

Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.
Rev. 1:3

Verse by Verse Through the Book of Revelation

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REVELATION CHAPTER 19

Continuing the subject of Revelation 18, the apostle here introduces the song of triumph which the redeemed saints strike up on their harps when they behold the complete destruction of the system of great Babylon, which is in opposition to God and His true worship. This destruction takes place and this song is sung in connection with the second coming of Christ at the beginning of the thousand years.



1. **And after these things** That is, after witnessing the scenes of chs. 17 and 18—this chapter is presented without interruption. (Remember that the division of chapters and verses were added to Revelation in the 1500's)

I heard a great voice of much people in heaven, The inhabitants of heaven and probably people redeemed from earth. It may be that the anthem of ch. 19:1-7 is sung in response to the call of ch. 18:20.

saying, Alleluia; Gr. Allelouia, a transliteration of the Heb. Halelu-Yah, "Praise ye Jehovah (Ps. 104:35) The four occurrences of the word hallelujah are the only instances of its use in the New Testament. ((vs. 1,3,4,6)

Salvation; Here refers to the salvation from mystical Babylon (see ch. 16:17).
and glory, and honor, and power, unto the Lord our God:

2. **For true and righteous are his judgments:** Doubtless the seven last plagues in general and the judgment of mystical Babylon in particular

for he hath judged the great whore, which did corrupt the earth with her fornication (false doctrine) **and hath avenged the blood of his servants at her hand.** ‘Blood of His servants,’ refers to the millions of martyrs put to death for their faith in Jesus Christ.

3. **And again they said, Alleluia. And her smoke rose up for ever and ever.**

Three times in the Bible smoke is spoken of as going up forever: once in Isaiah 34, once in Rev. 14 and once here. All these apply to the very same time, and describe the same scenes, namely, the destruction visited upon this earth and the worshipers of the beast at the second advent of our Lord. Does this mean that the people will burn forever—eternally dancing around on hot coals in the fires of hell? No! It means that they will be forever dead—eternally gone.

4. **And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.** See ch. 4;4-8.

5. **And a voice came out of the throne, saying, praise our God, all ye his servants, and ye that fear him, both small and great.** This is either the voice of God or that of one speaking for Him (see ch. 16:17)

6. **And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia: for the Lord God omnipotent reigneth.** It is at the close of the investigative judgment, but before Christ leaves the most holy place, that He receives His kingdom and begins His reign as “King of Kings.” Early Writings p. 280; Great Controversy p. 428; Early Writings p. 55.

7. **Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.** The bride, the Lamb’s wife is that great city, the holy Jerusalem (ch. 21:2, 9, 10). The New Jerusalem is to be the capital of the new earth, and as such is representative of the kingdoms of this world which are to become the kingdoms of our Lord. [This will be discussed more fully in chapter 21.](#) The marriage of the Lamb is His reception of this city. When He receives this city, He receives it as the glory and metropolis of His kingdom; hence He receives the throne of David. This is the event designated by the marriage of the Lamb.

In order to understand the marriage, we need to understand Eastern marriage

customs. The engagement was much more binding than our modern engagements. Then came payment of the wedding dowry. Then came personal preparation of the bride while the groom prepared a home. The marriage was accomplished by the bridegroom throwing his cloak over the bride's shoulders as the procession moved along the highway to the wedding feast. The marriage supper was a spectacular event lasting for days to weeks. The father of the groom provided the feast and it was usually held in the father's home.

8. **And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.** We've discussed this symbolism before in previous chapters.
9. **And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.** There are many allusions to this marriage supper in the New Testament. It is referred to in the parable of the marriage of the king's son (Matt. 22:1-14) and again in Luke 14:16-24. Matt. 26:29, Mark 14:25; Luke 22:18.
10. **And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.** Falling at the feet of a dignitary was an oriental gesture of reverence. Some have thought that "fellow servant of thy brethren" indicated that the being was human—maybe one of the resurrected saints raised with Christ at His resurrection. However, there is no direct evidence in Scripture that a translated human being ever acted in the role of an angel, as here, to reveal truth to his fellow men (see Early Writings p. 231.) The spirit of prophecy is one of the gifts of the Spirit (see 1 Cor. 12:10; Eph. 4:11) For the manifestation of this gift among the people of God in the last days see ch. 12:17.

With verse 11 a new scene is introduced. We are here carried back to the second coming of Christ, this time under the symbol of a warrior riding forth to battle.

11. **And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.** The horse is used figuratively in the Bible to represent battle. White typifies holiness of character. White horses are the favorite of kings. Thus, Christ is depicted as riding a white horse. This is symbolic of His second coming in the clouds of glory.

Isaiah 28:21 calls this "strange" work. Christ's new role of making war is strange to both angels and men. He executes judgment by waging war. This war is against the

political and military forces of earth, which have assembled to destroy His faithful servants (see chs. 13:145; 16:13, 14, 16, 17).

12. **His eyes were as a flame of fire and on his head were many crowns; and he had a name written, that no man knew, but he himself.** This description of his eyes means that he misses nothing. Crowns is Greek: diadema and means the crown of royalty.
13. **And he was clothed with a vesture dipped in blood: and his name is called The Word of God.** Vesture is a rider's coat. Figuratively dipped in blood—possibly referring to His own blood. The striking similarity between this passage and that of Isaiah ch. 63:1-6 suggests that this passage is a fulfillment of the words of Isaiah. [Jesus Christ IS the Word of God manifest in the flesh!](#)
If we truly want to know Jesus Christ—we should study the Word!
14. **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.** The angelic hosts accompany Christ at His second advent.
15. **And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fireceness and wrath of Almighty God.** The sword coming out of His mouth: by His word man was created and now, by the word of His mouth, He terminates their existence. (see ch. 19:20, 21).
[“rule with rod of iron” Greek poimaino literally meaning “to shepherd”. See Matt. 2:6.](#)
- The ancient shepherd's rod had a double function. The crook on one end served to help and guide the sheep, while the heavy ferrule on the other end, a metal cap or ring to strengthen the rod, made it also a weapon of assault. This was used to kill wild animals that tried to destroy the flock. It is now time for the Good Shepherd to use the “rod of iron” against the nations for the deliverance of His beleaguered flock on earth. His ruling or smiting the nations with a rod of iron results in their extermination, not their government during the millennium, as some hold.
16. **And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords.** This refers to Jesus Christ.
17. **And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;** Perhaps the blinding light of the sun is here descriptive of the glorious light of the divine presence

2 Thess. 2:8, 9; Rev. 6:15-17) It may also indicate that the call goes wherever the sun shines—meaning into the whole world.

To be devoured by the scavengers of the skies constituted one of the curses for disobedience pronounced by Moses in his valedictory address to the people of Israel (Deut. 28:26). John's phraseology in Rev. 19:17, 18 appears to be based on God's words to the heathen nations of earth as recorded in Eze. 39:17-22. See Jer. 7:32-33.

The gruesome alternative to eating at the marriage supper of the Lamb (v. 9) is to be eaten by the fowls of heaven at the "supper of the great God." Those who do not voluntarily accept God's gracious invitation to be present at the one must respond to His imperative summons to the other.

18. **That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.**

Kings: the confederate nations of earth acting in concert under the direct supervision of Satan in the guise of an angel of light.

Captains: The leaders in command of the military forces, assembled to carry out Satan's will in the closing scenes of the great controversy.

Mighty Men: Armed forces organized, trained and equipped.

Horses: The remainder of v. 18 is a graphic word picture of the total destruction of all the forces of evil at the second coming of Christ.

19. **And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.** This is the Battle of that great day of God Almighty known as Armageddon.
20. **And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.** The battle is short and dramatic, for at its very outset the "beast" and the "false prophet" are captured. (see ch. 16:17,19)
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False prophet: That is, apostate Protestantism, which is deluded by Satan and cooperates with him. A prophet is one who speaks on behalf of another (see Matt. 11:9). This prophet speaks on behalf of the first beast, in connection with the healing of its “deadly wound” (see chs. 13:12; 17:8; 16:14) to persuade the world to unite in allegiance to it.

Lake of fire: This phrase immediately turns our minds to an identical phrase in ch. 20:10, which in turn seems to call for the conclusion that these phrases refer to the same fiery event, namely, the destruction of the wicked at the end of the thousand years. However you have to lift this phrase out of context to draw that conclusion. It is more probable that there is the “fire” that destroys the wicked by the brightness of His coming and the fire that destroys all wickedness at the end of the thousand year millennium.

21. **And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.** It appears that there is a remnant not numbered with the beast or the false prophet—but they have rejected God all the same. These are slain by the sword of Him that sits upon the horse. (2 Thess 2:8; Isaiah 11:4)