

THE REVELATION TO JOHN

EXEGESIS VERSES 1 – 3:

^{GNT} Revelation 19:1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων, Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

^{NAS} Revelation 19:1 **After these things I heard, as it were, a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God;** *Μετὰ (pa +) ταῦτα οὗτος (near dem.pro./an-p; "after these things") ἤκουσα ἀκούω (viaa--1s; "I heard"; John is the subject) ὡς (comp. conj. intro. manner of the audible; "as it were/in such a way") μεγάλην μέγας (a--af-s; "a loud") φωνὴν φωνή (n-af-s; "voice"; the singular indicates spoken in unison) πολλοῦ πολὺς (a--gm-s; "many/much/numerous") ὄχλου ὄχλος (n-gm-s; "multitude/crowd/throng") ἐν (pL) τῷ ὁ οὐρανῷ οὐρανός (d.a. + n-Lm-s; "the heaven"; ref. 3rd heaven) λεγόντων, λέγω (circ. ptc./p/a/gm-p; note the plural) Ἀλληλουϊά· (part.; transliteration from the Hebrew הַלְלוּיָהּ - haleluyah; lit. "Praise Yah! or Jehovah/Yahweh; used 4x in the NT, only in this chapter vs.1,3,4,6) ἡ σωτηρία (d.a. + n-nf-s; "the salvation") καὶ (cc) ἡ δόξα (d.a. + n-nf-s; "the glory") καὶ (cc) ἡ δύναμις (d.a. + n-nf-s) ἡμῶν, ἐγὼ (npg-1p) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s; "of God"; hence "belong to")*

^{GNT} Revelation 19:2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἶμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

^{NAS} Revelation 19:2 **because His judgments are true and righteous;** *ὅτι (causal conj.) αὐτοῦ· αὐτός (npgm3s; ref. God) αἱ ἡ κρίσεις κρίσις (d.a. + n-nf-p; "judgments/decisions"; in a bad sense "condemnations") ἀληθινὰ ἀληθινός (a--nf-p; "true") καὶ (cc) δίκαια δίκαιος (a--nf-p; "righteous/upright") **for He has judged the great harlot who was corrupting the earth with her immorality,** *ὅτι (causal conj.) ἔκρινεν κρίνω (viaa--3s; "He judged") τὴν ἡ μεγάλην μέγας (d.a. + a--af-s; "the great") τὴν ἡ πόρνην πόρνη (d.a. + n-af-s; "harlot/whore/prostitute") ἣτις ὅστις (rel.pro./nf-s; "who indeed") ἔφθειρεν φθείρω (viIPFa--3s; "corrupted/ruined/destroyed/caused harm") τὴν ἡ γῆν γῆ (d.a. + n-af-s) ἐν (pI) αὐτῆς, αὐτός (npgf3s) τῇ ἡ πορνείᾳ πορνεία (d.a. + n-If-s; "immorality/fornication") **and He****

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has avenged the blood of His bond-servants on her." *καί (cc) ἐξεδίκησεν ἐδικέω (viaa--3s; "He avenged/vindicated/brought about justice for"; same as 6:10) τό αἷμα (d.a. + n-an-s; "the blood/deaths") αὐτοῦ αὐτός (nprgm3s) τῶν ὁ δούλων δοῦλος (d.a. + n-gm-p; "bond-servants") ἐκ (pAbl +) αὐτῆς. αὐτός (nprgf3s +) χειρὸς χεῖρ (n-gf-s; "from the source of her hand" indicating the one responsible for the murders.)*

^{GNT} Revelation 19:3 καὶ δεύτερον εἶρηκαν, Ἄλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

^{NAS} Revelation 19:3 **And a second time they said, "Hallelujah! Her smoke rises up forever and ever."** *καί (cc) δεύτερον δεύτερος (ord.adj. used adverbially; "a second time") εἶρηκαν, λέγω (viPFa--3p; "they said" with existing results) Ἄλληλουϊά· (part.; "Hallelujah!") καί (cc) αὐτῆς αὐτός (nprgf3s) ὁ καπνός (d.a. + n-nm-s; "smoke") ἀναβαίνει ἀναβαίνω (vipa--3s; "keeps on rising up/ascends") εἰς (pa+) τοὺς ὁ αἰῶνας αἰών (d.a. + n-am-p+) τῶν ὁ αἰώνων. αἰών (d.a. + n-gm-p; lit. "into the ages of the ages"; "forever and ever")*

ANALYSIS VERSES 1 – 3:

1. Chapter 19 begins afresh chronologically following the destructions of religious and commercial Babylon as seen in the opening phrase “**After these things**”.
2. The chronological point of orientation is now **after** the 3rd year ~1st month of the trib.
3. Chapters 17-18 act as a hinge in Revelation.
4. They first finalize the use of parenthetical inserts designed to address pertinent issues of this book apart from the main chronological flow of the 3 septet judgments.
5. Further they established a flow of chronology advancing the reader forward in time that will be retained throughout the remainder of the book.
6. The reader from this point forward will see a series of events that fast forwards through the remainder of Daniel’s 70th week to the Eternal state with the book ending in chapter 22 with some closing remarks.
7. John’s orientation to the vision once again changes from events on earth to the 3rd heaven where he now receives another audible.
8. The entirety of the scenes presented to us in vss.1-10 has the air of a final celebratory excitement before Christ returns (vss.11ff).
9. We are introduced to another unidentified group in this book as John records, “**I heard, as it were, a loud voice of a great multitude in heaven, saying, ‘Hallelujah! Salvation and glory and power belong to our God’**”.
10. The singular person of the phrases “**a loud voice**” and “**a great multitude**” indicates that the entire group of participants spoke in unison in decibels heard throughout **heaven**.
11. The identity of this **multitude** is advanced by some as angelic, others as human.

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12. Most dispensationalists and futurist interpreters regard them as human.
13. Others see them as distinct from the 24 elders (CA believers) and 4 living creatures of vs.4, narrowing the crowd down to OT and tribulational saints and martyrs.
14. However, vs.4 does not demand this.
15. Further, our immediate group appears diminished in size compared to the next group introduced in vs.5 as the sound of that group is amplified as the sound of many waters and rolling thunder in vs.6.
16. The most viable candidates contextually hark back to the saints, apostles and prophets commanded to celebrate Babylon's demise in 18:20.
17. This group would then encompass all believers throughout history that lived their lives having to endure the evils of the Babylonian system to include tribulational martyrs that died by **her** hand.
18. This has further support as the praise of this group celebrates God's **judgments** against Babylon avenging believers' death for which Babylon is responsible. Vs.2
19. Though this group refers to themselves in the 3rd person "**His bond-servants**", this would be apropos as the praise is designed to center on **God**, not themselves.
20. That this group is not positively identified for us, the emphasis, as elsewhere in this book, is on the words at hand.
21. The proclamation is a tribute to God in the form of praise as seen in the exclamatory particle "**Hallelujah**".
22. This transliteration from the Hebrew literally means "Praise Jah (Jehovah)" and is only used in the NT in these heavenly proclamations found in our passage. Rev.19:1,3,4,6
23. This in part is designed to highlight this period of history in the A/C.
24. God has executed His overruling will initiating world events that will quickly bring about the DOL and consummating God's plan via Christ's return and eternal reign.
25. With the destruction of Babylon complete, the only remaining obstacle is the Antichrist regime.
26. He will quickly come to full power and in a short ~2 ½ years real time he too will be destroyed via the 2nd Advent. Rev.19:20
27. The judgment upon Babylon initiated from the 3rd heaven is the hallmark event that quickly ushers in the DOL and final face-to-face judgment by Christ at Armageddon.
28. That the praise is attached to the destruction of Babylon (rather than Antichrist) points to the Babylonian system as giving birth to the evil promoted by Satan designed to usher in the world's acceptance of Antichrist.
29. With the mother, nurse and nest of this idolatrous system gone, all that remains to be destroyed is the father of its inception, Satan, via Antichrist. Rev.13:4
30. This synchronized view is seen as Rev.18 ends with the whore destroyed, Rev.19 ends with Antichrist destroyed and Rev.20 ends with the ultimate destruction of Satan.
31. In the praise, 3 attributes are immediately ascribed as belonging **to God** in honor of this great tactical victory in the A/C.
32. The term "**salvation**" contextually emphasizes the ultimate deliverance provided for the world in this victory.
33. Never again will the world at large be faced with the spawning of a one world religious-political system sponsored by Satan.

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34. **God** has destroyed the conception of this system for all times.
35. The remaining Antichrist regime is viewed only as a result of this system, nothing new.
36. The term “**glory**” emphasizes God’s revelation of Self in this matter.
37. It hails **God** for fulfilling His prophetic plan of judgment against Babylon, evidence of His Person and existence. Cp.Rev.14:7 cf. Eze.39:21
38. The term “**power**” looks to the flexing of His omnipotence in the matter.
39. It hails **God** for possessing the strength necessary to execute His overruling will against Babylon.
40. While these 3 qualities always reside with **God**, this event (as with others; Rev.12:10) underscores their existence making them all the more visible.
41. Vs.2 utilizes the causal conjunction “ὅτι/**because/for**” 2x designed to validate the reasoning behind the praise.
42. The 1st causal clause, “**because His judgments are true and righteous**” parallel the 3 qualities ascribed to **God** in vs.1 locking them together with moral integrity.
43. The term “**judgments**” emphasizes God’s overruling will in matters and the catalyst for the **salvation** provided.
44. **Because God** executes His justice towards men, all **salvation** is realized.
45. The two adjectives “**true and righteous**” further morally qualify His **judgments**.
46. That God’s action of judgment is based on His absolute veracity points to the fact that God’s **glory** found in **salvation** is through truth.
47. That **glory** is manifested in the Person of Christ and truth of BD.
48. The final term “**righteous**” looks to the +R behind all of God’s **judgments**.
49. This looks to the moral standard behind which **God** ensures the integrity of His deliverances regarding the POG and is the essence of His **glory**. Psa.97:6; Isa.24:16
50. It harnesses His **power** emphasizing that **God** never judges His creation apart from the actions being sponsored by His +R. Psa.7:11; 9:8; 96:13; 98:9; Rev.16:5; 19:11
51. The attributes and actions of God’s **salvation, glory and power** are always worthy of praise as they are always sponsored by His justice, veracity and +R.
52. While these are the spiritual realities behind the praise, it is the 2nd causal proclamation that highlights the legal evidence.
53. The proclamation is presented two-fold:
 - A. **For He has judged the great harlot who was corrupting the earth with her immorality.**
 - B. **And He has avenged the blood of His bond-servants on her.**
54. The concept of judgment is extended as seen in the verb “**He has judged**”.
55. The evidence of accurately judging Babylon is found in **her** guilt of spreading evil on a global basis and the fact that she is responsible for the death of believers.
56. It is here that we must identify **the great harlot** in view as religious or commercial.
57. The fact is:
 - A. Both are viewed as **great**. Rev.17:5 cp.18:2
 - B. Both are viewed as prostitutes. Rev.17:5 cp.18:3
 - C. Both are viewed as corrupting **earth with immorality**. Rev.17:5 cp.18:3
 - D. Both are held responsible for the death of the saints, directly and indirectly. Rev.17:6 cp.18:24
 - E. Both are destroyed by fire (Rev.19:3). Rev.17:16 cp.18:8

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58. Based on the chronological presentation in chapters 17 & 18, we would recognize that Rome has been destroyed before the U.S. Rev.18:1
59. It is the destruction of the U.S. that epitomizes the total annihilation of the Babylonian system itself.
60. As we have noted previously, the double “falls” attributed to Babylon point to the complete destruction of this two-fold system. Rev.14:8; 18:2
61. The singular use of “**the great harlot**” is best rendered as a collective singular looking to the total demise of the Babylonian system.
62. While we recognize the individual parts Rome and the U.S. play in the last days representing Babylon, they are to be viewed together as religious-political partners heading the Babylonian system.
63. Rome is guilty of **corrupting the earth** with **her** heretical doctrines of the mother-son cult and ecumenical attempts to internationalize herself as the true Church and hence true world religion. Rev.17:18
64. The U.S. is guilty of **corrupting the earth** with **her** wealth and power seeking to politically internationalize the world into a one-world government. Rev.18:7b
65. And again, both are guilty for spilling **the blood** of God’s **bondservants**. Rev.17:6; 18:24
66. While vs.1-2 pay tribute to **God** for judging Babylon, His temporal action is seen as only part of the equation, “**And a second time they said, ‘Hallelujah! Her smoke rises up forever and ever’**”.
67. It is this portion of their praising that highlights the full significance behind God’s judgment.
68. That the interjection of praise “**Hallelujah**” is repeated **a second time** is designed to be contrasted with the double woes attributed to the fall of the U.S. by the negative world. Rev.18:19,16,19
69. While similar woes are not attributed to B_R, it is the fall of the U.S. that epitomizes the true international impact of the destruction of the Babylonian system.
70. While the negative world can only find grief and mourning in the loss of the one world system that has seemed to ultimately prosper the world, those victims of **her** ideology and schemes find only double praise as to **her** judgment.
71. The Babylonian system is a system sponsored by Satan and while Satan may prosper his world, it is in antagonism to **God** and **His bond-servants** suffer.
72. The highlight of the judgment is seen in the fact that **God** has forevermore destroyed the system responsible for believer’s sufferings.
73. The clause, “**Her smoke rises up forever and ever**” is best taken figuratively to indicate the permanency of this judgment.
74. The phrase “εἰς τοὺς αἰῶνας τῶν αἰώνων – eis tous aionas ton aiwnon/lit. into the ages of the ages” is used 18x in the NT and it always carries with it the force of “all eternity”. Gal.1:5; Phi.4:20; 1Tim.1:17; 2Tim.4:18; Heb.13:21; 1Pet.4:11; Rev.1:6,18; 4:9,10; 5:13; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10; 22:5
75. While similar language is used as to the destruction of Edom/Babylon in the OT residing as a continual wasteland, it has the temporal force of “long duration” as to the **smoke** that arises from **her**. Isa.34:10, LXX simply states it as “into the ages/εἰς τὸν αἰῶν - eis ton aion”.

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76. The double praise is complete as the judgment on Babylon is for all eternity and upon consummation of the 2nd Advent, never again will believers be subjected to the evils and persecution this system has sponsored.

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EXEGESIS VERSES 4 – 6:

^{GNT} Revelation 19:4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες, Ἀμήν Ἀλληλουϊά.

^{NAS} Revelation 19:4 **And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "Amen. Hallelujah!"** καί (cc) οἱ ὁ εἴκοσι (d.a. + card.adj./nm-p; "the twenty" +) τέσσαρες (card.adj./nm-p; "four") οἱ ὁ πρεσβύτεροι πρεσβύτερος (d.a. + ap-nm-p; "elders/presbyters") καί (cc) τὰ τό τέσσαρα τέσσαρες (d.a. + card.adj./nm-p; "the four") ζῶα ζῶον (n-nn-p; "living beings") ἔπεσαν πίπτω (viaa--3p; "fell down") καί (cc) προσεκύνησαν προσκυνέω (viaa--3p; "worshipped/did obeisance to") τῷ ὁ θεῷ θεός (d.a. + n-dm-s) τῷ ὁ καθημένῳ κάθημαι (d.a. + adj.ptc./p/d/dm-s; "the one sitting") ἐπί (pL) τῷ ὁ θρόνῳ θρόνος (d.a. + n-Lm-s; "the throne") λέγοντες, λέγω (circ.ptc./p/a/nm-p) Ἀμήν ἀμήν (part.; "amen/indeed/so be it") Ἀλληλουϊά. (part.; "Hallelujah")

^{GNT} Revelation 19:5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα, Αἰνεῖτε τῷ θεῷ ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ καὶ οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

^{NAS} Revelation 19:5 **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."** Καί (cc) φωνή (n-nf-s) ἐξῆλθεν ἐξέρχομαι (viaa--3s; "came out from") ἀπό (pAbl) τοῦ ὁ θρόνου θρόνος (d.a. + n-gm-s; "the throne") λέγουσα, λέγω (circ.ptc./p/a/nf-s) Αἰνεῖτε αἰνέω (vImprra--2p; "speak in praise to"; used 8x and only with ref. to praising God) ἡμῶν ἐγώ (npg-1p; denoted God's relationship also to the speaker) τῷ ὁ θεῷ θεός (d.a. + n-dm-s) πάντες πᾶς (a-Vnm-p) αὐτοῦ αὐτός (nprgm3s) οἱ ὁ δοῦλοι δοῦλος (d.a. + n-Vm-p; "bond-servants") καί (cc; ascensive; "even") οἱ ὁ φοβούμενοι φοβέω (d.a. + adj.ptc./p/p/vm2p; "those having feared") αὐτόν, αὐτός (nram3s) οἱ ὁ μικροὶ μικρός (d.a. + ap-Vm-p; "the small/insignificant") καί (cc) οἱ ὁ μεγάλοι. μέγας (d.a. + ap-Vm-p; "the great/important")

^{GNT} Revelation 19:6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων, Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς ἡμῶν ὁ παντοκράτωρ.

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^{NAS} Revelation 19:6 **And I heard, as it were, the voice of a great multitude and as the sound of many waters and as the sound of mighty peals of thunder, saying,** *καί (cc) ἤκουσα ἀκούω (viaa--1s; John's the subject) ὡς (comp.conj.; "as/like") φωνήν φωνή (n-af-s; "a voice") πολλοῦ πολὺς (a--gm-s; "of many/a great") ὄχλου ὄχλος (n-gm-s; "multitude") καί (cc) ὡς (comp.conj.) φωνήν φωνή (n-af-s; "sound") πολλῶν πολὺς (a--gn-p; "many") ὑδάτων ὕδωρ (n-gn-p; "waters") καί (cc) ὡς (comp.conj.) φωνήν φωνή (n-af-s; "a sound") ἰσχυρῶν ἰσχυρός (a--gf-p; "of might/strong/powerful") βροντῶν βροντή (n-gf-p; "thunder") λεγόντων, λέγω (circ.ptc./p/a/gm-p) **"Hallelujah! For the Lord our God, the Almighty, reigns.** Ἀλληλουϊά, (part.interj.) ὅτι (causal conj.) κύριος (n-nm-s; "Lord") ἡμῶν ἐγώ (npg-1p) ὁ θεός (d.a. + n-nm-s) ὁ παντοκράτωρ. (d.a. + n-nm-s; "the Almighty/All Powerful") ἐβασίλευσεν βασιλεύω (viaa--3s; "reigns/rules")*

ANALYSIS VERSES 4 – 6:

1. Following the proclamation of praise for God's judgment upon Babylon in vss.1-3, **“the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, ‘Amen, Hallelujah!’”**
2. The participants of praise now centers on two specific groups that hold prestigious positions in God's **throne** room, the 24 **elders** and the 4 **living** beings.
3. These are the same previously introduced in Rev.4:4,6.
4. They are here again seen as before functioning in tandem with each other before the **throne**. Cp.Rev.5:6,8,14; 7:11; 14:3
5. It is the 24 **elders** that represent the victorious and glorified Church.
6. The evidence of their victory is highlighted by their golden wreaths (Rev.4:4) obviously obtained upon the resurrection of the Church and rewards ceremony at the Bema. 2Cor.5:10 cp. 2Tim.4:8 cf. Rev.4:1 *symbolically portraying the rapture*.
7. They are 24 C/A Pastor-teachers given the distinction of portraying the Church according to the ideal, the mature believer with his/her wreath.
8. They sit as distinguished emissaries of the Church in her role of ruling with **God** as reward for faithful service holding fast to the truth of BD to the end. Cp.Rev.2:25-26
9. As such, they represent the one dispensational class of believers that experientially have realized the victory of God's plan for believers.
10. The 4 **living** beings are 4 angels that represent the victorious elect angels in their role as ruling with **God**.
11. These 4 hold the distinction of representing the angelic “color” guard of God's **throne**. Rev.4:6b-8
12. If one and the same as Ezekiel's 4 **living** beings (Eze.1:5,15), they are of the Cherubim class. Eze.10 cf.vs.15 cp.1:1
13. Further, they have the ability to morph in appearance. Eze.1:10 cp.10:14

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14. Their facial appearances are designed to highlight the Person of Christ as the manifestation of God in Person. Rev.4:7 cp.Eze.1:10
15. Therefore they reflect a direct representation of God's Sovereign will in execution of His plan.
16. Further, their representation of Christ and relationship to the throne of God highlights God's absolute sovereign reign both in the human and angelic realms. Rev.4:6; 5:6 and *answers why they assume the appearance as both men and Cherubs in Eze.10:14*
17. While they only appear to have 4 wings while executing God's justice on earth in Eze.1:6, Rev.4:8 describes them with 6 wings as they assume a stationary position around God's throne in the 3rd heaven.
18. 6 wings is the same description given to the Seraphim class having roles for leading worship in the 3rd heaven. Isa.6:2ff
19. In both the Revelation and Ezekiel accounts, they are seen holding positions of the closest kind of relationship and function to the throne of God. Rev.4:6 cp.Eze.1:26
20. We might surmise then that they have the highest kind of angelic authority in that their functions appear as a direct reflection of God executing His Sovereign will.
21. In that vein, they would then assume the highest authority in the angelic realm in coordinating angelic activity over both Cherubim and Seraphim classes.
22. Hence, why they are morphed with Seraphim characteristics (6 wings) while in God's throne room as the highest officiating angels of heavenly worship.
23. If these 4 **living** beings of Revelation and Ezekiel are not one and the same, then we have twin sets of 4 **living** beings.
24. Those of Ezekiel being Cherubim would be officiating on behalf of God's throne on earth, while those of Revelation would appear as being Seraphim officiating on behalf of God's throne in heaven.
25. The common denominator between the 24 **elders** and 4 **living** beings in Revelation is that each represents the victorious in their divisive categories of both human and angelic realms.
26. They set the stage of historical reality that the glorified Church is about to return to earth with their Savior and King bringing further experiential victory for God's creation in both human and angelic realms.
27. Their combined role here is to set the decorum of solemnity and praise for the entire heavenly host (vss.5-6) in worshipping **God who sits on the throne**.
28. Both groups prostrate themselves before **God** with their genuflecting representing their subservience to Him.
29. That it is true worship of **God** is then evidenced in what they say, "**Amen, Hallelujah!**"
30. The particle "**Amen**" is a verbal confirmation as to the veracity of the previous group in their praise of God's essence and His judgment over Babylon.
31. It means "certainly, it is so" or "I believe it".
32. The next particle "**Hallelujah**" is a reaffirmation to the praise due **God** and means "Praise Jah (Jehovah)!"
33. The 24 **elders** and 4 **living** beings set the decorum of true worship as being orientation to God's sovereign will.
34. In vs.5 John hears another audible of another unidentified **voice**, "**And a voice came from the throne, saying, 'Give praise to our God'**".

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35. Some suggest this as the **voice** of Christ.
36. If that is so, then there is an unexplained change of speaker that follows in vs.7 that continues this narrative.
37. This grammatical style is uncharacteristic to the writings in Revelation.
38. We know that the speaker of vs.7 is not Christ as he admonishes John for trying to worship him identifying himself as a fellow servant in vs.10, something Christ would not do.
39. Others have suggested one of the 4 **living** beings, one of the 24 **elders**, another officiating angel of worship or that the throne is personified as speaking such as from the altar in Rev.9:13.
40. With the following narrative of vss.7-10 most naturally assumed as a continuation of this **voice**, the most logical choice would be another angel now officiating over this worship service.
41. The audible of his **voice coming from the throne** is designed to relate that all eyes and ears of the inhabitants of heaven are now focused front and center upon the object of worship, **God**.
42. His command for the congregation to “**Give praise**” is a strong liturgical (form or arrangement of religious service) term to implement a doxology (formula of worship in **praise to God**).
43. Those commanded to participate in this doxology are described 3-fold:
 - A. **All you His bond-servants.**
 - B. **You who fear Him.**
 - C. **The small and the great.**
44. The term “**bond-servants**/δοῦλος – doulos” is generally categorized by commentaries as reference to believers.
45. However, the angelic speaker characterizes himself as a “fellow **bond-servant**/σύνδουλός – sundoulos” of John’s in vs.10.
46. That the decorum of this portion of worship is headed by both human and angelic representatives, we could conclude that **all His bond-servants** is inclusive of the entire human and angelic host.
47. The next phrase, “**you who fear Him**” is preceded by the ascensive use of the connective “καί - kai/*even*” not translated in the NAS.
48. This phrase has the force of further accentuating God’s **bond-servants** as those that have manifested a righteous **fear** of **God**.
49. That manifestation is evidenced in their +V choosing for **God**.
50. For the elect angels, that choice was determined at the fall of Satan and their refusal to forsake **God**.
51. For believers, that choice began with the orientation to the truth of BD beginning Ph₁. Pro.1:7; 9:10
52. The final phrase “**the small and the great**” is designed to encompass the entire heavenly host regardless of rank, glory or status.
53. In vs.6a, John then describes the immense **sound** produced by this congregational **praise**, “**And I heard, as it were, the voice of a great multitude and as the sound of many waters and as the sound of might peals of thunder**”.
54. The comparative conjunction “ὡς – hos/*as it were/as*” is used 3x to emphasize the audible nature distinctly given to **the voice of this great multitude**.

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55. Again, the singular person of the noun “**voice**” indicates the unison of the many speaking as one.
56. The similes of sounds “**of many waters**” and “**of mighty peals of thunder**” harks back to their combined used in Rev.14:2.
57. As in that passage, these sounds are symbolic for expressing God’s omnipotence (Rev.1:15) and His justice (Rev.4:5; 6:1; 8:5; 10:3,4; 11:19).
58. This indicates that the doxology is Divinely inspired and designed to mimic God’s expression of power in executing His judgment upon Babylon.
59. While the **sound** exceeds even the most fortissimo of known compositions by men, the content of the doxology remains clearly articulate.
60. The actual doxology then closes out vs.6b as the entire host is **heard saying, “Hallelujah! For the Lord our God, the Almighty, reigns”**.
61. The doxology opens immediately fulfilling the imperative to **praise God** with the particle “**Hallelujah!/Praise Jehovah!**”
62. The **praise** is then accompanied with the cause for giving **praise** as noted in the causal conjunction “**ὅτι – hoti/for**”.
63. The phrase “**the Lord our God**” encompasses both the Father and the Son as the subjects worthy of **praise**.
64. The noun “**Almighty**” recognizes the omnipotence of Deity as the all powerful attribute that gives God the ability to exercise His sovereignty.
65. The verb “**reigns**” highlights God’s divine authority as the Sovereign of creation.
66. The doxology is here proleptic in anticipation of the ultimate evidence of God’s reign that will be consummated via the 2nd Advent.
67. It will be that evidence that validates the doxology as a universal truth that **God reigns** at all times.
68. It is not as some have assumed referring to the actual beginning of God’s reign on planet earth as the timing does not fit with that assessment.
69. With the destruction of Babylon, His reign is ingressive manifesting a new character of the evidence of His reign. Cp.Rev.11:7

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EXEGESIS VERSES 7 – 9:

^{GNT} Revelation 19:7 χαίρωμεν καὶ ἀγαλλιῶμεν καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου καὶ ἡ γυνὴ αὐτοῦ ἠτοιμάσεν ἑαυτήν

^{NAS} Revelation 19:7 **"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."** χαίρωμεν χαίρω (vs^{pa}--1p; hortatory subj.; to express an exhortation; has the force of an imperative; "Let us rejoice/be joyful") καί (cc) ἀγαλλιῶμεν ἀγαλλιάω (vs^{pa}--1p; hortatory; "be exceedingly glad/emotionally express the joy") καί(cc) δώσωμεν δίδωμι (vs^{aa}--1p; hortatory; "give") τὴν ἢ δόξαν δόξα (d.a. + n-af-s; "the glory") αὐτῷ, αὐτός (np^{dm}3s; ref. the Lord our God vs.6) ὅτι (causal conj.) ὁ γάμος (d.a. + n-nm-s; "the wedding ceremony and all associated with it/marriage"; here the emphasis is on the state of being married) τοῦ τό ἀρνίου ἀρνίον (d.a. + n-gn-s; "of the Lamb") ἦλθεν ἔρχομαι (via^a--3s; "has come/come") καί (cc) αὐτοῦ αὐτός (np^{gm}3s; ref. the Lamb) ἡ γυνή (d.a. + n-nf-s; "woman/wife/bride") ἠτοιμάσεν ἐτοιμάζω (via^a--3s; "prepared/made ready") ἑαυτήν ἑαυτοῦ (np^{af}3s; "herself"; ref. the bride)

^{GNT} Revelation 19:8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρὸν· τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

^{NAS} Revelation 19:8 **And 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.** καί (cc) ἐδόθη δίδωμι (via^p--3s; "it had been given") αὐτῇ αὐτός (np^{df}3s; ref. the bride) ἵνα (cc; purp.; "to/in order that") περιβάληται περιβάλλω (vs^{am}--3s; "she might clothe herself") βύσσινον βύσσινος (ap-an-s; "with fine linen/linen garment") λαμπρὸν λαμπρός (a--an-s; "bright/shining/radiant") καθαρὸν· καθαρός (a--an-s; "clean/pure/unstained") γὰρ (explan. conj.) τό βύσσινον βύσσινος (d.a. + ap-nn-s; "the fine linen") ἐστίν. εἰμί (via^p--3s) τὰ τό δικαιώματα δικαίωμα (d.a. + n-nn-p; "the righteous acts") τῶν ὁ ἁγίων ἅγιος (d.a. + ap-gm-p; "of the saints")

^{GNT} Revelation 19:9 Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

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^{NAS} Revelation 19:9 **And he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" *Καί (cc) λέγει λέγω (vipa--3s; "he said"; ref. the officiating angelic speaker beginning vs.5) μοι, ἐγώ (npd-1s; ref. John) Γράψον· γράφω (vImpaa--2s; "Write") Μακάριοι μακάριος (a--nm-p; "Blessed/Looked upon with favor, especially by God") οἱ ὁ κεκλημένοι. καλέω (d.a. + subs.ptc./PF/p/nm-p; "the ones having been called/invited/designated") εἰς (pa) τοῦ ὁ γάμου γάμος (d.a. + n-gm-s; "the marriage/wedding") τὸ δεῖπνον (d.a. + n-an-s; "supper/primary daily meal"; here the wedding feast) τοῦ τὸ ἀρνίου ἀρνίον (d.a. + n-gn-s; "of the Lamb")*** **And he said to me, "These are true words of God."** *καί (cc) λέγει λέγω (vipa--3s; ref. the angel) μοι, ἐγώ (npd-1s; ref. John) Οὗτοι οὗτος (near dem. pro./nm-p; "These") εἰσιν. εἰμί (vipa--3p) ἀληθινοὶ ἀληθινός (a--nm-p; "true/reliable") οἱ ὁ λόγοι λόγος (d.a. + n-nm-p; "the words") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s)*

ANALYSIS VERSES 7 – 9:

1. Vs.7 most naturally occurs after the events and doxology of vss.1-6.
2. The unidentified speaker is assumed as the officiating angel of worship in vs.5a.
3. The decorum of rejoicing through praise by the heavenly host is now to be “kicked up a notch”.
4. While the reason for the praises of vss.1-6 centered on the destruction of Babylon, the reason for the increased level of celebration now centers on a heavenly event.
5. 3 hortatory subjunctives with the force of imperatives are used to accelerate the celebration:
 - A. **Let us rejoice.**
 - B. **And be glad.**
 - C. **And give the glory to Him.**
6. The 1st person plural of the subjunctives would include the speaking angel further implicating both angelic and human hosts.
7. These 3 imperatival subjunctives are exhortations that would naturally appeal to the exaltations previously praising God.
8. Their exhortative force is not as much insistence as permission for the entire heavenly host to now express their joy to the fullest.
9. The first term “**rejoice**/χαίρω – chairo” emphasizes the attitude of one portrayed as happy.
10. It includes inner happiness (1Thes.5:16; 1Pet.4:13a) and may be expressed overtly such as in a greeting (2Joh.1:10,11 cp.Rev.11:10).
11. The participants are first to consider why joy exists anticipating the full measure of its significance.
12. This comes through reflecting upon the doctrine at hand.
13. The second term, “**be glad**/ἀγαλλιάω – agalliao” has the force of supreme joy, exultation or jubilation. Act.16:34; 1Pet.4:13b

THE REVELATION TO JOHN

14. This level of joy is unbridled reflecting the full spectrum of overt emotional happiness.
15. The picture presented is for the heavenly host to let their joy in doctrine bubble over allowing it to crescendo into an unbridled emotional release.
16. The final phrase “**and give the glory to Him**” then looks to the object from which all this happiness results.
17. The personal pronoun “**Him**” has as its nearest antecedent **God** the Father in vs.6.
18. To “**give glory**” looks to the rendering of a good opinion towards the Father worthy of one’s approbation in exaltation.
19. The rejoicing and jubilation stems from the work of the Father in providing the POG.
20. Further, these in orientation to His plan with great exultation return back to the Father the ultimate **glory** He so richly deserves.
21. To glorify **God** is to orient and acclimate to the POG.
22. It is the next causal clause that then provides the specific doctrine of the POG stimulating this celebration, “**for the marriage of the Lamb has come and His bride has made herself ready**”.
23. The reason for such great celebration is to revolve around a heavenly scene as it exists during Daniel’s 70th week.
24. And that is **the marriage of the Lamb to His bride**.
25. Some have questioned here as to the identity of the **bride** as both the Church and Israel are analogized in **marriage** to God/Christ. 2Cor.11:2; Eph.5:22-32 cp.Jer.3:8-9; Eze.16:25-32
26. That Israel is depicted as the unfaithful wife, we could conclude that Israel’s **marriage** is presented as already existing during the Age of Israel.
27. Further, as Paul insinuates, the Church Age is simply the betrothing stage of being married with the actual wedding ceremony yet future. 2Cor.11:2
28. By all appearances, it looks that Israel is depicted as being married to the Father, with the Church given in promise to **the Lamb**. Joh.10:16
29. While all believers are regarded as Christ’s sheep, the special union analogized by marriage is to be reserved according to their dispensations.
30. Further, Israel is personified as the woman in labor giving birth to the Christ child in the great zodiac sign of Rev.12:1ff.
31. This would picture the marital union between Israel and **God** producing the first born.
32. Most dispensational interpreters agree that the **bride of the Lamb** is none other than the glorified Church.
33. To fully appreciate our scenario at hand, one must have an isagogical understanding of the Jewish wedding.
34. There are 3 distinct phases or levels to the Jewish **marriage**:
 - A. The betrothal.
 - B. The formal ceremony and consummation.
 - C. The wedding feast.
35. The betrothal phase was initiated with a legally binding contract between the two parties involved in the future **marriage**.
36. It was not unusual for the contract to be executed between the fathers on behalf of their children.

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37. While this concept may be foreign in our society, it was considered an act of honor to permit those with wisdom and experience to make such important decisions on behalf of their children.
38. A dowry to the bride's father was often a feature of the marital contract.
39. By the time of the 1st Advent, it was not unusual for the bridegroom to initiate the betrothal.
40. Once the bridegroom paid the dowry, the **marriage** covenant was established and the man and woman were legally regarded as husband and wife.
41. The **bride** was considered as consecrated, sanctified or set apart exclusively for her bridegroom.
42. The groom would then leave the home of the **bride**, often leaving her a gift in pledge of his return, returning to his own home.
43. During this time of separation, the groom would occupy himself with building a suitable home for his wife, while the wife would spend that time gathering her trousseau (bridal clothes).
44. After this intervening period, the groom would return for his wife to begin their permanent union of habitat together.
45. While the **bride** fully expected her groom to come for her, the exact time of his arrival was left concealed and his actual arrival was preceded by a shout warning the **bride** of his impending approach. Cp.Mat.25:5-6
46. The groom and any attendants and **bride** with her attendants would return to the home her husband had prepared or that of the groom's father.
47. It is here that the actual wedding ceremony and vows take place.
48. At that time, the hand of the **bride** was placed into the hand of the groom's father, who would then place it in the hand of the groom.
49. After the ceremony, the united couple with the bride's face still veiled, would retire to the bridal chamber to physically consummate their union.
50. After the consummation, the groom would appear to announce the consummation to the other members of the wedding party.
51. This lead to the final stage of the wedding, the wedding feast.
52. The length and lavishness of the feast was dependent upon the wealth and status of the groom and lasted a day, week and even longer.
53. It was such a wedding party that Jesus attended in Cana when He perform His first miracle of turning water into wine. Joh.2:1ff
54. The most common length for the reception was seven days in which the bride remained hidden in the bridal chamber.
55. At the conclusion of these seven days the groom would bring his wife out with her veil removed so that all could see her.
56. The Jewish wedding is a type to illustrate the relationship now observed in our passage of Christ's **bride**, the Church.
57. At the point of faith in Christ, each believer is viewed as being betrothed to Christ. 2Cor.11:2
58. The dowry Christ paid for us is His work on the cross qualifying the believer to be presented to Himself blameless, as a virgin. Eph.5:25-27
59. This recognizes that believers are also analogized as children of **God**. Joh.1:12; 11:51-52

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60. The gift He left in sign of fidelity and promise to fulfill the **marriage** contract was the Holy Spirit. Joh.14:16; Eph.1:13-14
61. On the night before His crucifixion, Christ informed His disciples that He was leaving in order to prepare a place for His people. Joh.14:1-3
62. This is pictured in the period of separation during the betrothal stage of the wedding.
63. The Church has been given enough information to ascertain the general time of Christ's return to fulfill the wedding ceremony and consummation, but not an exact time. Mat.24:32-34,36,42
64. The appointed time Christ will return to receive **His bride** to Himself is the rapture that is accompanied by a shout announcing the coming of the groom. 1The.4:16
65. The legality of the wedding ceremony is depicted in the receiving of our resurrection bodies and rewards ceremony at the Bema in which the glorified Church is presented to Him. 1The.4:17 cp.Eph.5:27
66. It is the reality that the rapture has already occurred for the Church that is the emphasis behind the final phrase that "**His bride has made herself ready**".
67. Upon the arrival of the Church into the 3rd heaven, the act of consummation is then pictured.
68. Our glorified appearance in the home Christ has prepared for us represents that our spiritual union with Him is perfectly and eternally complete.
69. This spiritual consummation becomes reality when we are conformed to the image of God's Son and presented to the Father and host of heaven. Rom.8:29; 1Cor.15:49; Phi.3:20-21; 1Joh.3:2
70. During the 7 years of Daniel's 70th week, the **bride** is kept in seclusion that is consistent with Rev.3:10 and the fact that the Church is conspicuously absent from earth during this time.
71. And just as the Jewish groom brought his **bride** out of the bridal chamber at the conclusion of the 7 days with her veil removed, so Christ will bring His Church out of heaven at the 2nd Advent revealing her in all her glory. Col.3:4 cp.Rev.19:14
72. Vs.8 then stresses the concept of the Church's preparedness for the wedding.
73. The trousseau with which the **bride** appears in is described two-fold:
 - A. **And it was given to her to clothe herself in fine linen, bright and clean.**
 - B. **For the fine linen is the righteous acts of the saints.**
74. The verse also takes on further impetus of the **bride** now being visualized as she appears before John and hence, the entire wedding party.
75. The opening phrase, "**it was given** (aorist, passive, indicative) **to her**" highlights the fact that the entire preparation for the **bride to clothe herself** is based on grace.
76. From salvation Ph₁ and ₂ to the resurrection, God is the instrument of provision via:
 - A. The Word of God. Joh.15:3,7
 - B. The indwelling of the H.S. Joh.14:16-17
 - C. The local church. 1Tim.3:15
 - D. Right P-T. Eph.4:8,11
 - E. A spiritual gift. 1Pet.4:10-11
 - F. The rapid recovery system of R_B. 1Joh.1:9
 - G. Time, opportunity and situations to apply. Joh.9:4; Rom.8:28
 - H. Our resurrection bodies. 1Joh.3:2 cp.Rom.8:29-30
 - I. Any accompanying SG₃. Rev.22:12 cp.Isa.53:12a

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77. That the clothing is **fine linen, bright and clean** emphasizes that the glory of the **bride** is enhanced by virtue of her wardrobe.
78. It indicates that she is presented in her full array of righteousness beginning with the +R imputed to her at the point of salvation Ph₁. 2Cor.5:21
79. While each believer will shine according to the success of their CWL (Rev.3:4), the Church is here presented corporately in all her glory (Rev.3:5).
80. The clothing itself is then further described for us as **the righteous acts of the saints**.
81. This looks to the personal responsibility for each member of the Church to fulfill the POG in their lives.
82. The **righteous acts** again begin at the SAJG.
83. Saving faith is called a work. Joh.6:29
84. It is further referred to as a good deed or thing. Joh.5:28-29
85. It is the SAJG that qualifies the believer to be a part of the body of Christ. 1Cor.12:27; Eph.3:6; 5:30-32
86. What the host of heaven are to jubilantly celebrate is the fact that the heavenly scene of the **marriage** and consummation of Christ's **bride** is the initiate doctrine that has brought about the events of Daniel's 70th week.
87. The event of the rapture and presentation of the Church to Christ in its glorified state is the doctrinal catalyst upon which Christ will then consummate His eternal reign via the 2nd Advent.
88. This is the force behind vs.7.
89. The event of the rapture is the hallmark event superseding even the destruction of Babylon as it is this event that has spurred history into its final moments before Christ's return and establishing His kingdom.
90. It is the event most worthy of happiness and celebration as it signifies the beginning of the new age to come. *"..He is near, right at the doors"*, Mat.24:33, the plural "doors/θύρα – thura" indicates that the rapture and 2nd Advent are the two hallmark events ushering in the Millennium.
91. That the heavenly hosts wait until after the destruction of Babylon to celebrate this doctrinal reality is to accentuate the eternal readiness of **God** to fulfill His plan.
92. It highlights the fact that God is always in complete control in His sovereign reign and there are no delays in the fulfillment of His plan. Heb.10:37 cp.Hab.2:3; Rev.10:6
93. Upon her destruction, this celebration will ensue as all heaven knows that God has prepared beforehand the spiritual union necessary for Christ to present Himself to the world.
94. It is now simply a matter of savoring the final moments of Christ's consummation with the Church before His **bride** will appear with Him unveiled to accompany Him at the 2nd Advent ushering in the final 1000+ years of peace on earth.
95. And it is the visualization of her appearance in vs.8 that emphasizes her readiness to return with Christ.
96. The rejoicing serves as a proleptic response to the ultimate outcome stimulated from the rapture of the Church that will be consummated with the 2nd Advent.
97. With the destruction of Babylon completed and the union of the Church and Christ already being realized there can be no logical objection to the reality that the 2nd Advent will next occur.

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98. Vs.7 emphasizes the initiating rapture while vs.8 looks forward to the finality of consummation in which the Church is completely **ready** to accompany Christ in His return to earth.
99. This advances the reader in thought just prior to the 2nd Advent proper.
100. And it is the 2nd Advent that forms the reality behind vs.9, “**And he said to me, ‘Write, ‘Blessed are those who are invited to the marriage supper of the Lamb’**”.
101. The angel now speaks directly to John with the imperative to “**Write**”.
102. This is the 11th time of 12 that John is told specifically to ensure the penning of the words to follow. Rev.1:11,19; 2:1,8,12,18; 3:1,7,14; 14:13; 19:9; 21:5
103. In all occasions, the command is to place additional emphasis to the narrative.
104. In part, the emphasis includes the start of something new:
- A. Rev.1:11 to begin writing the visionary revelation itself.
 - B. Rev.1:19 to begin writing in a chronological format of past, present and future.
 - C. Rev.2:1,8,12,18; 3:1,7,14 to **write** to the 7 churches according to the beginning of each era of the Church Age they symbolically represent.
 - D. Rev.14:13 writing regarding believers beginning and residing in Daniel’s 70th week.
 - E. Rev.21:5 to **write** with emphasis on the beginning of the eternal state.
105. The new beginning now being emphasized in vs.9 is the Millennial Age.
106. Vs.9 is designed to set the stage chronologically for the return of Christ in vss.11ff that will usher in this new dispensation.
107. The term “**Blessed**/μακάριος – makarios” indicates contextually those who find favor with God indicating good fortune and happiness of life.
108. The beatitude (a.k.a. macarisms as a transliteration from the Greek) regards the subjects in view as **those** destined for a life of bliss that meet the noted requirement.
109. The requirement is the fulfillment of invitation to attend **the marriage supper of the Lamb**.
110. While all mankind are “invited” to this spiritual wedding feast by virtue of the gospel, only those that accept the invitation are truly “**blessed**”.
111. It is the **marriage supper** or wedding feast that completes the wedding analogy beginning vs.7.
112. It highlights the final stage of the Jewish wedding that includes a prolonged period of celebration and festivities by all wedding participants and invited guests and family.
113. In the case of **the Lamb and His bride**, the guests are not formally assembled for the feast until **the bride** is brought forth.
114. While some interpreters want to make the invited guests the Church/**bride**, this does not fit the analogy and misses the reality of what is now occurring.
115. Further, there is no precedent in any wedding (ancient or modern) for the **bride** and groom to be invited to their own wedding; it’s all about them.
116. Again, following the 2nd Advent, the Church is brought forth by the groom to celebrate the glory of their union.
117. However, the **marriage supper** does not take place in heaven, but on planet earth.
118. As previously noted, the length and lavish nature of the wedding feast depended upon the wealth and status of the bridegroom.

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119. In this case, the feast will span the entire Millennium that explains the **blessed** status of **those invited**.
120. The period of the Millennium is further described with the characteristics of this feast in Isa.25:6.
121. A number of things occur following the 2nd Advent, not the least being the resurrection of all believers not part of the **Bride** of Christ.
122. This includes all believers from the Age of the Gentiles and Age of Israel including those that die during Daniel's 70th week. Rev.20:6
123. These bodies of believers will receive their resurrection bodies at the outset of the Millennium and become a part of the **blessed** group invited to the reception. Cp.Mat.8:11
124. Further, following the 2nd Advent, unbelievers will be purged from the earth and believers surviving the trib will move into the Millennium in their physical bodies. Mat.25:31-34
125. These represent the other category of those **invited**.
126. Christ taught this reality in the parable of the **marriage** feast in Mat.22:1-14:
- A. The invitation first goes out to Israel as represented at the 1st Advent. Mat.22:1-7
 - B. They refuse based on -V and nationally come under the 5th cycle of discipline (vs.7).
 - C. The parable then fast forwards to the actual wedding looking to the final portion of the Age of Israel, Daniel's 70th week. Mat.22:8
 - D. The invitation then goes out to mankind on a universal basis, with no regard for what the guests are experientially. Mat.22:9-10.
 - E. Whether good or bad morally, the prerequisite of attendance is based on how they are dressed. Mat.22:11-12
 - F. As we noted, garments in the Bible are used as a symbol for +R or in a bad sense of self-righteousness. Isa.64:6
 - G. The man crashing the party without proper clothing indicates he is an unbeliever living in the Millennium in his natural body. Mat.22:13
 - H. Any unbeliever that attempts to be a part of the **marriage supper** without the provision of faith in Christ will face the SUD and dispatched into the outer darkness of hell. Cp.Mat.8:12 of unbelievers at the 1st Advent.
127. The speaking angel then dogmatically asserts the validity behind his words closing vs.9, "**And he said to me, 'These are true words of God'**".
128. While all of God's Word is **true**, the emphasis is best and most naturally taken here as to the nature of blessedness for those believers qualified to be a part of the Millennium.
129. They are designed to underscore this particular truth.
130. His statement recognizes that the Millennial wedding feast is the high point of human history, representing the most **blessed** state of mankind.
131. For those in resurrection bodies, it will be a time to fully enjoy experientially all that they have inherited as part of the kingdom of **God** and in their relationship of ruling with Christ.
132. For those believers entering in their natural bodies, it will be a time of unprecedented blessings of environment, health, peace and prosperity.

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133. The angel's **words** are designed to parallel the climax of blessedness that the entirety of God's creation will enjoy as part of the Millennial scene.
134. *Review the Doctrine of the Millennium.*

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EXEGESIS VERSE 10:

^{GNT} Revelation 19:10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον. ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.

^{NAS} Revelation 19:10 **And I fell at his feet to worship him. And he said to me, "Do not do that; I am a fellow servant of yours and your brothers who hold the testimony of Jesus; καί (cc) ἔπεσα πίπτω (viaa--1s; "I fell down") ἔμπροσθεν (pg; "in front of/before") αὐτοῦ αὐτός (npgm3s; ref. the angel) τῶν ὁ ποδῶν πούς (d.a. + n-gm-p; "feet") προσκυνῆσαι προσκυνέω (inf. purp./aa; "to worship") αὐτῷ. αὐτός (nrdm3s; ref. the angel) καί (ch) λέγει λέγω (vipa--3s) μοι, ἐγώ (nrd-1s) Ὅρα ὀράω (elliptical vImppa--2s +) μὴ· (neg.; "Don't do that/see that you do not") εἰμί (vipa--1s) σύνδουλος (n-nm-s; "a fellow bond-servant") σου σύ (npg-2s; ref. John) καί (cc) σου σύ (npg-2s) τῶν ὁ ἀδελφῶν ἀδελφός (d.a. + n-gm-p; "brothers"; ref. fellow human believers) τῶν ὁ ἐχόντων ἔχω (d.a. + adj.ptc./p/a/gm-p; "who are having/holding") τὴν ἡ μαρτυρίαν μαρτυρία (d.a. + n-af-s; "the testimony/witness") Ἰησοῦ· Ἰησοῦς (n-gm-s) **worship God. For the testimony of Jesus is the spirit of prophecy."** προσκύνησον. προσκυνέω (vImpra--2s; "You worship") τῷ ὁ θεῷ θεός (d.a. + n-dm-s) γὰρ (explan. conj.) ἡ μαρτυρία (d.a. + n-nf-s; "the testimony") Ἰησοῦ Ἰησοῦς (n-gm-s) ἐστὶν εἰμί (vipa--3s; "keeps on being") τὸ πνεῦμα (d.a. + n-nn-s; "the spirit") τῆς ἡ προφητείας. προφητεία (d.a. + n-gf-s; "the prophecy"; subjective or objective genitive)**

ANALYSIS VERSE 10:

1. The magnitude and awesome nature of this heavenly scene has a direct impact upon John.
2. John now records in the 1st person concerning himself, “**And I fell at his feet to worship him**”.
3. The object of John’s intent of worshipping is the speaking angel that was initially introduced conducting the heavenly hosts in doxology in vs.5.
4. As vs.5 made clear, the voice of the angel emanated from the vantage of the throne of **God** portraying great authority drawing attention front and center.
5. However, the praise was not to be directed towards the angel, but to God.
6. That the angel is now directly in John’s presence, we would conclude that he stepped forward to conduct the remainder of the Bible class celebration in vs.7.

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7. With the entire heavenly host both angelic and human participating in worship and celebration of BD, it becomes apparent that John succumbs emotionally to the stately authority the angel exuded.
8. By his own recording, John, in intellectual honesty, admits he gets his eyes off of **God** and the doctrine being communicated and now on the communicator himself.
9. His admission makes it clear that even the greatest of believers have engaged in inappropriate behavior from time to time. Jam.3:2
10. Here, the inappropriate behavior is placing a messenger of God upon a pedestal **to worship** the personality rather than **God** as revealed in truth.
11. While the messenger may carry an important and awesome message delivered with authority, believers are never to lose sight that any messenger, human or angelic, are not themselves the issue or allow others to make them so.
12. The issue has always been and always will be the truth of BD and an accurate representation of the POG.
13. By application this means that there is no room for an inflated ego for any communicator in self-exaltation.
14. John the Baptist clearly understood this principle as he identified himself simply as “*a voice of one crying in the wilderness*”. Joh.1:23
15. On the other side of the coin, the communicator is to stop cold any attempts by any of his congregation of trying to make an issue of his person taking precedence over the truth of BD (good or bad).
16. While John’s intentions do not stem from immorality, his modus operandi is obviously wrong as the angel immediately halts his behavior with a sharp rebuke, “**And he said to me, ‘Do not do that’**”.
17. The elliptical phrase of command, “Ὁρα (ὀράω) μή/hora (horao) me” addresses not only the action but the idea of the perception John has now fallen under.
18. The command is to “stop perceiving or figuring in this way” and hence stop his action.
19. He is to immediately halt any continuing thought processes driven by emotions obviously not stimulated by doctrine and cease and desist in his action.
20. This verse is a good example of the believer engaged in an act of disobedience to the POG simply through an act of improper **worship**.
21. We therefore can conclude the extreme importance to following the dictates of BD in the conduct and function of the local church as imperative for proper **worship**.
22. To ensure the local church remains free from any fallacious approach, we must strictly adhere to the guidelines given in the NT and refrain from any emotional “knee jerk” responses not initiated by BD.
23. As this example shows, failure to govern our emotions with BD can and does produce actions that are not compliant with being in fellowship resulting in being rebuked by those otherwise adjusted with the appropriate doctrine.
24. The angel then gives John the appropriate doctrine to validate his command, “**I am a fellow servant of yours and your brothers who hold the testimony of Jesus**”.
25. That the angel follows up with a doctrinal clarification further demands that those responding to potential situations such as this should always be prepared to explain their counter rebukes doctrinally.

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26. The angel manifests a clear understanding of his place in God's plan acknowledging his role of servitude paralleling that of John's and other believer's. Cp. Heb.1:13-14
27. This verse is direct documentation that angel **worship** is erroneous such as promoted through Roman Catholicism.
28. Further, it implies that any **worship** of men would also be totally erroneous.
29. The fact is, there is to be no competitive **spirit** among the saints as to what communicator they sit under compared to other communicators of whom they may have had or do have associations. 1Cor.3:4-8
30. The issue for all believers is to identify their right P-T and remain loyal to the truth of BD he teaches while under his authority. Joh.10:1-5
31. Those that adhere to the truth of BD first and foremost will naturally produce loyalty to the communicator himself and faithful others within the royal family.
32. It is when believers become malcontents to that truth that we find loyalty wanes.
33. The final phrase, "**who hold the testimony of Jesus**" qualifies all **fellow** believers in view as those that adhere to the witness of the truth of BD.
34. Christ's witness is comprised of the truth of BD that He represents in Person. 1Cor.2:16
35. All believers by virtue of the gospel Ph₁ possess the witness of Christ.
36. The angel then succinctly gives John the directive will in this matter, "**worship God**".
37. This is not new doctrine foreign to John. Joh.4:24; Rev.14:7
38. Part of the DD the otherwise adjusted believer may face when out of bounds doctrinally is a dogmatic reassertion of the doctrine they already know by another adjusted believer.
39. Worshipping **God** is orientation, acclimation and proper application to God's directive will for the individual believer.
40. And on the converse, it is to refrain from fallacious application as sponsored by emotionalism or the STA.
41. The angel then gives an expanded explanation of Christ's witness in the final clause, "**For the testimony of Jesus is the spirit of prophecy**".
42. This statement has several possible interpretations:
 - A. The genitive "**of Jesus**" could be subjective e.g., "**Jesus gave the testimony**" or objective e.g., "**the testimony about Jesus**".
 - B. "**The spirit**" in view could refer to the H.S. that inspires **prophecy** about **Jesus** with the genitive "**of prophecy**" being objective.
 - C. Alternately, the genitive "**of prophecy**" could be subjective e.g., "**the prophecy produces the spirit**" in view indicating a "**spirit**" in a general sense meaning the essence or disposition of something.
43. To break this down in layman's terms there are two primary schools of thought:
 - A. It emphasizes that the witness to the POG borne to men by **Jesus** is accomplished only through the Holy **Spirit of prophecy**.
 - B. It could emphasize that any true **testimony** about **Jesus** must have its source in the essence/**spirit of prophecy**.
44. The matter of fact is that both ideas are equally true.
45. What is common in both ideas is that **Jesus** and the issue of **prophecy** find parallelism.

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46. Both ideas point to the fact that whether **Jesus** is the subject or object of **the testimony** or whether it is the H.S. or simply the essence of **prophecy** in view, Christ **is** the reason these relationships exist.
47. The **prophecy** in particular is the content of this entire book. Rev.1:3; 22:7,10,18,19
48. Just as the Revelation is none other than Christ Himself (Rev.1:1), so is all **prophecy** concerning the Revelation centered on Christ.
49. All **prophecy** is valuable and meaningful based on its relation to Christ, whether the relation is direct or indirect.
50. From the first prophecy in Gen.3:15 to the last prediction of Revelation, the essence of **prophecy** is directed toward the person of Christ and His exalted position in God's plan.
51. And there is no **prophecy** not borne from the H.S. 2Pet.1:21
52. The angel's explanation is designed to remind John that true **worship** of **God** is Christ oriented as the embodiment of all prophetic fulfillment of BD. Joh.1:18
53. *Review the Doctrine of the Importance of Prophecy.*

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THE 2ND ADVENT

EXEGESIS VERSES 11 – 13:

^{GNT} Revelation 19:11 Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός καὶ ὁ καθήμενος ἐπ’ αὐτὸν καλούμενος πιστός καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

^{NAS} Revelation 19:11 **And I saw heaven opened;** *Καί (cc) εἶδον ὁράω (viaa--1s) τὸν ὁ οὐρανὸν οὐρανός (d.a. governs both noun and participle + n-am-s) ἠνεωγμένοι, ἀνοίγω (adj.ptc./PF/p/am-s; "having been opened") and behold, a white horse, and He who sat upon it is called Faithful and True;* *καί (cc) ἰδοὺ (interj.part.; "behold") λευκός (a--nm-s; "a brilliant white") ἵππος (n-nm-s; "horse") καί (cc) ὁ καθήμενος κάθημαι (d.a. governs both ptc's. + subs.ptc./p/d/nm-s; "the one sitting") ἐπ’ ἐπί (pa) αὐτὸν αὐτός (nram3s; ref. the horse) καλούμενος καλέω (subs.ptc./p/p/nm-s; "being called") πιστός (a--nm-s; "faithful/trustworthy") καί (cc) ἀληθινός, (a--nm-s; "true/genuine") and in righteousness He judges and wages war.* *καί (cc) ἐν (pL) δικαιοσύνη δικαιοσύνη (n-Lf-s; "righteousness/uprightness") κρίνει κρίνω (vira--3s; "He keeps on judging/separating judicially") καί (cc) πολεμεῖ. πολεμέω (vira--3s; "keeps on making war/fighting in battle")*

^{GNT} Revelation 19:12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,

^{NAS} Revelation 19:12 **And His eyes are a flame of fire, and upon His head are many diadems;** *δέ (cc; "Now/And") αὐτοῦ αὐτός (nrgm3s; ref. Christ) οἱ τό ὀφθαλμοὶ ὀφθαλμός (d.a. + n-nm-p; "eyes") ὡς (comp.conj.; "are like/as") φλόξ (n-nf-s; "flame/blaze"; same as 1:14; 2:18) πυρός, πῦρ (n-gn-s; "of fire") καί (cc) ἐπί (pa) αὐτοῦ αὐτός (nrgm3s) τὴν ἢ κεφαλὴν κεφαλή (d.a. + n-af-s; "head") πολλά, πολὺς (a--nn-p; "many/numerous") διαδήματα διάδημα (n-nn-p; "diadems/crowns"; same as 12:3; 31:1) and He has a name written upon Him which no one knows except Himself.* *ἔχων ἔχω (circ.ptc./p/a/nm-s; "having") ὄνομα (n-an-s; "a name") γεγραμμένον γράφω (adj.ptc./PF/p/an-s; "having been written") ὃ ὅς (rel.pro./an-s; "which/that"; ref. the name written) οὐδεὶς (neg.card.adj./nm-s; "no one/not even one") οἶδεν οἶδα (viPFa--3s; "knows/ comprehends") εἰ μὴ (part. + neg.; "except/if not") αὐτός, αὐτός (nrnm3s)*

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^{GNT} Revelation 19:13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.

^{NAS} Revelation 19:13 **And He is clothed with a robe dipped in blood; and His name is called The Word of God.** καί (cc) περιβεβλημένος περιβάλλω (circ.ptc./PF/m/nm-s; "having clothed Himself") ἱμάτιον (n-an-s; "with an outer garment/cloak/robe") βεβαμμένον βάπτω (adj.ptc./PF/p/an-s; "having been dipped"; used 4x; Luk.16:24; Joh.13:26 - 2x) αἵματι, αἷμα (n-Ln-s; "in blood") καί (cc) αὐτοῦ αὐτός (nprgm3s) τὸ ὄνομα (d.a. + n-nn-s; "name") κέκληται καλέω (viPFp--3s; "has been called") ὁ λόγος (d.a. + n-nm-s) τοῦ ὁ θεοῦ. θεός (d.a. + n-gm-s)

ANALYSIS VERSES 11 – 13:

1. Vs.11 to the close of chapter 19 presents the climax to the events of Daniel's 70th week.
2. While the entire book of Revelation is a revelation of Christ, this section highlights His public revealing at the 2nd Advent, the core theme of the book. Rev.1:1,7
3. The imagery that is presented is that of the Little Lamb now presenting Himself to the world as the Divine Judge and Warrior with His armies. Rev.19:11-16
4. Vs.11 opens with similar language that was used to introduce us to the period of Daniel's 70th week in Rev.4:1, "**And I saw heaven opened**".
5. The difference in scenes is one of entrance into **heaven** limited to a "door" in 4:1 and our scene of an exit from **heaven** now exposed without limitation.
6. These differences look to the beginning and conclusion of Daniel's 70th week sequentially.
7. As we noted, the door in Rev.4:1 harked to the change of dispensations from the CA (chapters 2-3) to the final 7 years of the Age of Israel.
8. That the term "door" is used symbolically in this regard cf. Mat.24:33.
9. John's translation to the 3rd **heaven** was symbolic for the rapture that heralds this dispensational change.
10. That **heaven** is now visualized as having a gaping opening with out a "door" is apropos symbolically.
11. The emphasis on our passage is not the next new dispensation (the Millennium) per se, but events that end the tribulation necessary to then usher in the Millennium.
12. Discussion revolving around the Millennium awaits until chapter 20 indicating this next change dispensationally.
13. Further, the unlimited opening points to a period in history that will usher in the reign of Christ that will remain intact for eternity. 1Kgs.2:45; 9:5; 2Chr.13:5; Eze.37:24-28
14. In addition, the door compared to no door events indicate a private limited affair paralleling the rapture (1The.4:15-17) versus a very public event witnessed by the world at large (Mat.24:30-31; Rev.1:7).

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15. This very public event is designed to contextually correspond to the marriage of the Lamb with His bride now being publicly revealed ending the 7 year period of consummation depicted in vs.7-9.
16. The synchronized chronological “bookends” to Daniel’s 70th week as presented in Revelation are general events recorded as pre-trib (the Church; chapters 1-3) and post-trib (Millennium and Eternal Age; chapters 20-22).
17. The rapture and 2nd Advent are two events separated by time (Daniel’s 70th week) and do not occur simultaneously or out of sync dispensationally as many non-dispensationalists and mid and post-trib rapture theologians propose.
18. What John now witnesses visually is the grandeur, dazzling and awesome image of Christ returning to planet earth, “**and behold, a white horse, and He who sat upon it is called Faithful and True**”.
19. The brilliant affect of Christ’s appearance and His armies of vs.14 are contrasted to the very bleak conditions that portray this period of the DOL. Joe.2:2; Zep.1:14-15 cp.Mat.24:29-30
20. As Mat.24:20-31 makes clear, His very appearance is the true sign that the end of the “great tribulation” is now imminent. Cf.Mat.24:21
21. Realization of this fact is that indeed, every eye will witness His return. Rev.1:7
22. The interjectory particle “**behold**” as used before draws attention to the extreme significance of this whole scenario.
23. That which is first highlighted as to Christ appearing is that He is seen sitting **upon a white horse**.
24. The **horse** indicates a vehicle of transport symbolically imaging the “standard (measure of criterion)” representing Christ appearance in Person paralleling Mat.24:30a.
25. Obviously the glorified Christ needs no assistance of transportation and the symbolism is designed for affect.
26. The **white horse** should immediately bring recall to the student of Revelation to the **white horse** first mentioned in the 4 horsemen of the apocalypse in 6:2.
27. Just as those horses were used symbolically, so it is now.
28. While the rider in the first seal judgment was abstract in identification, an expository analysis of our passage leaves no question as to the rider of this **horse** being Christ.
29. The present appearance of this **white horse** is designed to picture a stark contrast as to the individual riders with their standards of agendas, reputations and identification.
30. As we identified the rider of the horses in the seal judgments as Antichrist, the contrast becomes obvious.
31. That is, the 2nd Advent of Christ versus Antichrist’s attempt at world domination.
32. The particulars of contrast are first noted in that Antichrist’s **white horse** pictures a façade of world peace.
33. Yet this is only a propaganda campaign to disarm the world in order to dominate and exploit.
34. The **white horse** of Christ’s indicates God’s plan for true world peace.
35. There is no hidden agenda behind Christ’s return as He is the Prince of Peace. Isa.9:6
36. The **white horse** was often ridden in the ancient world by one returning from a military campaign as a symbol of his victory.

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37. Christ secured a strategic victory over Satan at the cross that provides the world with the opportunity to secure true peace with God. Rom.5:1 cp.Gal.5:22
38. Now it is time for Him to return to the scene of that triumph and judicially make peace a reality for the world by reclaiming possession of what is rightfully His.
39. Further contrast is made by the fact that Christ is **called Faithful and True**.
40. These are the 1st two of 5 names or titles that will be associated with Christ in this passage.
41. What is common with all of these inscriptions is that they all relate to what qualifies Christ as the Victorious Prince of Peace:
 - A. **Faithful** = immutability. Vs.11
 - B. **True** = veracity. Vs.11
 - C. **A name no one knows except Himself** = omniscience. Vs.12
 - D. **The Word of God** = Christ as the Living **Word of God**. Vs.13
 - E. *King of kings and Lord of Lords* = Sovereignty. Vs.16
42. These names and titles contrast Antichrist, who as a servant of Satan (Rev.13:2b,4a) is not dependable/equitable (Rev.12:17; 13:7a), a liar (Joh.8:44), limited in knowledge, is anti-WOG (Rev.13:5-6) and possesses no legitimate rights for sovereign rule.
43. That Christ is first called **Faithful and True** focuses on His complete fidelity and dependability to God's word in His plan to establish world peace.
44. It is these two attributes combined that sponsor preservation for any ruler. Pro.20:28; 29:14
45. As we know, the color **white** is also symbolic for +R.
46. This symbolism is specifically mentioned in the final clause of vs.11, "**and in righteousness He judges and wages war**".
47. Two corresponding attributes of His +R and +J are now highlighted completing the necessary moral ingredients to ensure peace reigns.
48. That He is righteous teaches that His actions are compatible with God's +R and all that He does is right, correct, proper and appropriate.
49. In that sphere, He is then qualified to judge and **wage war**.
50. This indicates that His assessment of others conforms with His actions of +R complying with the perfect standards of His Father.
51. It had already been determined by the Father at the 1st Advent that Christ was granted the right of all judgment. Joh.5:22,30; Act.17:31
52. While many suggest that all wars are immoral, Christ will prove them wrong as He righteously **wages war** when the situation demands it. Rev.19:19
53. These attributes are obviously in stark contrast to the Antichrist who operates in the realm of unrighteousness and erroneous judgments against the innocent.
54. That both verbs "**judges and wages war**" are in the present tense describes a process that once He judicially acts and engages militarily, He will not stop until His enemies have been vanquished. Rev.19:20-21
55. This looks to the fact that in order to usher in peace for the world, God must first overrule the evil that exists.
56. Summarized: The **white horse** as the "standard" of Christ proclaims "Victory is **in righteousness**, judgment and overruling evil".

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57. John then describes Christ's countenance in vs.12a, "**And His eyes are a flame of fire**".
58. This clause harks back to Christ's initial appearance in His glorified state in Rev.1:14.
59. As there, this description indicates Christ's all consuming passion to tolerate no rivals to God's plan ensuring His +R and +J are executed accordingly.
60. That "**eyes**" further represent omniscience (Pro.15:3) stresses the fact that no one or evil will escape His righteous retribution at the 2nd Advent.
61. This contrast to Antichrist is designed to offset what zeal Antichrist may exude on his own behalf.
62. By all appearances to the world, his zeal seems unstoppable. Rev.13:4c
63. Antichrist will face an omniscient Warrior that is completely prepared and driven to annihilate him and his followers.
64. What gives Christ the legal right to declare this **war** in judgment against His enemies is then found in vs.12b, "**and upon His head are many diadems**".
65. "**Diadems**" is the Greek term for crowns indicating the filet or band worn by royalty.
66. What is unusual here is that Christ is seen wearing **many** crowns.
67. This emphasizes His absolute Sovereignty as the *King of Kings and Lord of lords*.
68. His legal right in this capacity again looks to His tactical victory on the cross that gave Him inalienable rights to God's creation. Cp.Luk.4:6 cf.Heb.2:14-15; 1Joh.3:8
69. As other interpreters here note, this should be contrasted to Satan and Antichrist that had multiple **diadems** on multiple heads, not multiple **diadems** on a single **head**. Rev.12:3 cp.13:1
70. This contrast indicates that Satan and Antichrist derived their authority from the cosmos, whereas Christ derives His authority over mankind from God. Joh.17:2
71. That Christ is the real deal as the Sovereign King Warrior is then expressed in an enigmatic way in vs.12c, "**and He has a name written upon Him which no one knows except Himself**".
72. As we know, a **name** indicates one's reputation in identification.
73. As usual, there are those that try and second guess what the Bible says here and suggest we might figure out this **name**.
74. However, the language is clear and the term "**knows/οἶδα** – oida" has the force of comprehending or figuring out something.
75. John is not saying that the **name** cannot be seen, but only that **no one** understands its significance or meaning **except** Christ.
76. In fact the visible nature of the **name written** is a moot point as the Greek only states that it is **written** and the NAS assumes it is "*upon Him*" as indicated by italics.
77. The emphasis in the Greek is strictly upon the nature of its comprehension.
78. This again points to an attribute of knowledge that only God possesses, omniscience.
79. What is not understood by any of God's creation is the very depth of His reputation as manifested in the Person of Christ and all that He represents in essence and nature.
80. God remains a mystery to both angels and men and **no one** fully understands every aspect of the nature of His person, character or work.
81. Only Christ as God can truly penetrate as to who and what He is in His glorified hypostasis.
82. This clause emphasis the fact that Christ being omniscient is truly God in the flesh and is no imitation of absolute Sovereignty.

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83. The mysterious nature of Christ's **name** here is designed to be contrasted with the gematria of the beast's **name** in Rev.13:18
84. While we might not be able to figure out the gematria in our day, those living during Daniel's 70th week will.
85. While Satan holds secret knowledge that allows covert operations in the world to implement his plan for world domination, it is limited and remains no match to the omniscience of Christ.
86. The glorified Christ knows all things; things that even Satan will never figure out.
87. This clause is designed to impact upon the true genius of an omniscient Christ against the backdrop of one that can at best only imitate him and to that degree, extremely limited.
88. It renders Christ return with certain victory as His adversary is no match (completely outwitted) to the tactical success ensured by God.
89. John then describes Christ's apparel in vs.13a, "**And He is clothed with a robe dipped in blood**".
90. The image of a bloodstained deliverer is not new as seen in the OT, Isa.63:1-6.
91. This imagery harks back to Christ as the Kinsman Redeemer and **Blood-Avenger** highlighted in Rev.5. Cf.Rev.5:12-13
92. As noted in the doctrine of the Kinsman Redeemer, Christ holds all legal rights to the property and possessions of God.
93. Christ gained that right through His work on the cross and rights of primogenitor through His resurrection as the first-born. Rom.8:29; Heb.1:6
94. In that vein, He is free to act on behalf of all believers as their **blood-avenger** against any that commit murder upon His family.
95. That Christ's **robe is dipped in blood** is symbolic of **blood** about to be shed in the coming battle against His enemies in His role as the **Blood-Avenger**.
96. He will vindicate and avenge all believers that have died by the hand of Antichrist and his regime.
97. Christ's bloody **robe** is in direct contrast and response to the **blood** of the saints spilled by their enemies. Cf. Rev.6:10; 14:20; 16:5-6
98. The final portion of vs.13 further relates to Christ's reputation and identity, "**and His name is called The Word of The God**".
99. This reflects Christ's Person as the living embodiment of God's plan.
100. This terminology concerning Christ relates His **name** to His acts as the Creator most notably recalled in the prologue to the Gospel of John. Joh.1:1-14
101. As that prologue denotes, ὁ Λόγος – ho Logos is none other than the 2nd member of the God-head that became flesh (Joh.1:1 cp.14) and is detailed as the executioner of God's plan in its creation (Joh.1:3), imparting E.L. through truth (Joh.1:4-5) and the living exegete of God (Rev.1:18).
102. As such, Christ in His own Person is **The Word of God** par excellence.
103. It is this reputation as the Creator that entitles Christ to now execute the POG at the 2nd Advent with all rights to its possession (He was the original owner).
104. As the Living embodiment of the POG, He completely meets all requirements to rule over God's creation and secure reclamation of planet earth on God's behalf.
105. This aspect of Christ is contrasted to Antichrist that is nothing more than the embodiment of Satan's plan in its execution destined for destruction. Rev.17:8,11

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EXEGESIS VERSES 14 – 16:

^{GNT} Revelation 19:14 καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.

^{NAS} Revelation 19:14 **And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.** καί (cc) τὰ τό στρατεύματα στρατεύμα (d.a. + n-nn-p; "the armies/the corps"; same as 9:16) τὰ τό (d.a./nnp; "the ones/which are") ἐν (pL) τῷ ὁ οὐρανῷ οὐρανός (d.a. + n-dm-s; ref. 3rd heaven) ἐνδεδυμένοι ἐνδύω (circ.ptc./PF/m/nm-p; "having clothed themselves/put on themselves") βύσσινον βύσσινος (ap-an-s; "fine linen") λευκὸν λευκός (a--an-s; "brilliantly white/shining/radiant") καθαρόν. καθαρός (a--an-s; "clean/pure") ἠκολούθει ἀκολουθέω (viIPFa--3s; "were following") αὐτῷ αὐτός (npdm3s) ἐφ' ἐπί (pd) λευκοῖς, λευκός (a--dm-p; "white") ἵππος (n-dm-p; "horses")

^{GNT} Revelation 19:15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾶ, καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος,

^{NAS} Revelation 19:15 **And from His mouth comes a sharp sword, so that with it He may smite the nations; καὶ (cc) ἐκ (pAbl) αὐτοῦ αὐτός (nprgm3s; ref. Christ) τοῦ τό στόματος στόμα (d.a. + n-gn-s; "mouth") ἐκπορεύεται ἐκπορεύομαι (vipd--3s; "comes forth/emerges/proceeds out") ὀξεῖα, ὀξύς (a--nf-s; "a sharp") ῥομφαία (n-nf-s; "sword"; Roman broad sword) ἵνα (cs/purp.; "in order that") ἐν (pI) αὐτῇ αὐτός (npIf3s; ref. the sword) πατάξῃ πατάσσω (vsaa--3s; "He might strike down/hit/smite"; same as 11:6) τὰ τό ἔθνη, ἔθνος (d.a. + n-an-p; "the nations") **and He will rule them with a rod of iron; καὶ (cc) αὐτὸς αὐτός (nprnm3s/intensive; "He Himself") ποιμανεῖ ποιμαίνω (vifa--3s; "will shepherd/rule"; same as 2:27; 7:17; 12:5) αὐτοὺς αὐτός (npram3p; ref. the nations) ἐν (pI) ῥάβδῳ ῥάβδος (n-If-s; "rod/staff"; same as 2:27; 11:1; 12:5) σιδηρᾶ, σιδηροῦς (a--If-s; "of iron") **and He treads the wine press of the fierce wrath of God, the Almighty.** καὶ (cc) αὐτὸς αὐτός (nprnm3s/intensive) πατεῖ πατέω (vipa--3s; "keeps on treading/trampling") τοῦ ὁ οἴνου οἶνος (d.a. + n-gm-s; "the wine/juice of grapes") τὴν ἡ ληνὸν ληνός (d.a. + n-af-s; "trough/wine press") τοῦ ὁ θυμοῦ θυμός (d.a. + n-gm-s; "violent rage" hence, "fierce") τῆς ἡ ὀργῆς ὀργή (d.a. + n-****

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gf-s; "wrath/anger") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) τοῦ ὁ παντοκράτορας, παντοκράτωρ (d.a. + n-gm-s; "the Almighty/All-Powerful)

^{GNT} Revelation 19:16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων.

^{NAS} Revelation 19:16 **And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."** καί (cc) ἐπί (pa) αὐτοῦ αὐτός (npgm3s; ref. Christ) τό ἱμάτιον (d.a. + n-an-s; "robe") καί (cc) ἐπί (pa) τὸν ὁ μηρὸν μηρός (d.a. + n-am-s; "the thigh") ἔχει ἔχω (vipa--3s; "He keeps on having") ὄνομα (n-an-s) γεγραμμένον· γράφω (adj.ptc./PF/p/an-s; "having been written") βασιλεύς (n-nm-s; "King") βασιλέων βασιλεύς (n-gm-p; "of kings") καί (cc) κύριος (n-nm-s; "Lord") κυρίων. κύριος (n-gm-p; "of lords")

ANALYSIS VERSES 14 – 16:

1. The manifestation of Christ's appearance at the 2nd Advent in route to planet earth continues.
2. Vs.14 reveals that His appearance is not solo, **"And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses"**.
3. The question begged here is whether the corps that makes up His **armies** are human, angelic or both.
4. The plural term **"armies/στράτευμα** – provides no definite clue as this term can refer to a small or large military cadre/corps and is used both in the singular and plural with no distinction as to size or separate branches. Mat.22:7 (pl); Luk.23:11 (pl); Act.23:10,27 (s); Rev.9:16 (pl); 19:19 2x (pl).
5. Some suggest that since the term **"fine linen/βύσσινος** – bussinos" is only ascribed as garments worn by humans or believers (Rev.18:12; 19:8) that this army is restricted to only believers.
6. Yet the term is also used metaphorically (Rev.18:16) indicating it is not technical.
7. Angels have also been ascribed as wearing garments of **linen** though the term "λίνον – linon" emphasizing its flax base is used. Rev.15:6
8. Further, both angelic and human garments are described in the terms of **"white and clean"**. Angels (Mar.16:5; Joh.20:12; Act.1:10; Rev.15:6) Human (Rev.3:4,5,18; 4:4; 19:8)
9. With the descriptive similarity of the clothing in our verse so close to that of Rev.19:8, it should be of no doubt that the Church is here represented. Cf.1The.3:13; Jud.14
10. This further facilitates the imagery of the Church as the Lamb's bride now being presented to the world in route to the wedding supper of vs.9.
11. However, angels also accompany Christ at the 2nd Advent. Mat.25:31 cp.24:31; Mar.8:38; 13:27; Luk.9:26

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12. There is no solid reason hermeneutically to not include both of these corps.
13. The clothing, as before, symbolically represents these **armies** conducting this campaign under the auspices of their own righteous actions.
14. Both the Church and elect angels have volunteered to be a part of this great army through their volitional acts of choosing for **God**.
15. And as with Christ, this host of the Church and elect angels follow **Him on white horses**.
16. They too fly under the banner of “Victory in righteousness, judgment and overruling evil”.
17. The entire scene with the “**white**” motif is described elsewhere as “clouds”. Rev.1:7 cp.Mat.24:30; 26:64; Mar.13:26; 14:62
18. While Christ’s **armies** ride on **white horses**, there is no indication they will engage militarily in the impending warfare. Cp.Isa.63:1-6
19. The conquest is left strictly to the power of Christ as vs.15 illustrates, “**And from His mouth comes a sharp sword, so that with it He may smite the nations**”.
20. This clause points to the first stop of Christ’s destination centering on the battle of Armageddon. Rev.19:19 cf.16:16
21. The analogy of the **sharp sword** coming from **His mouth** is similar to earlier language describing Christ in His glorified state. Rev.1:16; 2:12,26
22. The term “**sword**/ρόμφαία – romphaia” is the Roman broad **sword** noted as the weapon of choice for the foot soldier in battle.
23. The **sword** was a symbol of Roman authority over life and death held only by the emperor and his governors and here indicates that Christ is the final authority over life and death. Cp.1The.4:14
24. That this **sword** is not described as being two-edged as in Rev.1:16; 2:12 emphasizes its piercing action with the sole purpose of use in battle and killing the enemy. Cp.Rev.6:8
25. It indicates that this warfare is designed to pierce the very depths of evil in the A/C. Cp.Rev.2:16
26. While the language here is literal i.e., Christ speaks producing the intended result, the **sharp sword** is figurative for the WOG. Isa.49:2; 66:14-16; cf.2The.2:8; Heb.4:12
27. Christ speaks forth the words of judgment in accordance to the truth of BD and His enemies will be destroyed.
28. This in contrast to Antichrist speaking blasphemes in route to destroying His enemies. Rev.13:5-7
29. We should recognize while Christ’s words speak the judgment, the actual weapon He uses to destroy His enemies is His omnipotence that cannot be seen.
30. We are then told explicitly the purpose behind this judgment of the WOG, **so that with it He may strike down the nations**.
31. The particular **nations** in view are those under the rulership of the kings allied with Antichrist (Rev.19:19) having been assembled for the battle of Armageddon.
32. The force of judgment is to surgically eliminate the governmental framework of all **nations** that reside in unbelief in alliance with Antichrist seeking to destroy Israel. Zec.12:3,9; 14:1-3
33. According to Zec.12:3 and 14:2, “all” **the nations** of the world en masse have conspired with Antichrist in this regard.

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34. While Christ will totally annihilate their **armies** (Rev.19:21), this does not mean that the **nations** will be obliterated or cease to exist as inferred in the next clause, “**and He will rule them with a rod of iron**”.
35. The change to the future tense “**He will rule**” looks forward to the intended result of this battle in causing the **nations** to ultimately conform to the truths of BD from which comes the judgment.
36. As we know, operation **rod of iron** looks to the millennial era during which time Christ and all prize winning believers will rule over all **the nations**. Cf.Rev.2:26-27
37. This clause reinforces the fact that before world peace can be realized, Christ must overrule and purge all –V from this planet.
38. After He kills off the **armies**, He will then gather together those remaining alive in the **nations** separating believers from unbelievers. Mat.25:32ff
39. Believers will be returned to their national origins and through procreation again repopulate the **nations** under the reign of Christ, resurrected believers and the truth of BD.
40. The term “**rule**/ποιμαίνω – poimaino” literally means to shepherd and indicates that during the Millennium the resident **nations** will be totally under the care, protection and spiritual guidance of the Lamb ruling in righteousness.
41. Christ will establish a world reign allowing maximum freedom for individuals to pursue the plan of God under their own priesthood, the purpose behind the establishment of **nations**. Act.17:26-27
42. He in essence destroys Satan’s attempt at the NWO and reestablishes Divine institution #4 in its intended design.
43. The **sharp sword** more specifically is the fulfillment of judgment against the **nations** as prophesied in Psa.2:1-8.
44. The final clause of vs.15 then further defines the essential criteria to realize fulfillment of this judgment, “**and He treads the wine press of the fierce wrath of God, the Almighty**”.
45. This harks back to Rev.14:19-20 emphasizing the reaping of –V from +V during this point in history.
46. The core doctrine applied in judgment is the doctrine of separation. Cp.Mat.25:32
47. Christ will forcibly enforce this doctrine on behalf of the POG.
48. This doctrine is of necessity for harmony to exist within the confines of God’s plan. 2Cor.6:14-18
49. As Rev.14:19-20 expressed, this purging of –V will result in the bloodiest war ever seen on this planet as the blood of Christ’s enemies will rise up to the horses’ bridle.
50. The present tense of “**He treads**” again indicates a continuing action that will not cease until God’s expression of **wrath** is complete.
51. To tread a **wine press** is another figurative expression of **God** executing judgment.
52. The **wine press**/judgment is expegetical to the **fierce anger of God** indicating that the judgment is an overt expression of God’s righteous indignation.
53. It is time for the world to pay its dues in their rebellion against BD.
54. And it is Christ that is appointed to execute God’s **furious anger** in this reckoning on behalf of the POG.
55. The final term, “**Almighty**” now specifically emphasizes God’s omnipotence as the All-powerful One.

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56. The omniscient Christ will wield the omnipotence of **God** in **His** deity planting the final nail in the coffins of Satan, Antichrist and their –V regime.
57. This in contrast to Antichrist found powerless against Christ. Rev.19:20
58. In vs.16, one final **name** is seen ascribed to Christ, “**And on His robe and on His thigh He has a name written, King of kings, and Lord of lords**”.
59. The second use of the conjunction “**and/καί** - kai” is best used here as ascensive indicating that **His name** is **written** in one place **on His robe even on His thigh**, rather than two distinct places.
60. It places the writing of **His name** over the part of one’s anatomy as a mounted warrior that the normal man standing could see at eye level and be most conspicuous.
61. The final title itself is one that is most appropriate to the setting of this victorious Warrior indicating absolute sovereignty.
62. The phraseology **King of kings** was a familiar concept in the Roman Empire since the Roman emperor was called **king of kings** since he presided over the vassal **kings** of the empire.
63. It was further used with Babylonian and Persian monarchs in reference to themselves. Ezr.7:12; Dan.2:37
64. The phrase **Lord of lords** is reserved in use only of Yahweh in the OT and Christ in the NT. Deu.10:17; Psa.136:3 cf.vs.1; 1Tim.6:15; Rev.17:14
65. This indicates that **God** the Son is eternally preserved in uniqueness as the **God/man**, Jesus Christ, and is therefore master over all of God’s creation.
66. There is no one or anything that Christ doesn’t reign over in absolute authority.
67. This in contrast to anyone claiming absolute rights of reign that of necessity must be viewed as a pretender to the throne belonging to our Warrior Messiah.

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EXEGESIS VERSES 17 – 18:

^{GNT} Revelation 19:17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ

^{NAS} Revelation 19:17 **And 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;** *Καί (cc) εἶδον ὀράω (viaa--1s) ἕνα εἰς (card.adj./am-s; "one"; used as a d.a.) ἄγγελον ἄγγελος (n-am-s) ἑστῶτα ἴστημι (adj.ptc./PF/a/am-s; "standing") ἐν (pL) τῷ ὁ ἡλίῳ ἥλιος (d.a. + n-Lm-s; "the sun") καί (cc) ἔκραξεν κράζω (viaa--3s; "he cried out") ἐν (pI) μεγάλη μέγας (a--If-s; "a great/loud") φωνῇ φωνή (n-If-s; "voice") λέγων λέγω (circ.ptc./p/a/nm-s) πᾶσιν πᾶς (a--dn-p; "to all") τοῖς τό ὀρνέοις ὄρνεον (d.a. + n-dn-p; "the birds"; same as 18:2) τοῖς τό πετομένοις πέτομαι (d.a. + adj.ptc./p/d/dn-p; "flying") ἐν (pL) μεσουρανήματι, μεσουράνημα (n-dn-s; "midair/upper atmosphere") Δεῦτε δεῦρο (vmaa--2p; "Come here"; verb of place) συνάχθητε συνάγω (vmap--2p; "be assembled/be gathered together/come together") εἰς (pa; "toward/for") τό μέγα μέγας (d.a. + a--an-s) τό δεῖπνον (d.a. + n-an-s; "supper/feast"; same as 19:9) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s; subjective genitive)*

^{GNT} Revelation 19:18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

^{NAS} Revelation 19:18 **in order 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."** *ἵνα (conj.purp.) φάγητε ἐσθίω (vsaa--2p; "you might eat") σάρκας σάρξ (n-af-p; "fleshes") βασιλέων βασιλεύς (n-gm-p; "of kings") καί (cc) σάρκας σάρξ (n-af-p) χιλιάρχων χιλιάρχος (n-gm-p; "of commanders/military officers") καί (cc) σάρκας σάρξ (n-af-p) ἰσχυρῶν ἰσχυρός (ap-gm-p; "of great/powerful men") καί (cc) σάρκας σάρξ (n-af-p) ἵππων ἵππος (n-gm-p; "of horses") καί (cc) τῶν ὁ καθημένων κάθημαι (d.a. + subs.ptc./p/d/gm-p; "the ones sitting") ἐπ' ἐπί (pg) αὐτῶν αὐτός (nrgm3p; ref. horses) καί (cc) σάρκας σάρξ (n-af-p) πάντων πᾶς (ap-gm-p) ἐλευθέρων ἐλεύθερος (ap-gm-p;*

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"freemen") *τέ* (*conj. coordinating particle; "likewise"*) *καί* (*adjunctive cc; "also"*)
δούλων δούλος (*n-gm-p; "slaves/bondservants"*) *καί* (*cc*) *μικρῶν μικρός* (*ap-gm-p;*
"small/insignificant men") *καί* (*cc*) *μεγάλων. μέγας* (*ap-gm-p; "great/important men"*)

ANALYSIS VERSES 17 – 18:

1. In vss.17-21, John is exposed to two further visions designed to accentuate the event of Christ's return as seen in the phrase "**And I saw**" of vss.17,19.
2. Both visions are viewed as being presented as occurring in tandem with His return.
 - A. The call for the **great supper of God**. Vss.17-18
 - B. The assembled armies of Antichrist and their destruction. Vss.19-21
3. The secondary vision John sees as Christ is in route is "**an angel standing in the sun**".
4. This particular **angel** is qualified as literally "*one/εἷς – heis*" substituted in the NAS with the definite article.
5. The only other time in Revelation we have seen such designation for an **angel** was in Rev.18:21
6. As with that verse, the emphasis is on a single **angel** specifically dedicated to the event at hand.
7. This is designed to highlight the extraordinary nature of the event in the contextual scheme of things.
8. While Rev.18:21 highlighted the exceptional extent to which God went to warn Babylon of her impending destruction, our event here views such a remarkable event that highlights the surety of Christ's victory over His enemies.
9. That this **angel** is **standing in the sun** depicts two things:
 - A. He is positioned **in** the rays of the blinding sunlight that would make him essentially invisible to inhabitants on earth.
 - B. The timing of his appearance is in direct correlation with the appearance of the glorified Christ viewed with the countenance of **the sun** (Rev.1:16c cf.Mat.17:2) and His appearance as the rising of **the sun** (Luk.1:78b; Mal.4:2).
10. There are those that suggest that **God** has now restored the star (**the sun**) to its proper and complete function. Cp.Mat.24:29; Mar.13:24; Rev.6:12; 8:12; 9:2; Rev.16:8
11. That this **angel** is essentially invisible to men indicates activity going on behind the scene surrounding the great battle that ensues.
12. Yet, the battle directly affects the event.
13. Further, the command of the **angel** is not directed to men, but to other of God's creation, "**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'**".
14. The angel's **loud voice** indicates that his communication with the **birds** in view is capable of being heard by **all** the intended audience.
15. This verse is another clear documented passage that gives evidence that **God** retains control over His creation at all times. Cp.1Kgs.17:1-6; Isa.11:6-9; Dan.6:20-27
16. Christ revealed His control over creation at the 1st Advent. Mat.8:23-27
17. The portion of God's creation in view here are **birds** comprising the animal group of warm-blooded vertebrates with feathers and wings.

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18. This term for “**birds**/ὄρνεον – orneon” is only used 3x, all in Revelation, and looks to **birds** that are unclean (Rev.18:2; 19:17,21), hence carrion (meat eating) **birds** known for soaring high into the heavens.
19. While vultures a.k.a. buzzards, are the most notorious of carrion’s that thrive on dead **flesh**, other species such as eagles, falcons, crows, herons, etc., are known carrions.
20. Vultures in our hemisphere are protected under the endangered species list by the North American Migratory Bird Act.
21. However scavenging **birds** are found on every continent except Antarctica and Oceania (Australia, Polynesian, Micronesian and Melanesian islands [S. Pacific]).
22. They are seen as God’s “natural vacuum” provided to help keep the planet free of dead and rotting carcasses.
23. The command to “**Come here**/δεῦρο – deuro” is a verb of place that looks to Israel/ Armageddon as to their migratory destination.
24. **God** will tweak their instinctive brain computers to understand that food will be readily available in this geographical region.
25. It is God’s direct Divine intervention in this regards that brings them together as seen in the passive voice of the verb “**assemble**”.
26. The food supply provided is here referred to as the “**great supper** provided by **God**” looking to **God** as a subjective genitive.
27. The contrast is not to be missed here between the wedding feast of the Lamb where all the saints are invited to dine with Him and these **birds** that are commanded to **assemble** and feast on the enemies of Christ.
28. By the time Christ destroys His enemies in battle, these flying scavengers will have congregated (and will probably continue to congregate) over the table of death prepared for them.
29. Within a matter of a few days, **birds** can migrate several hundred miles.
30. The assembly of these **birds** is contrasted to the assembly of the **kings** of the whole world orchestrated by the 3 unclean demon frogs of Rev.16:13-16.
31. This is designed to highlight the absolute surety of Christ’s victory over Satan’s plan.
32. That this will be a “**great supper**” indicates the extensive slaughter provided for such a lavish feast.
33. Contrary to the intent and purposes of Satan bringing together the armies of the world to rule the world under Antichrist, he is only arranging their destruction.
34. Vs.18, then gives the specific purpose of their assembly, “**in order 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**”.
35. What is now outlined is the menu **God** provides for the **birds**.
36. For the allegorist interpreters that want to spiritualize this whole scenario, this verse makes it clear that a physical banquet is in view.
37. That is seen in the use of the plural term “**flesh(es)**/σάρξ – sarks” used 5x in this one verse.
38. It is obvious that it is the literal bodies of those listed that will be consumed.
39. Further, the plural use of this noun indicates the vast number of the deceased in each category listed.
40. It points to the massive cleanup that must occur following Daniel’s 70th week.

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41. While **flesh** is generally pictured as the epidermis and muscle tissue it covers, vultures are not picky and most likely will consume every portion of the body to include sinew, fat, organs, entrails, etc.
42. The listing is to be viewed as generally conclusive of all those that make up this vast world army and will be assembled at the battle of Armageddon.
43. This includes on a broad scale:
 - A. **Kings**, indicating those rulers of nations there to oversee their armies.
 - B. **Commanders** include those of the highest officiating ranks in the military.
 - C. **Mighty men** or powerful **men** militarily look to those especially adept in military prowess and capabilities in combat.
 - D. Further it would include political power players and attachés such as political advisors, etc.
 - E. **Horses** are to be taken literally here indicating their continued use in history at this final military campaign.
 - F. While it might seem strange for technologically advanced militaries to resort to the use of **horses**, it may infer a couple of things regarding this battle:
 - a. It is designed to highlight the old school techniques of Alexander in his previous life as a military genius.
 - b. The offensive expects the majority of battle to be hand-to-hand combat ridding Israel of its remaining insurgents.
 - c. A large scale police action is anticipated for crowd control, as **horses** continue to be used even today.
 - d. It may indicate that the intent of the campaign is not to raze Israel to the ground, but preserve it for occupation.
 - G. **Those who sit on them** looks to the actual riders.
 - H. **Free men** looks to those that have voluntarily chosen to serve in these armies.
 - I. **Slaves** indicate those that were forced to serve as through draft or actual slavery.
 - J. **Small** looks to all of the insignificant troops seen as grunts, clerks, cooks or other combat support.
 - K. **Great** looks to those of some renown that have made a sort of name for themselves as veterans or other fields of expertise.
44. The overall purpose of the listing is to stress that no segment of these armies present at this battle will be excluded from the slaughter **of God**.
45. The **birds** are envisioned as being served a buffet of meat designed to tantalize and satiate even the pickiest of eaters.

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EXEGESIS VERSES 19 – 21:

^{GNT} Revelation 19:19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

^{NAS} Revelation 19:19 **And I saw the beast and the kings of the earth and their armies,** *Καί (cc) εἶδον ὀράω (viaa--1s) τὸ θηρίον (d.a. + n-an-s; "the beast"; ref. Antichrist) καί (cc) τοὺς ὁ βασιλεῖς βασιλεύς (d.a. + n-am-p; "the kings") τῆς ἡ γῆς γῆ (d.a. + n-gf-s) καί (cc) αὐτῶν αὐτός (nrgm3p; ref. Antichrist and kings; masculine looks to natural gender) τὰ τὸ στρατεύματα στρατεύμα (d.a. + n-an-p; "armies") **assembled to make war against Him who sat upon the horse, and against His army.** *συνηγμένα συνάγω (circ.ptc./PF/p/an-p; "after having been assembled") ποιῆσαι ποιέω (inf. purp./aa; "to do/make") τὸν ὁ πόλεμον πόλεμος (d.a. + n-am-s; "the war") μετὰ (pg; "with/against") τοῦ ὁ καθημένου κάθημαι (d.a. + subs.ptc./p/d/gm-s; "the one sitting") ἐπὶ (pg) τοῦ ὁ ἵππου ἵππος (d.a. + n-gm-s; "the horse") καί (cc) μετὰ (pg) αὐτοῦ. αὐτός (nrgm3s) τοῦ τὸ στρατεύματος στρατεύμα (d.a. + n-gn-s; "the army"; note change to singular)**

^{GNT} Revelation 19:20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν θείῳ.

^{NAS} Revelation 19:20 **And the beast was seized, and with him the false prophet who performed the signs in his presence,** *καί (cc) τὸ θηρίον (d.a. + n-nn-s; "the beast") ἐπιάσθη πιάζω (viap--3s; "was seized/captured"; used 12x) καί (cc) μετ' μετὰ (pg) αὐτοῦ αὐτός (nrgn3s) ὁ ψευδοπροφήτης (d.a. + n-nm-s; "the false prophet") ὁ ποιήσας ποιέω (d.a. + adj.ptc./a/a/nm-s; "who had performed") τὰ τὸ σημεῖα σημεῖον (d.a. + n-an-p; "the signs") ἐνώπιον (pg; "before/in the presence of") αὐτοῦ, αὐτός (nrgn3s) **by which he deceived those who had received the mark of the beast and those who worshiped his image;** *ἐν (pl; "by") οἷς ὅς (rel.pro./In-p; ref. the signs") ἐπλάνησεν πλανάω (viaa--3s; "deceived/led astray/mislead") τοὺς ὁ λαβόντας λαμβάνω (d.a. + subs.ptc./a/a/am-p; "those receiving") τὸ χάραγμα (d.a. + n-an-s; "the mark") τοῦ τὸ θηρίου θηρίον (d.a. + n-gn-s; "the beast") καί (cc) τοὺς ὁ προσκυνοῦντας προσκυνέω**

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(*d.a.* + *subs.ptc./p/a/am-p*; "the ones worshipping") αὐτοῦ· αὐτός (*npgn3s*; *ref. the beast*) τῇ ἢ εἰκόνι εἰκῶν (*d.a.* + *n-df-s*; "image/idol") **these two were thrown alive into the lake of fire which burns with brimstone.** οἱ ὁ δύο (*d.a.* + *card.adj./nm-p*; "the two"; *ref. beast and false prophet*) ἐβλήθησαν βάλλω (*viap--3p*; "were cast/thrown") ζῶντες ζάω (*circ.ptc./p/a/nm-p*; "while living/alive") εἰς (*pa*) τὴν ἢ λίμνην λίμνη (*d.a.* + *n-af-s*; "the lake") τοῦ τό πυρός πῦρ (*d.a.* + *n-gn-s*; "of the fire") τῆς ἢ καιομένης καίω (*adj.ptc./p/p/gf-s*; "having been lit/being burned"; the genitive indicates the source of the fire) ἐν (*pI*; "with") θείω. θείων (*n-dn-s*; "sulfur/brimstone")

^{GNT} Revelation 19:21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ρομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελεύσει ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

^{NAS} Revelation 19:21 **And the rest were killed with the sword which came from the mouth of Him who sat upon the horse, and all the birds were filled with their flesh.** καί (*cc*) οἱ ὁ λοιποὶ λοιπός (*d.a.* + *ap-nm-p*; "the rest/the remaining") ἀπεκτάνθησαν ἀποκτείνω (*viap--3p*; "were killed") ἐν (*pI*) τῇ ἢ ρομφαίᾳ ρομφαία (*d.a.* + *n-If-s*; "the broadsword") τῇ ἢ ἐξελεύσει ἐξέρχομαι (*adj.ptc./a/a/If-s*; "the one coming out from") ἐκ (*pAbl*) τοῦ τό στόματος στόμα (*d.a.* + *n-Abln-s*; "mouth") αὐτοῦ, αὐτός (*npgm3s*) τοῦ ὁ καθημένου κάθημαι (*d.a.* + *adj.ptc./p/d/gm-s*; "sitting") ἐπὶ (*pg*) τοῦ ὁ ἵππου ἵππος (*d.a.* + *n-gm-s*; "the horse") καί (*cc*) πάντα πᾶς (*a--nn-p*) τὰ τό ὄρνεα ὄρνεον (*d.a.* + *n-nn-p*; "the birds") ἐχορτάσθησαν χορτάζω (*viap--3p*; "were fed/filled up/satiated/stuffed") ἐκ (*pAbl*) αὐτῶν. αὐτός (*npgm3p*) τῶν ἢ σαρκῶν σάρξ (*d.a.* + *n-Ablf-p*; "fleshes")

ANALYSIS VERSES 19 – 21:

1. The visionary channel again changes for John with the third vision introduced by the phrase "And I saw".
2. What is viewed now is the last stage of tandem progression in Christ's return as represented in His appearing from heaven, the birds in our upper atmosphere and now the event on terra firma.
3. The climaxed conclusion of this section is addressed beginning with the set stage for the battle of Armageddon.
4. With all the carrion birds called for supper, obviously that which remains is the literal set table for their dining pleasure.

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5. The detailed menu of Christ's enemies in vs.18 is now presented comprehensively as **“the beast and the kings of the earth and their armies assembled to make war against Him who sat upon the horse, and against His army”**.
6. Essentially, the world en masse has **assembled** around Israel for this final great battle. Zec.12:3; 14:2
7. As recorded, oriented believing Jews are given opportunity to flee Israel at the mid-point of the 7 years. Rev.12:6,14-16
8. Yet, not all Jews vacate the premises and others remain behind for various reasons.
9. During the final 3 ½ years, it is obvious other Jews will come to the SAJG and they will be found trying to defend their homeland against this final global invasion.
10. Zech.13:8-9 indicates that the +V remnant associated with the fleeing at the mid-point and the remaining found defending Israel at the end will be 1/3 of its inhabitants.
11. That **“the beast”** is first mentioned highlights Antichrist as the ringleader behind the offensive.
12. Whatever differences in the past the nations may have had with Antichrist have been put aside. Cp.Dan.11:40-44
13. Through his ingenious rhetoric (with the aid of the false prophet) and political influence (through the aid of the frog demons) he convinces the world of the necessity for a joint military campaign in the Middle East.
14. The phrase **“the kings of the earth and their armies”** is generic for the 4 major categories of world powers that make up this international coalition:
 - A. The Revived Roman Empire (the ten horns a.k.a. as the EU) with the vassal **kings** under direct rule by Antichrist, a.k.a. the **kings** of the West. Dan.7:7-8 cp.8:5
 - B. The Russian bear and confederates a.k.a. the **kings** of the North. Dan.7:5 cp.Jer.50:41
 - C. The Leopard Oriental bloc a.k.a. the **kings** of the East. Dan.7:6; Hos.13:15; Zec.8:7
 - D. The Arab Emirates a.k.a. the **kings** of the South. Dan.11:40
15. We can note here that with this listing that comprises the world at this time the obvious omission of any nations from the western hemisphere.
16. This evidence based on silence implicitly acknowledges that the nuclear destruction of the U.S. essentially incapacitates the national entities comprising the remaining western hemisphere.
17. The apparent goal of this international coalition is to squash Israel and engage in joint occupation of the land.
18. That these 4 world powers represent the 4 directions of the compass, a potential model of the political package Antichrist has offered the world unfolds.
19. They would first divide Israel into fourths paralleling their designated directions of domain they represent.
20. Israel would then become the center of a recognized coalition of 4 empires fanning outward to the 4 corners of the **earth** with agreed upon specified geographical boundaries for each domain.
21. Israel would represent a unified capital governing the world.
22. They could then together and with assisting one another rule the world in its 4 quadrants accordingly.

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23. This would provide political unity and supposedly establish the world peace Antichrist has propagated.
24. As we have earlier suggested, Antichrist will establish his command center North of Jerusalem at Tel Megiddo (hence, the battle of Armageddon).
25. This indicates that Antichrist has claimed the far NW region of Israel for his piece of operation “Israeli pie”.
26. This scenario would satisfy the 4th “I will” of Satan that he “...will sit on the mount of assembly (מוֹעֵד – moyed/appointed time or place of meeting) *in the recesses of the north*” of Isa.14:13c.
27. Upon Christ’s defeat of Antichrist the 4th “I will” of Satan is rendered null and void.
28. Another model suggests that the assembly has more deceptive intentions on the part of Antichrist.
29. That is he has orchestrated the centralizing of all world powers in one geographical location as advantage to ultimately conquer them and realize his goal as the world ruler.
30. With all of the **kings** and rulers assembled together, Antichrist would be in a prime position to eradicate key heads of state finding himself in a position of supreme authority, possibly with even their armies intact.
31. Tactically, militarily and politically Antichrist is now positioned to rule the world.
32. While Israel is the target for Antichrist and confederates for **war**, our verse makes it clear that the actual **war** is **against** Christ and **His army**.
33. While they may not have initially **assembled** to fight our Lord, it is the Lord’s land and people they are attacking.
34. Through fulfillment of God’s plan and Christ intercession at the 2nd Advent, **war** with Him becomes mandatory as their ultimate purpose for fighting.
35. The principle is to attack God’s people is to attack God who now literally appears in response as He comes to Israel’s aid. Cp.Gen.12:3
36. What is interesting to note here is the singular use in the term “**army**/στράτευμα – strateuma” contrasted to its plural use with the **armies** of the world in the first clause and its plural use of Christ’s **armies** accompanying Him denoted in vs.14.
37. While this term remains fairly evasive in general use, here contextually the change in number clearly indicates two things:
 - A. The size of Christ’s **army** in our verses is contrasted in size and strength to the plural number of the **armies** of Antichrist. Vs.19a
 - B. This is not the same **army** in view as depicted in vs.14.
38. The solution is found with the remaining Israeli faction of fighters seeking to defend Israel at the end.
39. As Zech.14:2 denotes, before Christ returns, Jerusalem will be captured with half of the city inhabitants exiting (NAS: “exiled/יָצָא – yatsa-/to leave or go out”) and the other half remaining.
40. As Zec.13:5-8 further denotes, those remaining will fight for the Lord and God will bless their efforts as warriors like David.
41. This remnant of Jews is obviously very small compared to the masses of the **armies of the earth** and the heavenly host of **armies** accompanying Christ.
42. While battling what Antichrist and anti-Semite company perceive as their only remaining adversaries, enter Israel’s Commander in Chief.

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43. How the entire scenario plays out:
- A. Just prior to the 2nd Advent, Christ covertly “touches down” on the Mount of Olives initiating an earthquake making a large valley that will extend from Jerusalem to a town now unknown, Azel. Zec.14:4-5
 - B. As Zec.14:5 states, after this, then the Lord *will come, and all the holy ones with Him!*
 - C. This valley will provide an escape route for the remaining Jews in the face of otherwise certain defeat through sheer numbers.
 - D. Christ will then touch down physically at the 2nd Advent from the east in Edom to engage in the actual campaign of defeating all of Israel’s enemies surrounding them.
 - E. From this point on, Christ is the only warrior on the field. Isa.63:1-6
44. Vss.20-21 then essentially picks up chronologically at this point.
45. These two verses are to be viewed in correlation to the importance of Christ’s victory as both scenarios obviously occur as the result of this single battle.
46. In other words, they are presented to highlight the decisive blow that most ensures victory, not necessarily in sequence of occurrence.
47. They are designed to emphasize the destruction of this empirical regime from the top down (1st Antichrist/**false prophet** then **the kings and their armies**).
48. The first thing John notes is, “**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**”.
49. This verse indicates the following:
- A. Both Antichrist and the false prophet remain together as a tandem team all the way to the bitter end.
 - B. That they are **seized** indicates a personal apprehension or capture on a physical basis.
 - C. Of the 12x it is used, in all cases it looks to a physical action. Joh.7:30,32,44; 8:20; 10:39; 11:57; 21:3; 21:10; Act.3:7; 12:4; 2Cor.11:32; Rev.19:20
 - D. While we are not told who captures them, it is obviously Christ as He handles this battle alone.
 - E. The reemphasis behind the **signs** used to deceive unbelievers propelling them to take **the mark of the beast** and worship **his image** looks to all of the satanic activity and false doctrine employed in their modus operandi.
 - F. It is a clear reminder that the real battle Christ engages in is against Satan and his policies.
 - G. This highlights the order of vss.20-21 as Christ first and foremost addresses the spiritual realities behind the A/C that in turn determines the physical realities for all concerned.
 - H. Further it indicts these two men as the human ringleaders and instigators behind all unbelievers giving a full and direct support to Satan seeking to realize his goals (specifically here, his 4th “I will”).
50. What occurs immediately after their capture in vs.20b is probably one of the most exceptional events of God’s plan recorded in the Bible as, “**these two were thrown alive into the lake of fire which burns with brimstone**”.

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51. It is made clear in the Greek that this satanic duo are still living when this occurs as seen in the term “**alive**/ζάω – zao”.
52. Further, their ultimate destination by-passes the holding cell of hell, where souls of unbelievers go upon death awaiting the GWT and the home of the incarcerated demons of the pre-diluvial infiltration.
53. These two do not pass go and are sent directly to the **lake of fire** reserved for Satan, demons and then unbelievers via the GWT judgment. Rev.20:10,14,15
54. While it is not stated here, we can assume that these two are also given their new resurrection bodies at this time in order that they may endure the eternal, conscious torment from this time forward.
55. Antichrist and the **false prophet** are here given the infamous distinction of being judged by God on the spot, isolated in judgment from all other unbelievers, and will actually have to endure an existence for the next 1000+ years alone in the LOF.
56. Even when Satan is incarcerated during this time, it is only in the abyss, not the LOF. Rev.20:3
57. Why God has chosen to use these two in exception to and out of all of the other –V of his creatures as the unique initiates to the LOF, we cannot thoroughly explain.
58. What we can say is that they obviously represent the epitome of human evil and –V never the likes ever seen or will be seen again on this planet.
59. For their role in aligning with Satan in his plan to rule the world, they are destined to over and beyond judgment for their acts.
60. We might assume that Alexander’s determination to play himself off as Christ and the **false prophet’s** claims as God’s true spokesman has much to do with this judgment.
61. There is a sense of ironic *lex talionis* in their judgment as they sought to rule in God’s place over the world together, they can now rule in their own millennium together in the domain of darkness with exactly the number of subjects they are entitled to, the two themselves.
62. The final phrase of vs.20, “**burns with brimstone**” is literally “*having been lit with brimstone*”.
63. This denotes that the source of fire that characterizes the LOF is of the same heat and intensity as one finds with burning sulfur or volcanic magma.
64. It is definitely one hot place.
65. As it relates to the “destructive duo’s” eternal domain, it further memorializes them as the source of fueling the judgment of fire by God upon the world in history.
66. Vs.21 then describes the fate of all others **assembled** at Armageddon, “**And the rest were killed with the sword which came from the mouth of Him who sat upon the horse, and all the birds were filled with their flesh**”.
67. The **rest/remaining** looks to the **kings and their armies** accompanying Antichrist in vs.21.
68. It is now made clearer that **the sword** coming from Christ’s **mouth** has a military aspect and is a **sword** of destruction that will kill His enemies.
69. As noted, Christ speaks forth the judgment of death upon these and in flexing His omnipotence, annihilates all in opposition before **Him**.
70. The type of physical death they face has characteristics of immediately turning their bodies into mush and rotted carcasses. Cp.Zec.14:12 (the term “rot/רִקַּח - makak”

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has the connotation of festering or rotting; it is rendered in the LXX as “τήκω – teko/melt down, render liquid”.

71. The mention of Christ’s **horse** or standard again reminds all that the entirety of this judgment is done under the measure of righteousness, justice and destruction of evil.
72. Though Christ’s enemies will literally rot where they stand, it will not deter the carrion **birds** from chowing down as their supper has now been served.
73. As the final clause of vs.21 makes clear, the vultures and other carrions will literally gorge themselves on this rotting flesh.
74. We can be assured that Christ cooks this meal as the Supreme Chef to meet the exact taste of these carrion’s sophisticated pallets.
75. There will be no bird left hungry as each will eat to satiety.
76. Another principle of *lex talionis* is further recognized:
 - A. The **beast** killed the 2 prophets and the world did not allow them to be buried.
 - B. Similarly, God does not allow these **kings and armies** to be buried.
77. One commentary calls this scene “an ancient curse formula” that views a fallen warrior being eaten by scavengers as the ultimate in degradation and humiliation. Cp.Due.28:26; 1Sam.17:44,46; Jer.16:4; 19:7; 34:20
78. Further, it indicates a most complete defeat as not only is the warrior killed (a tactical defeat), but no one is able or willing to provide him the dignity of burial.
79. It indicates Christ’s control over men even after their death.
80. The magnitude of this death scene is further characterized for us as the result of Russia’s part in the invasion under code “Gog” in Eze.29:11-20.
81. For 7 months, Israel will be continually involved in cleanup and bone burial details as part of cleansing the land.
82. This gives us an idea of the enormous numbers of those killed at this battle.
83. The realization and fulfillment to all of the imprecatory prayers sent up to God by believers throughout history and the martyrs of Daniel’s 70th week enduring persecution from Satan’s world have now been answered. Cp.Rev.6:10
84. The Revelation has appeared and His eternal throne will now be established.