

# THE REVELATION

OCTOBER 13, 2024

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Chapter 19:1 - 16

## I. The Joy in Heaven (19:1-4)

### 1. Over the Judgment of the Harlot (19:1-2)

*Rev 19:1 After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God;<sup>2</sup> BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS; for He has judged the great harlot who was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER."*

We know about this “great multitude in heaven.” We were introduced to it in the *sixth seal*. There, we determined it was the *Church* that arrived safely in heaven before the beginning of the time of tribulation on earth. This *Church* knows how to sing and what a magnificent chorus it sings when the *great harlot* is destroyed. Here is their Hallelujah chorus.

*Hallelujah! Salvation and glory and power belong to our God BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS, for He has judged the great harlot who was corrupting the earth with her immorality, and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER.*

### 2. Over the Smoke of the Harlot (19:3)

*Rev 19:3 And a second time they said, "Hallelujah! HER SMOKE RISES UP FOREVER AND EVER."*

The conclusion of their song is eternal! “*Hallelujah! HER SMOKE RISES UP FOREVER AND EVER.*” *Forever and ever* means eternally! Never again will she inflict the innocent.

### 3. Over the Acts of God (19:4)

*Rev 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!"*

As always, the twenty-four elders and the four living creatures did what they were created to do: They “*fell down and worshiped God!*” “*Amen. Hallelujah!*” God had acted in His judgment in truth and righteousness to rid the earth of the immorality of idolatry. The *great harlot* will never instigate false worship again.

We cannot allow our minds to slip away from the construction of this REVELATION to John. After the letters to the *seven Churches* were written, the entire vision from chapters 4 – 22 portrays the events to occur in John’s future. Most of it is still in our future today. This *seventh bowl of wrath* has not been poured in John’s time; this *great harlot* is still alive and well in his day.

and ours; the city of Babylon has not been rebuilt, but it will, and it will become the capital of the *great harlot*, which will be destroyed at the coming of the LORD to fulfill the prophecies in this chapter and Isaiah 13 that we mentioned in the commentary of Revelation 16:19.

For review, with the pouring of the *seventh bowl of wrath*, the last participant in the Revelation story is presented as this *great harlot*. In chapter 17, John describes her deceptive look and her deceptive power over kings and people through all the seven empires that ruled over the *Nation of Israel* at some time. The message also reveals that the entire story of the *great harlot, the beast with ten horns and seven heads*, as well as all the other participants and events, is part of the LORD's plan by His design. At the end of chapter 17, the angel reveals that this *great harlot* is the great city, *Babylon the Great*. In chapter 18, John records that the *city of this great harlot* will gain great influence and power over the earth, especially the *Revived Roman Empire*, and the LORD will destroy it, and all of heaven will rejoice. It has not happened yet! Sometime in our future, as the *seventh bowl* is poured, all evil humanity, as well as the *great red dragon* and the *two beasts*, with all their following, will gather in the valley of Megiddo. Many kings of the earth, with their constituents, will voluntarily join in the battle. Into the valley, they will take with them their idolatrous idols of their false gods, birthed after the *Tower of Babel* and worshipped through the ages. The practice of worshiping all the false gods is combined to create the entity known as the *great harlot*.

In the future, when the *great harlot's* city of Babylon is rebuilt, the repulsive practices of idolatrous worship of every god in the world will help the town's popularity to be known as the most luxurious place on earth. The luxury will resemble the *great harlot*, opulent dress on the surface, disease, filth, and death underneath. As the *seventh bowl of wrath* develops, the corpus of the *great harlot* rests in the hearts of the people gathered in the valley of Megiddo to war against the LORD on His great day. The *great harlot's* city, with all its inhabitants too wealthy to lower themselves to fight in a battle, will be unaware that its destruction will happen in a flash of fire. When it does, the heavens will break forth in a Hallelujah song! Even we must await the coming of the LORD and the future destruction of this physical city, yet to be built, but the capital of the great apostate religion of the world.

#### J. The Royalty in Heaven (19:5)

##### 1. Praise to God (19:5)

<sup>Rev 19:5</sup> *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."*

Not once have we heard a voice come "*from the throne*." Here we have the first. This fact provokes a question, "*Whose voice is this coming from the throne?*" It would not be an angel, a living creature, or an elder; they resided around the throne but not on the throne. This voice must have been the voice of the LORD, and He had instructions to give to His creation. "*Give praise to our God, all you His bond-servants, you who fear Him, the small and the great.*" We find nothing new about this instruction. All of creation was created for this purpose. Give Him Praise! Fear Him! All of you are small and great! All voluntary servants of the living God! In our mind's

eye, we can see the LORD sitting on His throne in heaven, giving this command. Worship God! Small and great! We must wonder if those who will be in the valley of Megiddo awaiting His arrival, will hear His command, too. Even if they do, will it change their hearts? No. Their names were not written in the *Book of Life*. They will not change their minds about the God they hate!

## 2. Praise to the LORD (19:6)

*Rev 19:6 Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns.*

But in heaven, there is a “great multitude” that hears the voice from the throne, and they care about God. John hears the rumbling of the “great multitude,” saying, “*Hallelujah! For the Lord our God, the Almighty reigns.*” It must be an awesome sound, beautiful in one sense and terrifying in another. We know this “great multitude.” We met it in the *sixth seal!* It is the Church. She will have been in heaven with the LORD since the breaking of the sixth seal. Wait! She is not there yet as we study this book! We are part of the Church, and we have not all arrived there yet. That day will come in the future, but John has already seen the arrival of the Church played out in Seal Six. In this part of the story, we are years down the road, and most of the evil people in the world in the storyline of the Revelation, have gathered in the valley of Megiddo, awaiting the expected arrival of the *Second Coming of the LORD*. They are ready in the valley. The LORD from His throne has called for the praise of all the “*small and great.*” That command caused the “*great multitude*” to arise from their silence and give praise, “*Hallelujah! For the Lord our God, the Almighty reigns.*” It is time for this “*great multitude*” to be identified and introduced back into the story of the *Second Coming of the LORD*.

## 3. Praise to the Marriage of the Lamb (19:7)

### a) His Bride Ready (19:7)

*Rev 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."*

The “*great multitude*” says, “*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.*” The *multitude* is talking about itself. Just as the LORD gave the command to the “*small and great*” to worship Him, this “*Bride*” of the “*Lamb*” is ready. The marriage “*has come*,” which means the wedding is over. She was His Bride. But she is not the fiancée any longer. The Greek word for “*Bride*” is *gune*, and it simply means *a woman*. The Greek word for “*marriage*” is *gamos*, and it means *wedding*. A literal translation of this verse should say, “*for the wedding of the Lamb has come and His woman had made herself ready.*”

The woman is His woman, and They belong together as One! Oh, for so very long, this fiancée lived on earth while her Groom prepared the home in heaven. He had promised her that He would return for her one day, and He did. He secretly took her from this world. It was a secret for only a moment. No one knew the time or date. His Father told Him it was time, and He slipped off His throne, arrived in the clouds, and called out to her the words we

find in the Song of Solomon. “*Arise my love, my sweet one come!*” The archangel's voice screeched like a trumpet, and the LORD's fiancée began to rise from the earth to meet the LORD in the air. “*So shall she ever be with the LORD*” from that day forward. She is no longer His fiancée; she was that while she was still on earth! But the marriage has been consummated at the marriage as the Bride, and she has now taken the status of His wife.

**b) His Bride Dressed (19:8)**

*Rev 19:8 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.*

Look at the incredible dress of the Bride of the LORD. The best of the best linen, bright, clean. But the linen has been woven with a particular thread – “*the righteous acts of the saints!*” Her dress looks nothing like the gaudy *great harlot!* The righteous acts of the true Church, performed while on earth, become the fine linen, clean and white, in which the bride is adorned. The world has benefited more than it knows from these acts of the Church.

Here, John describes the dress of the Bride as he watches the marriage. It will then be time to invite the guests to the *Marriage Supper of the Lamb*.

**4. Praise to the Invited Guests at the Marriage Supper of the Lamb (19:9)**

*Rev 19:9 Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."*

The angel directs John to write, “*Blessed are those who are invited to the marriage supper of the Lamb.*” The *marriage supper* always follows the consummation of the marriage. We might think of it as the reception that follows the marriage ceremony. But in this case, the food will not be punch and cake; it will be a full meal for the guests. We might pause to wonder, “*Who is worthy to be invited to this marriage supper of all marriage suppers?*” In all of God's creation, “*Who will eat this meal in honor of the marriage of the Lamb and His Bride?*” Will it be kings or prophets, priests or seers, scribes, or the endless ranks of patriarchs from the ages? Those are who we would expect! Most likely, that is what John had expected! But evidently, John cannot believe his eyes because the angel tells him “*These are true words of God.*” John must have seen the guests, and they were not who he expected them to be!

**(1) John's Response (19:10)**

*Rev 19:10a Then I fell at his feet to worship him.*

All along the way throughout this vision, this angel has been with John, helping him understand the processional that will transpire from 95 AD until the *Second Coming of the LORD* (1:1). John cannot help himself; he falls to the feet of the angel to “*worship him.*” What a moment it must be for this angel. Did he flinch? Did pride pass through his mind for even a moment? As an angel, did he want to accept the worship of John? Satan would have accepted it in a heartbeat, and so would all the angels who followed him in rebelling against the LORD. This angel did not flinch! He did not fall into the temptation of sin at that moment.

## (2) Angel Assistance's Response (19:10b)

*Rev 19:10b* *But he said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."*

The angel did not take the opportunity to sin; instead, he directed John's attention to God! In our minds, we can see this angel reaching down to help John turn his worship and praise in the proper direction to the soon-coming King. The angel who has been with John through this whole vision is just another communicator in the chain of the servants of the LORD to share the "*testimony of Jesus*." When the angel says, "*the testimony of Jesus is the spirit of prophecy*," it is important. We speak of Jesus often and use His name. Yet, in John's day, in the Scripture, He is called *Jesus* mainly in the *Gospels* and rarely in any other place. He is called the *LORD*, *Master* or *Christ* more than anything else throughout the Old and New Testaments. Most often, He is simply called the *LORD God*. But this angel calls Him *Jesus*. Why? *Jesus* is the name applied to Him as a human, born in a manger, reared in Nazareth, baptized at the Jordan River, nailed to the cross, risen from the grave, and ascended to His throne at the right hand of the Father in heaven. There, *Jesus* is called by the title the *Son of God*. On earth, *Jesus* is known as the *Son of man*; in heaven, *Jesus* is known as the *Son of God*. He came to earth to conquer death and ascend to heaven. Once there, He can claim that He is not only the Creator God but also the Glorified Man, fully God and fully human. As the Creator, the substance of all He created points as a prophecy to Himself as King of Kings, and He is about to make His return to earth to accept that position among humanity. To Him, every knee will bow, and every tongue will confess Him as *LORD* of lords. It is by one name that this will happen. It will be in the name of *Jesus*. For that purpose, the angel calls Him *Jesus*. It is the rightful name that the world knew Him by! It is the name that many, even today, hate Him by! For those who hate Him at this point in the story, it is time for all accounts to be settled, once and for all.

## 5. Praise to the Faithful and True (19:11)

## a) His Steed (19:11a)

*Rev 19:11a* *And I saw heaven opened, and behold, a white horse,*

The angel turns John's eyes away from gazing down on earth at the *great harlot* and causes him to look back into heaven. What does he see? A white horse! The heavenly steed has been waiting since creation for this moment. With John still on the ground, turned away from the feet of the angel toward the gate of heaven, he must be looking slightly up, and he surely sees the face of the steed looking back at him. Then, dramatically, the horse turns to the side and John sees *Jesus* dressed like John had never seen Him before.

## b) His Name (19:11b)

*Rev 19:11b* *and He who sat on it is called Faithful and True,*

John immediately knows *Jesus*, and he immediately knows that He is the "*Faithful and True*." All that we have heard about all the other participants in the pageantry leading to the *Second Coming of the LORD* indicates that they are basically crafty, deceptive liars. Not so with this

King on this steed; He is “*Faithful and True*.” It is the core of *Jesus’* nature. It is absolutely impossible for Him to be anything else. The world does not need to be told that He is “*Faithful and True*.” It knows Him and knows His nature without the need for an explanation.

**c) His Character (19:11c)**

*Rev 19:11c and in righteousness He judges and wages war.*

John immediately knows the intent of the LORD *Jesus* as He sits on His mighty heavenly steed. It is time for Him to judge the worldly and wage war on the sinful! It is the time for the rule of evil to be terminated on earth and the rule of righteousness to be installed as law overseen by the King of all kings.

**d) His Look (19:12-16)**

**(1) His Eyes (19:12a)**

*Rev 19:12a His eyes are a flame of fire,*

*Jesus’* eyes are still a “*flame of fire*” as when John saw Him the first time when he heard Him speak to him in the cave on Patmos – His eyes have not changed.

**(2) His Head (19:12b)**

*Rev 19:12b and on His head are many diadems;*

John sees *Jesus’* crown. The text says that it has “*many diadems*.” The Greek for *diadems* means *to bind around*, indicating a metal circle. We recognize this as a crown of some sort. John sees *Jesus’* crown with many metal bands woven into one unit. *Jesus* has worn something like that before here on earth. It was a crown of thorns, a band of thorny branches woven together in one unit to crown Him before His crucifixion. We should not discount the idea; although we do not know for sure, this *crown* on *Jesus* might just be a *golden crown of thorns*. After all, what would be a better sign to the world that the righteous judge making war with it is the One it rejected and nailed to the cross? The world knows that story. The world knows the One denied. The world will not be able to deny Him when He arrives on His heavenly steed with this crown on His head.

**(3) His Name (19:12c)**

*Rev 19:12c and He has a name written on Him which no one knows except Himself.*

What is the mystery of His name? The world knew Him as *Jesus*, and He will be coming as *Jesus*. But He has another name. What is His name? We do not know! But He knows.

**(4) His Clothing (19:13a)**

*Rev 19:13a He is clothed with a robe dipped in blood,*

The man's dress in the Bible days consisted of the *outer robe*, the *inner garment*, and a *cover for the head*. This last article had several purposes. First, it was used to cover the head from the sunbeams. Second, it was used to cover the face during dust storms. Third, it was used as a light cover at night. The *inner garment* was usually a one-piece unit used to cover the body from

neck to mid-shin and down the arms to the wrists. The openings on the sides overlapped, and a belt of material around the waist secured the garment for modesty purposes. The *outer robe* was another single piece of material that was worn on top of the *inner garment*. We should consider it a coat of sorts made of the same material as the *inner garment*. This *outer robe* was kept clean for special events. *Jesus* will be wearing his *outer robe* because this is an extraordinary occasion. His robe will not be dyed normally with mixtures made from extracts of plants or animals. His robe will be dyed from the stain of blood. We are not told whose blood will be used to dye His robe at this point. No doubt, it will be blood from the conflicts of all the ages. Not to get too far ahead in the story, the robes of the army with Him will be unstained by the blood – pure, white, and pristine (19:4).

**(5) His Word (19:13b)**

*Rev 19:13b* *and His name is called The Word of God.*

This name, “*The Word of God*,” is not the mystery name written of *Jesus* mentioned above in Revelation 19:12. It is a title, and it describes His name. John has written about this title before in his Gospel.

*Jn 1:1-3* *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.*

*Jesus* is God. The “*Word of God*” is His official title because He is the Creator God, and He spoke everything into being.

**(6) His Army (19:14)**

*Rev 19:14* *And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.*

John then sees behind the LORD all the “*armies which are in heaven*.” Notice their clothing—not a spot on them! Notice their transportation—white horses! No doubt, they were prepared for them before the foundation of the world. We know these armies! They are not angels; they are the saved of the Church age—the Bride of Christ. The angel will reveal that information to John soon when the procession begins.

**(7) His Sword (19:15)**

*Rev 19:15* *From His mouth comes a sharp sword, so that with it He may strike down the nations,*

Looking to the LORD’s mouth, John sees a “*sharp sword*,” the *Word of God*, Who spoke all of creation into being. He will handle all the evil nations with the Word of His mouth. He will cut them down with His tongue, the two-edged sword.

**(8) His Rule**

*Rev 19:15c* *and He will rule them with a rod of iron;*

John also hears that once the LORD strikes the nations with the “*sharp sword*” from His mouth, ‘*He will rule them with a rod of iron*.’ We must be careful with this phrase. Although it is

used in other places in the Scripture to signify the unbending rule of the LORD over the world during His 1,000-year reign, which will soon begin, this specific passage applies to those nations that He is about to defeat. In other words, He will rule and prevail over them; they will not prevail over Him. He will smash those nations with His Word like they are clay.

**(9) His Wrath**

*Rev 19:15d and He treads the wine press of the fierce wrath of God, the Almighty.*

When the LORD arrives to smash the nation with His ironclad resolve, He will then “*tread*” on them like grapes in a “*wine press*,” which are smashed until their body fluids run free into the valley. Thus, we have the reason this is still part of the bowls of the wrath of God. It has not happened yet in the vision’s timeline. John has only been told and shown what is about to transpire in this story playing out before his eyes.

**(10) His Robe**

*Rev 19:16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."*

John’s attention is drawn to the side of the horse Jesus is riding. He sees Jesus’s leg and the flowing robe draped over it. Where Jesus’ thigh is covered by the robe, he sees the words embroidered—“*KING OF KINGS, AND LORD OF LORDS.*”

The parade is ready, and the participants are in order. The LORD, the “*KING OF KINGS, AND LORD OF LORDS,*” will lead the way. He will be followed by His armies, the mighty hosts of heaven, all dressed in white and riding horses. The call to proceed has not been given yet. When permission is given, the whole parade will happen quickly. It is time to invite the guests to the great supper of God, the “*marriage supper of the Lamb.*”