat before it happened.

G3321 μεσουράνημα mesouranēma *mes-oo-ran'-ay-mah*

From a presumed compound of G3319 and G3772;
mid-sky: - midst of heaven. (*Emp. added*)

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Rev 19:18 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.

- Their banquet- Col 3:25. Once the harlot city (*Jerusalem*) was destroyed the Roman Empire was

next since they continued their zero tolerance against Christianity.

- From great to small, Jew or Gentile, whatever class, whoever participated in the persecution of the saints (*politically, militarily, socially, economically, slave or free*). Read Eze 39:17-20.

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Rev 19:19 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.

- beast- Caesars.
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- kings of the earth- satellite nations under Roman jurisdiction (16:13-16).
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- armies- Anyone who supported Rome in her persecution of the church. These made war against Christ and His army (14:4; Mat 25:45) described above: Psa 2:2-4.

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Rev 19:20 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.

- the beast- ("sea beast"- 13:1). the false prophet- ("earth beast"- 13:11): Rom 1:22-23; 2 Cor 11:13-14.
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- Concerning Caesar:

Dan 7:11 "I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire (17:11). (ESV)

- Both beasts (*sea, earth*) are captured (*lost their control*). (*The dragon is dealt with in chapter 20.*) This is a picture of utter defeat.

“The battle raged hot and furious for more than 200 years. When the smoke had fully cleared, the Roman Empire and the pagan religions which served her disappeared soon after. The beast and the false prophet were both cast into the lake of fire and brimstone, which is symbolic of God’s fires of destruction coming upon them.” Arthur Ogden- pg. 354

- Rome would never rise up to inflict such tribulation on God’s people again. Her judgment (*lake of fire- 20:10*) is eternal. What a comfort to the churches of Asia to hear in order to remain faithful!

- brimstone-

G2303 θεῖον *theion thi'-on*

Probably neuter of G2304 (in its original sense of ***flashing***); *sulphur*: - brimstone. (*Emp. added*)

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Rev 19:21 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 remnant- the satellite kings and their armies. These were soundly defeated/ judged via the Word: Eph 6:17; Heb 4:12; Jn 12:48.

- The vultures being filled indicate the defeat of God’s enemies would be enormous. It was with spiritual weaponry, “not of the flesh but [that has] Divine power to destroy strongholds” (*2 Cor 10:4*), that the battle with the Roman Empire was won. These same vultures are still (*figuratively*) filling their bellies with the enemies of God’s people as so many refuse His gift of Salvation through Jesus (*Mat 7:13-14*).

Worksheet
Revelation: Chapter 19

1. Explain the “great multitude” and the reason they were “crying out”. (*vs. 1, 2*)
2. Explain “the smoke” and the significance of why it “goes up forever and ever”. (*v. 3*)
3. Who are the group associated with “the voice of a great multitude”? (*v. 4*)
4. What event was the voice announcing and what preparations were being made? (*v. 7*)
5. Who is the group invited to this event and what represents the invitation? (*v. 9*)
6. Speaking to John, why did the angel refer to himself as “a fellow servant”? (*v. 10*)
7. Explain the “white horse” here as opposed to the one in 6:2. (*v. 11*)
8. Describe “His eyes” and the meaning of the “many diadems” and His “Name... that no one knows but Himself”. (*v. 12*)
9. Why was He “clothed in a robe dipped in blood”? (*v. 13*)
10. Who are “the armies of Heaven”, what are they “arrayed in” and what are they riding? (*v. 14*)
11. Explain what came out of the Rider’s mouth and how He uses it to rule over whom? (*v. 15*)
12. What is the significance of “a Name written” “on His robe and on His thigh”? (*v. 16*)
13. What does “standing in the sun” mean with reference to “an angel”? (*v. 17*)
14. When he “called to all the birds that fly directly overhead”, what did he invite them to? (*v. 17*)
15. Explain the menu of what they were “to eat the flesh of” and why? (*v. 18*)
16. Who made “war against Him Who was sitting on the horse and against His army”? (*v. 19*)
17. What happened to “the beast” and “the false prophet”? How were “the rest... slain”? (*v. 20*)