

Chapter 19

THEME: Marriage of the Lamb and return of Christ in judgment

Chapter 19 marks a drastic change in the tone of Revelation. The destruction of Babylon, the capital of the Beast's kingdom, marked the end of the Great Tribulation. The somber gives way to the song, and the dreary days of judgment to bright days of blessing. This chapter ushers in the greatest event for this earth -- the second coming of Christ to the earth to establish His Kingdom. It is the bridge between the Great Tribulation and the millennial kingdom that He will establish upon this earth. Two central features are the marriage supper of the Lamb and the return of Christ to the earth. The hallelujahs open this chapter and the opening of hell concludes it. Two great suppers are recorded in this chapter.

19:1, *And after these things* - Καὶ μετὰ ταῦτα -

I heard a great voice of much people in heaven, saying, - ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ, λέγοντος, -

In the worship scenes of chapters 5- 7 we saw the elders, the church, and the uncounted numbers of angels and created beings worshiping God. Now a great number of tribulation saints has been added to the number. This is the first time they have been able to utter the great note of praise of the Old Testament -- Hallelujah! (occurs four times in the first six verses). This is its only occurrence in the New Testament. It is reserved for the final victory.

Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: - Ἀλληλουΐα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν·

It is interesting to note that hallelujah occurs frequently in the Book of Psalms. It means "praise the Lord." It appears in frequent succession in Psalms 146-150. In fact, Psalm 150 is a mighty crescendo of praise. Hallelujah is a fitting note of praise at this juncture in the Book of Revelation. The Great Tribulation is over and Jesus is coming. The church is to be united with Christ in marriage. Hallelujah!

Hallelujah because God is coming to judge, and the wicked are going to be removed from the earth. Hallelujah is praise as the final phase of salvation comes to pass.

See Romans 8:18-23. The earth will be released from the bondage of sin.

19:2, *For true and righteous are his judgments:* - ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ·
for he hath judged the great whore, - ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, -
which did corrupt the earth with her fornication, - ἥτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς,
and hath avenged the blood of his servants at her hand. - καὶ ἐξεδίκησε τὸ αἷμα τῶν
δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.

It is interesting that at the end of all these judgments, those in heaven, who have more perfect knowledge than you and I have, are able to say that God's judgments are true and right. God will be righteous in judging the great harlot. When we read about the judgment of the great harlot, representing the apostate church which went into the Tribulation, it says that the kings of the earth and the Antichrist destroyed the harlot. Yet here we are told that it was God who judged it. God uses different instruments, and He will even use the Devil to accomplish His purpose. Those in heaven are saying, "*True and righteous are his judgments,*" because the apostate church deserved to be destroyed.

In these verses we find a picture of the church in heaven saying, "Hallelujah." They say it twice. Why? As long as the imposter of the true church, the great harlot, is on the earth, the marriage of the Lamb will not take place in heaven. The anti-church is disposed of first, which makes way for the marriage of the Lamb. I assume that the marriage of the Lamb takes place in heaven sometime during the midst of the Tribulation which is going on upon the earth.

The believers are forbidden to avenge themselves. It is true that some of us try to do it, but the moment we do so, we forsake the walk of faith. In Romans 12:19 God says to us: "*Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*" God will take care of vengeance for you.

19:3, *And again they said, Alleluia. And her smoke rose up for ever and ever.* - καὶ δεύτερον εἶρηκαν, Ἀλληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

19:4, *And the four and twenty elders and the four beasts* - καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, - The twenty-four elders for the first time sing Hallelujah. The elders (possibly representing the church: Rev. 4). This is the last time the elders appear as such, for the figure changes now, and the church is to become the bride of Christ. The word church means "called out."

fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.- καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν· Ἀλληλούϊα.

19:5, *And a voice came out of the throne, saying*, - καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα, -

Praise our God, all ye his servants, - Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, - Notice that the call to praise comes directly from the throne of God, because the Lord Jesus Christ is preparing to take control of this world.

and ye that fear him, both small and great. - καὶ οἱ φοβούμενοι αὐτόν, καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.

19:6, *And I heard as it were the voice of a great multitude*, - καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, , -

and as the voice of many waters, - καὶ ὡς φωνὴν ὑδάτων πολλῶν -

and as the voice of mighty thunderings, saying, - καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντας, -

Alleluia: for the Lord God omnipotent reigneth. - Ἀλληλουῖα· ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ. - This is truly the Hallelujah Chorus and the most profound anthem of praise in the entire Word of God. It takes us all the way back to that covenant which God made with David in which He promised that He would raise One upon David's throne who would rule the world. In 2 Samuel 7:16 we read: "*And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*" But before Christ returns to the earth, there is going to be a wedding, and you and I, as believers, will be part of it.

19:7, *Let us be glad and rejoice*, - χαίρωμεν καὶ ἀγαλλιώμεθα, -

and give honour to him: - καὶ δῶμεν τὴν δόξαν αὐτῷ· -

for the marriage of the Lamb is come, - ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, - The church, (believers from Pentecost to the Rapture, will be presented to Christ as the bride for a marriage. The marriage takes place in heaven, and this is a heavenly scene throughout. (Eph 5:25-27).

Marriage is a marvelous picture of the joining together of Christ and the church. Notice that the Old Testament saints are not included -- only the believers during the church age are included. Even John the Baptist designated himself as only a friend of the Bridegroom. He said, "*He that hath the bride is the bridegroom.*" (John 3:29). The bride occupies a unique relationship with Christ. Christ loved the church and gave Himself for it. Remember what He said in His High Priestly Prayer: John 17:23-26. The thing that is so wonderful is that we are going to know Christ -- really know Him -- for the first time.

and his wife hath made herself ready. - καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν.

19:8, **And to her was granted that she should be arrayed in fine linen, clean and white:** καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρόν·

for the fine linen is the righteousness of saints. - τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστι τῶν ἁγίων. - *The fine linen is the righteous acts of the saints.*" (Which was given to us as a gift by Christ). The wedding gown of the church is the righteous acts of the saints. (Phil. 3:9). We will also be seen as chaste virgins before Christ.

We have already seen that the elders placed their crowns at the feet of the Lamb, proclaiming that He alone is worthy. The church will reveal His glory: "*That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus*" (Eph. 2:7). We will be on display. We have no right to heaven and would not go there except for the righteousness of Christ and the fact that we belong to Him.

19:9, **And he saith unto me, Write,** - καὶ λέγει μοι, Γράψον, -

Blessed are they which are called unto the marriage supper of the Lamb. - Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. -

And he saith unto me, These are the true sayings of God. - καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ.

19:10, **And I fell at his feet to worship him.** - καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· -

And he said unto me, See thou do it not: - καὶ λέγει μοι, Ὅρα μή· -

I am thy fellowservant, - σύνδουλός σου εἰμι - One who serves the same Master, and is subject to His Divine authority, and subsequently obeys His commands.

and of thy brethren that have the testimony of Jesus: - καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· -

worship God: for the testimony of Jesus is the spirit of prophecy. - τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

The marriage of the Lamb and the marriage supper will take place in heaven. The Bridegroom will return to the earth for the marriage supper. After acting as a scribe for this scene, John feels compelled to worship the angelic messenger. However, he is restrained from doing so. The angel is but a creature. Only God is to be worshiped.

After the marriage of the Lamb in heaven, the next great event is the return of Christ to the earth. He comes to the earth, His bride will be with Him!

19:11, *And I saw heaven opened, and behold a white horse;* - Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ, ἵππος λευκός, -

and he that sat upon him was called Faithful and True, - καὶ ὁ καθήμενος ἐπ' αὐτόν, καλούμενος πιστὸς καὶ ἀληθινός, -

and in righteousness he doth judge and make war. - καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

19:12, *His eyes were as a flame of fire,* - οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, -

and on his head were many crowns; - καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· -

and he had a name written, that no man knew, but he himself. - ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

Now we see Him coming in His great glory. His coming will be the final manifestation of the wrath of God upon a sinful world. The rebellion of Satan, demons, and men is put down, and judged. He puts down all unrighteousness before He establishes His Kingdom in righteousness. The white horse on which He rides is the animal of warfare.

He is called "Faithful" because He has come to execute the long-time program of God, He is called "True" for He is inherently true and comes to demonstrate the truth by His appearance.

on his head were many crowns; indicates that He will be the ruler of this earth. He is the King of Kings and He is the Lord of Lords.

He is given four names here which correspond to the Gospels:

1. "King of kings" corresponds to the Gospel of Matthew, since Matthew presents Christ as the King.

2. "Faithful and True" corresponds to the Gospel of Mark where He is presented as the Servant of God. The important thing about a servant is not his genealogy but his trustworthiness. Is he faithful and truthful? Those are the qualities that are important.

3. "Word of God" repeats what He is called in the Gospel of John: "In the beginning was the Word...And the Word was made flesh . . ." (John 1:1, 14).

4. What is the name that no one knows? Perhaps it corresponds to Luke's Gospel in which He is presented as Jesus, the Son of Man.

19:13, *And he was clothed with a vesture dipped in blood:* - καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· -

and his name is called The Word of God. - καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ Θεοῦ.

19:14, *And the armies which were in heaven followed him upon white horses,* - καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, -

clothed in fine linen, white and clean. - ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρὸν.

19:15, *And out of his mouth goeth a sharp sword,* - καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, -

that with it he should smite the nations: and he shall rule them with a rod of iron: - ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· - Psalm 2:6-9

and he treadeth the winepress of the fierceness and wrath of Almighty God. - καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

19:16, *And he hath on his vesture and on his thigh a name written,* - καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον, -

King of Kings, and Lord of Lords. - Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.

Notice that His vesture is dipped with blood and that He is treading the winepress of the fierceness and wrath of God. This picture takes us back to Isaiah 63:1-6. Obviously, this refers not to Christ's first coming but to His second coming.

19:17, *And I saw an angel standing in the sun;* - Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· -

and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, - καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, -

Come and gather yourselves together unto the supper of the great God; - Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου Θεοῦ,

19:18, *That ye may eat the flesh of kings*, - ἵνα φάγητε σάρκας βασιλέων, -

and the flesh of captains, and the flesh of mighty men, - καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, -

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. - καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

This is an invitation at the end of the Battle of Armageddon to the carrion-eating fowl to a banquet on earth.

19:19, *And I saw the beast, and the kings of the earth*, - Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, -

and their armies, gathered together to make war against him that sat on the horse, and against his army. - καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

19:20, *And the beast was taken*, - καὶ ἐπιάσθη τὸ θηρίον, -

and with him the false prophet that wrought miracles before him, - καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, -

with which he deceived them that had received the mark of the beast, - ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, -

and them that worshipped his image. - καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· -

These both were cast alive into a lake of fire burning with brimstone. - ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ·

19:21, *And the remnant were slain with the sword of him that sat upon the horse*, - καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, -

which sword proceeded out of his mouth: - τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· -

and all the fowls were filled with their flesh. - καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

The Beast and the False Prophet defy God right up to the very last. They dare to make war with the Son of God! Surely "He that sitteth in the heavens shall laugh" at the utter futility of their efforts. The outcome is inevitable.

The two arch-rebels and tyrants, the Antichrist and the False Prophet, have the questionable distinction of being the first two who are cast into hell. Even the Devil hasn't been put there yet.

What is that sword? Heb. 4:12; Eph. 6:17; Isa. 11:4