

The Book of Revelation
Lesson 22 - Revelation 19

1. Key Verse is **Revelation 17:14** - **“These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful.”**
2. In the 18th chapter, Babylon's destruction is described. In this chapter the destruction of the beast and the false prophet are described.
 - 2.1. The twenty-four elders and the four living creatures say A-men and Hallelujah. John now hears a single voice, commanding all to give praise to God. Then John hears another voice and it was as the voice of a great multitude, many waters and mighty thunders. All of the foregoing is describing this voice which he heard. They were rejoicing and being glad and exhorting each other to be made glad because of the marriage of the Lamb. John fell down to worship this speaker, but he forbade it as he also was a fellow servant, and only God is to be worshipped.
 - 2.2. In the next section there is another description of Christ similar to those in earlier chapters. Also several names are applied to Christ. Here he is called Faithful and True. He who comes forth to judge and make war. This is the final end and Christ will triumph. He is called the Word of God; his armies follow him. He is called the King of kings and Lord of lords.
 - 2.3. The victory of Christ is so certain that an angel stands in the sun and calls for all the birds to come and be ready to feast on all the wicked that will be slain. As Christ comes forth ready for battle, the beast and the false prophet gather their forces together and make ready for battle. The battle is not described here. It was a one sided victory for Christ. The beast and the false prophet, who had opposed the church, were taken and thrown into the lake of fire. Then all of their followers were slain with the sword of Christ and the birds did feast. The victory is final. Babylon, the beast and the false prophet have all been destroyed, only the dragon remains.
3. **Chapter 19 – Sing Alleluia to the Lord**
 - 3.1. **Rev. 6:9-11** - **And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled [their course].**
 - 3.2. We rejoice in the defeat of evil.
 - 3.2.1. Bin Laden, Hussein, Hitler, etc.
 - 3.3. God's righteous judgments have finally come on the great harlot and he **“hath avenged the blood of his servants at her hand” (Rev. 18:20; 19:2; Rev. 6:9-11).**

- 3.3.1. In the total destruction of Babylon rejoicing is called for in these words:
“Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her” (Rev. 18:20).
- 3.3.2. John heard **"a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God" (Rev. 19:1).**
- 3.4. God is praised not only because salvation, glory and honor belong to him, but because his judgments are true and righteous. God's judgment on “Babylon” is the proof of the guarantee that God will vindicate his people, that the persecutors, the torturers and the tormentors will not escape, and that God never abandons his people.
4. **Rev. 19:1-2**
- 4.1. **Rev. 19:1 - After these things I heard as it were a great voice of a great multitude in heaven, saying, Alleluia; Salvation, and glory, and power, belong to our God:**
- 4.1.1. In response to 18:20, there is now the rejoicing over the defeat of the harlot and the triumph of God and his people. John hears **as it were a great voice of a great multitude in heaven.** This multitude is not identified. It may be angels or the redeemed of the ages.
- 4.1.2. Hallelujah is found only in this chapter in the New Testament (verses 1, 3, 4, 6). It means **Praise Jehovah** or **Praise God.** It is found in the Old Testament, but is always translated, **Praise the Lord.** The praise to God was for the salvation, which he provided. **Glory** is the honor and majesty, which belongs to God. **Power** is the great power that he has which is superior to all.
- 4.1.2.1. A chorus of praise is lifted up to honor Jehovah by a great multitude in heaven.
- 4.1.2.2. **“Alleluia”** signifies praise ye the Lord.
- 4.1.2.3. God is to be glorified because His power ensures salvation to those who are found faithful.
- 4.1.3. In our worship, how do we glorify God?
- 4.1.3.1. Some believe clapping is the answer.
- 4.1.3.1.1. The basic purpose of clapping of hands in our society is to show approval of a person's performance, involving his skill or ability.
- 4.1.3.1.1.1. If a professional singer performs and the audience applauds, they are normally applauding the performance of the musician.
- 4.1.3.1.1.2. Is there anything in God's word that leads one to assume that when a person leads a song, leads a prayer, or preaches in worship, his performance is to be applauded? Is he, or his performance the center of attention? Or should our attention be on the message and the Christ whom the message should exalt?
- 4.1.3.1.2. God's word gives no indication that He wants to be glorified in that way, and since that kind of applause is always used to call

attention to the performers of the act rather than to God, or the God ordained purpose of the act, I object to it.

4.1.3.2. Saying "Amen" shows proper reverence to Jehovah.

4.1.3.2.1. The basic meaning of "Amen" is "May it be so." It has various nuances in other contexts, but the basic idea is approval of what another has said.

4.1.3.2.2. Showing approval by saying "amen" is specifically authorized by scripture (**1 Cor. 14:16**). The New Testament contains fifty examples of "amen" being used to solemnly confirm a prayer, blessing, statement of praise or statement of truth. No authorization or example of clapping hands to show approval or for any other purpose is found.

4.1.3.3. What about when someone is baptized?

4.1.3.3.1. When a person is baptized properly, it is approved of by God and by all subjects of God.

4.1.3.3.2. When a person is baptized, there is approval of his action, if it is in obedience to the command of the Lord, who said, "He that believeth and is baptized shall be saved" (**Mark 16:16**).

4.1.3.3.3. Saying "Amen" brings the proper reverence to Jehovah for it is through Him that we have the opportunity, through the sacrifice of His Son, to spend eternity in heaven.

4.2. Rev. 19:2 - for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.

4.2.1. God's judgments are true and righteous. They are genuine. They are right, just. He judged the great harlot. She deserved to be judged and punished because of what she had done. She had corrupted the earth with her fornication. She had enticed men to go after material, temporal things instead of serving the one true God. She killed many of God's servants and for this she deserved to be punished.

4.2.2. The rejoicing is not so much over the fact of the punishment that has come upon the harlot, but the fact that God and truth have triumphed. Evil has been defeated and the saints have been vindicated.

5. Rev. 19:3 - And a second time they say, Alleluia. And her smoke goeth up for ever and ever.

5.1. The eternal nature of the punishment is depicted by the smoke which ascends "forever and ever."

5.2. For the second time, they say **Praise Jehovah**. The destruction of the harlot is not that she burns down and they rebuild her, but her destruction is final, eternal. She burns and keeps burning forever never to rise again. This emphasizes the complete overthrow and eternal punishment.

5.2.1. Because of His judgment upon evil, God is worthy to be praised and we see that in His subordinate beings of heaven fall before Him in worship.

6. Rev. 19:4 - And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Alleluia!

- 6.1. The fact that God is sitting (participle for continuous activity) on His throne reveals that He is ever in control of all events.
- 6.2. The twenty-four elders join in worshipping God. They say Amen to all that has been said, giving their assent to it.
- 6.3. They also praise him with the unique word of praise of this context, **hallelujah**. This is the last mention of the twenty-four elders in the book of Revelation.
7. **Rev. 19:5 - And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great.**
- 7.1. The voice from the throne is not identified. It is clear from the expression **Our God** that it is not God or Christ. The servants of God are commanded to praise him. These servants are further described as **ye that fear him**. Man must always submit himself to God and stand in awe of God. The small and great refer to the fact that servants of God are from all walks of life.
- 7.2. All who reverently respect God and are His servants are called upon to honor Him.
8. **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 thunders, saying, Alleluia: for the Lord our God, the Almighty, reigneth.**
- 8.1. John now hears a loud voice, which he describes as a great multitude, as many waters rushing and many thunders thundering. And this great voice said, **Praise Jehovah for the Lord our God, the Almighty, reigneth.**
- 8.2. The Lord is our God - our personal God. He is called God the Almighty, which means that he is all-powerful and is in control of the universe. He has always been all-powerful, but with the defeat of the harlot now his control is more evident. This expression **God the Almighty** is used nine times in Revelation, but once in the rest of the New Testament (**2 Corinthians 6:18**).
9. **Rev. 19:7-9**
- 9.1. **Rev. 19:7 - Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.**
- 9.2. **Rev. 19:8 - And it was given unto her that she should array herself in fine linen, bright [and] pure: for the fine linen is the righteous acts of the saints.**
- 9.3. **Rev. 19:9 - And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.**
- 9.3.1. The Old Testament abounds with figures of God as the bridegroom and Israel as his bride (**Hos. 2:19; Ezek. 16:8**).
- 9.3.2. In the New Testament the new Israel (**Gal. 6:16**) is presented as the bride of Christ (**Eph. 5:22-23**). The symbols of marriage appear again and again in the New Testament.
- 9.3.2.1. Now they express their joy and gladness and give glory to God for the wedding of the Lamb. In the Jewish marriage there was the betrothal, the interval between the betrothal and the wedding, the procession at the close of the interval and finally the wedding feast

including the marriage supper. The usual festivities lasted seven days or at times twice seven days.

9.3.2.2. The scene here is this: In Christ the bride was chosen from eternity. Throughout the entire Old Testament dispensation the wedding was announced. Next, the Son of God assumed flesh and blood; the betrothal took place. The price - the dowry - was paid on Calvary. And now, after an interval, which in the eyes of God is, but a little while, the bridegroom returns and **the marriage of the Lamb is come**. The church on earth yearns for this moment. Christians will be forever with God and Christ in heaven.

9.3.2.3. Jesus speaks of the marriage feast (**Matt. 22:2**); of the bridechamber and the wedding garment (**Matt. 22:10-11**); and of the children of the bridechamber (**Mark 2:19**), and John speaks of the friend of the bridegroom (**John 3:29**).

9.3.3. Those invited to the marriage supper of the Lamb are those who have believed and obeyed the gospel.

9.3.3.1. The bride is made up individually of those invited to the marriage supper. The bride is the church. Individually they are Christians.

9.3.3.2. These are true words. They can be depended upon. God will triumph and give eternal salvation to his children.

9.3.3.3. Christ and the church have been married to each other ever since the day of Pentecost (**Acts 2; Rom. 7:1-4; Eph. 5:22-25**).

9.3.3.3.1. **Rev. 19:7** declares that she was already his wife and "the figurative clause his wife hath made herself ready" was the symbol of victory over the evil forces of opposition.

9.3.3.3.2. The Lamb's bride continues to make herself ready as she continues in the Lord's will (**Rev. 3:18; 19:8**).

9.3.3.3.2.1. The wife made herself ready by putting on the fine linen, which is bright and pure. **Pure** means not having spot or wrinkle (**Ephesians 5:27**). Notice that the garments are given her. The white robes of the redeemed in **Revelation 7:9, 14** were the result of washing in the blood of the Lamb (baptism). But then the robes must be kept pure by being unspotted from the world (**James 1:27**) and being faithful unto death (**Revelation 2:10**). Being faithful unto death includes doing righteous acts as **Ephesians 2:10** indicates.

9.3.3.3.3. Every time one obeys the gospel he is called unto the marriage supper of the Lamb and will continue to enjoy the blessings of that supper as long as he lives (**Luke 14:15-24**); he will enjoy eternal life in the world to come (**1 Pet. 1:13; Titus 1:2; Mark 10:30**), all of which are a part of the marriage supper.

10. Rev. 19:10 - And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.

- 10.1. John falls down before the speaker to worship him. But the angel tells him emphatically not to do it, for he is a fellow servant. Angels are not to be worshipped. Only God is to be worshipped. This includes Jesus.
- 10.1.1. There are differences between angels and men, but one thing that men have in common with angels is that they are both servants of God.
- 10.2. The testimony of Jesus refers to the truth to which he bore witness (**John 18:37**). This is the truth which was given to him by God (**John 8:28**). This is the truth to which all brethren must believe and hold. John was commanded to worship God which reminds one of **Matthew 4:10**. **For the testimony of Jesus is the spirit of prophecy** meaning that the message of Jesus is the spirit of all prophecy.
- 10.2.1. **Matt. 4:10 - Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**
11. **Rev. 19:11 - And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteous he doth judge and make war.**
- 11.1. John now sees heaven opened, and he sees Jesus Christ on a white horse, a symbol of victory.
- 11.2. Christ is Faithful and True
- 11.2.1. His life was characterized by faithfulness.
- 11.2.2. His words are true and His life was one was lived as truth.
- 11.3. In righteousness he doth judge and make war
- 11.3.1. His decisions will always be just
- 11.3.2. He makes war in defense of the truth.
- 11.3.3. Evil must be opposed and warred against. Those who have sinned must be judged and punished.
12. **Rev. 19:12 - And his eyes [are] a flame of fire, and upon his head [are] many diadems; and he hath a name written which no one knoweth but he himself.**
- 12.1. His eyes are a flame indicating His ability to penetrate and see everything; nothing is hidden from Him. He sees men as they really are.
- 12.2. His head has many diadems which is a symbol of His authority over all that exists and His ability to judge. The diadem is the crown of royalty. This represents that he has all authority. He is more powerful than the dragon who had seven crowns and the beast who had ten crowns.
- 12.3. **He has a name written which no one knoweth but he himself** refers to the fact that one's name indicates a person.
- 12.3.1. No one can completely comprehend the nature of Jesus Christ, the second member of the Godhead, except Jesus himself and the Father (**Matthew 11:27**).
13. **Rev. 19:13 - And he [is] arrayed in a garment sprinkled with blood: and his name is called The Word of God.**
- 13.1. Sprinkled or dipped?
- 13.1.1. The KJV has the word dipped as opposed to sprinkled.
- 13.1.2. The garment Christ is wearing is sprinkled with blood. This imagery is taken from **Isaiah 63:1-8** where God punished his enemies and his

garment was sprinkled with their blood. Thus, the victorious Christ will crush his enemies, and his garment is sprinkled with their blood.

13.2. Jesus is referred to as the Word in **John 1:1, 14; 1 John 1:1**. Christ is the living Word of God.

13.2.1. The Word is the self-expression of God.

13.2.2. Thus the Word carries out the will of God as well as reveals the will of God to man.

14. Rev. 19:14 - And the armies which are in heaven followed him upon white horses, clothed in fine linen, white [and] pure.

14.1. Christ the Warrior-King is leading the armies of heaven, which are upon white horses. They are clothed in white and pure linen.

14.1.1. There is no mention of the weapons they are carrying. Since these are the armies of heaven and the righteous rest from their labors after death, these must refer to the angelic armies.

14.1.2. **White** indicates victory and purity.

14.1.3. **Pure** indicates they are fighting the battle, which is right.

15. Rev. 19:15 - And out of his mouth proceedeth 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 of the wrath of God, the Almighty.

15.1. The Word of God has power

15.1.1. **Heb. 4:12 - For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.**

15.1.2. Christ is not only men's loving Savior, but he is opposed to sin and wickedness. He will punish the evildoers if they reject him and refuse to repent. He smites the nations with the sharp sword of his mouth. This refers to the power of his word. He speaks and it is done. This is not the gospel which converts, but the word of Jesus that punishes the wicked.

15.2. This is not describing the Word of God but the words of the Lord that will be used to judge the sinful

15.2.1. **2 Thes. 2:8 - And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming...**

15.3. Christ's kingdom was not to be defended with a fleshly sword.

15.3.1. **John 18:36 - Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**

15.4. The rod of iron is taken from **Psalm 2:9**. This means he has absolute authority and he cannot be resisted. His will shall be done.

15.5. The winepress of the fierceness of the wrath of God is taken from **Isaiah 63:1-8** and also is mentioned in **Revelation 14:19-20**.

15.5.1. Almighty God will punish those who live wicked lives and afflict the saints.

16. Rev. 19:16-18

- 16.1. **Rev. 19:16 - And he hath on his garment and on his thigh a name written, KINGS OF KINGS, AND LORD OF LORDS.**
- 16.1.1. That name is known to all. Jesus is the Supreme Ruler, King of kings and Lord of lords (**Revelation 17:14; 1 Timothy 6:15**). He has all authority and his will shall be done. This name is on two places, on his garment and on his thigh. The idea is that it is plain where all can see.
- 16.2. **Rev. 19:17 - And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come [and] be gathered together unto the great supper of God;**
- 16.2.1. The war has been going on between Christ and Satan from the time Christ was born, but now the final battle is coming, and the angel will introduce the victory over the beasts in terms of a battlefield strewn with dead bodies, which the birds eat.
- 16.2.2. John sees an angel standing in the sun. He cried with a loud voice for all the birds of mid heaven to come to the great feast prepared for them by God.
- 16.2.3. It is in contrast to the wedding feast prepared for the righteous. The symbol is the aftermath of battle where the enemies of the Lord have been defeated and birds eat the flesh.
- 16.2.4. The meaning is that the final victory is won and God has decisively defeated Satan and his forces, which in this context are the two beasts.
- 16.3. **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 thereon, and the flesh of all men, both free and bond, and small and great.**
- 16.3.1. A scene filled with birds eating away at the flesh of those corpses. A scene reminiscent of **Ezekiel 39:4-20**.
- 16.3.2. The victory of our Lord will be decisive and complete. The reward for the faithful is likened to giving the slain bodies of their prey to be consumed.
- 16.3.3. This should bring terror, in its imagery, of the final destiny of the lost.
- 16.3.4. The description here is of the corpses that will be on the battlefield. It pictures the great and the small. It means all kinds of men from all walks of life that do evil and oppose God. Not one will escape; they all will be punished.
17. **Rev. 19:19-21**
- 17.1. **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 upon the horse, and against his army.**
- 17.1.1. The chapter ends with the total victory of our Lord over His enemies!
- 17.1.2. The battle of Armageddon is pictured (Revelation 16:13-16; 17:12-14). The beast and the kings of the earth and their armies are pictured as arrayed against Christ and his army. The war has been going on since Christ came to earth in the Christian Age, and now the final

decisive battle is to be fought. This is the Waterloo of Satan and his forces, especially mentioned here, are the beasts.

17.2. **Rev. 19:20 - And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone:**

17.2.1. The battle is not described, as it is a one-sided battle in which Christ is victor. The two beasts are taken and cast into the lake that burns with fire and brimstone. Meaning they were destroyed, never to bother God's people anymore.

17.2.1.1. The beast is the beast out of the sea, which represents governments that oppose Christ and the church.

17.2.1.2. The false prophet is the beast out of the earth that represents false religion and false philosophy (Revelation 13).

17.2.1.3. The lake of fire and brimstone is another name for hell (Gehenna).

17.2.1.4. Others to be cast into the lake of fire are the devil (20:10), death and Hades (20:14) and all evil men (21:8).

17.2.1.4.1. Brimstone is a yellow sulfurous substance, which burns readily in air.

17.3. **Rev. 19:21 - and the rest were killed with the sword of him that sat upon the horse, [even the sword] which came forth out of his mouth: and all the birds were filled with their flesh.**

17.3.1. The rest of their armies, the kings and the men, were killed with the sword of his mouth. They were killed by the word of God. He spoke and they were destroyed. So powerful is the word of Christ that all he has to do is speak and the deed is done.

17.3.1.1. Rebellion against God is futile!

17.3.2. The wicked are cast into the lake of fire and brimstone at the judgment (**Revelation 20:15**).

18. What do we take out of this imagery?

18.1. I suggest we look back to **Luke 16:19-26**...

18.1.1. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the [crumbs] that fell from the rich man's table; yea, even the dogs come and licked his sores. And it came to pass, that ***the beggar*** died, and that he was carried away by the angels ***into Abraham's bosom***: and ***the rich man*** also died, and was buried. And in Hades he lifted up his eyes, ***being in torments***, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, ***Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted and thou art in anguish.*** And besides all this, between us and you there is a great gulf fixed, that they that

would pass from hence to you may not be able, and that none may cross over from thence to us.

18.2. There is a great chasm (or gorge) which separates the righteous from the wicked. It is impossible to cross from one side to the other. This teaches a great lesson for all mankind. One cannot change his eternal destiny after death. One's eternal destiny is determined by the type of life one leads.

19. Are you ready for your journey into eternity?