

The opening paragraph of chapter nineteen continues the celebration of the fall of Babylon (MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, 17:5), and also praise to God for His judgment upon the great harlot and for avenging her wickedness towards the saints, ¹ And after these things I heard a great voice of much people *ἰδὲ ἄλλοις*, a crowd in heaven, saying, Alleluia [*Praise Jehovah ... 'Jehovah' is mentioned only four times in the NT, Rev. 19:1,3,4,6!*], Salvation, and glory, and honour, and power, unto the Lord our God: ... Full salvation has come. ... ² For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants *ἰδοὺ ἄλλοις* at her hand. ... Justice is provided. ... As long as the corrupting influence of Babylon remained, God's Kingdom on earth would not be established. However, Babylon's removal introduces a new chapter in God's plan, ³ And again they said, Alleluia. And her smoke rose up for ever and ever [*Babylon's destruction by fire by the beast and the ten kings, 17:16; 18:8,9,18!*]. ... The rebellion is ended. ... ⁴ And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne [*14:4,6!*], saying, Amen; Alleluia. 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.

The great city of Babylon has been destroyed, and now John moves on to announce the next great event, ⁶ And I heard as it were the voice of a great multitude [*in Heavenly harmony!*], and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. ... This is the same voice of the angels in unison who made the great announcement in vv.1,2. ... Full salvation has come. ... The Heavenly multitudes again proclaim the great event for which God has been planning, ⁷ Let us be glad and rejoice, and give honour to him: *for the marriage of the Lamb is come, and his wife hath made herself ready.* ... No information or description is given of the marriage of the Lamb, it is simply the announcement the marriage of the Lamb is about to take place.

In Jewish weddings there were three phases. Firstly, the marriage contract was signed between the parents of the bride and the bridegroom, and a dowry was paid by the bridegroom or his parents to the Bride's parents, - this began the betrothal. Secondly, sometime later, the bridegroom and his friends went to the home of the bride, and if it were at night, his friends would parade by torchlight to the bride's home ... and she and her friends would be waiting, looking out through the window. Then they would all, - the bride and bridegroom and their friends, - parade back to the bridegroom's home. Thirdly, they would convene the marriage supper and celebrations, usually lasting for a week.

Relating this to Rev. 19:6-10 ... The Lamb is the Lord Jesus, His Bride is the Church (cf. Eph. 5:25-27), comprising of each born again believer who has been

betrothed to the Saviour through the shedding of His blood in salvation's eternal plan (the 'dowry'), - that is the first phase. We are 'betrothed', 'engaged', 'pledged' 'promised', 'committed by the Heavenly contract' to the Lord Jesus, the Bridegroom. He does not believe in divorce or separation., We are His forever. Secondly, the 'dowry' of the Saviour's blood shed on Calvary was the payment made by the Bridegroom's Father (God) to purchase us (His Bride) for His Son ... and the Church, 'betrothed' to Christ, is waiting and watching 'at the window' for His coming (cf. Songs 2:9, through the lattice) ... Thirdly, the Bridegroom (Christ) arrives for His Bride (the Church), takes her to his Father's home, presents her before His Father (Eph. 5:27 and the Marriage Supper of the Lamb begins.

The garments she is adorned with are from her own 'wardrobe' because ⁸ *to her was granted* that she should be arrayed in fine linen, clean and white *λαμπρός, radiant, glistening*. for the fine linen *[expensive]* is the righteousness of saints. ... Her wedding clothes have been designed, fashioned, and produced in Heaven, and the righteousness with which she is adorned for the marriage has been *gifted* to her, as a *gift* from God because a *gift* from any other is as 'filthy rags' (Is. 64:6). Instead as Isaiah details, Is. 61:10 my soul shall be joyful in my God; for *he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness*, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

At this juncture, an angel instructs John, ⁹ Write, Blessed are *they which are called* *i.e. the guests, 'who have been invited' by the call of God* unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. ... The Church is described as being both the Bride and the guests for Mt. 8:11 many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Understandably, John is overawed, ¹⁰ And I fell at his feet to worship him *[the angel]*. And he *[the angel]* said unto me, See thou do it not *la gentle rebuke*. I am thy fellowservant *Ισύνδουλος*, and of thy brethren *ἀδελφός* that have the testimony of Jesus *i.e. the angel has witnessed the faithfulness of the martyred saints*. worship God: for the testimony of Jesus is the spirit of prophecy *it has been previously affirmed by God in His Word*.

At this point, a further scene is introduced. Previously, when John was taken up into Heaven from earth, he recorded, ⁴¹ After this *i.e. the letters to the seven churches* I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither. Now, in chapter 19, it is not a door opening into Heaven, but Heaven, - in all its glory, - is opening, and a great sight to behold preparing to come down to earth, ¹¹ And I saw heaven opened, and behold a white horse *Iridden by the Victor*; and he that sat upon him was called Faithful and True *cf. 3:14*, and in righteousness he doth judge and make war. ... This is not an act of revenge, but an act of God's righteousness dealing with man's sin.

In this coming ‘day of the Lord’, He will arrive in triumphant glory for all to see, ¹² His eyes were as a flame of fire [*His all-searching and all-seeing gaze*], and on his head were many crowns [*διάδημα*] ... relating to the many conflicts He fought and won,- He is the Ruler over all the earth ... and he had a name written, that *no man knew, but he himself*. ¹³ And he was clothed with a vesture dipped in blood [*Christ the Victor ... the blood of His defeated victims*], and his name is called The Word of God [*Jn. 1:1,14; 1 Jn. 1:1, ... the Gospel of Saving Grace*].

He is accompanied by ¹⁴ the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean [*they carry neither armour nor weapons*], which can mean either the angels or His saints. ... Either way, it is not them who help Him win the victory for He wins it on His own accord because ¹⁵ out of his mouth goeth a sharp sword, that with it he should smite the nations ... The weapon involved in the warfare is His holy word, cf. Is. 11:4, But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth [*the power of His Word*], and with the breath of his lips shall he slay the wicked. ... And He will purge out the evil, for he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. ... The victory is His alone, ¹⁶ And he hath on his vesture [*robe*] and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. ... *His* title of absolute sovereignty nullifies her title (17:5) for *she* has been defeated and destroyed ... and her former partners in evil are also about to suffer the same fate!

John sees another angel who is standing in the sun (v.17) where all the birds could see him, and with a loud voice he summons all the fowls that fly in the midst of heaven to gather for an impending feast, ¹⁷ Come [*there*] and gather yourselves together unto the supper of the great God ... This supper is in stark contrast to the marriage supper of the Lamb to which the saints were invited (v.9). This latest supper of the great God is given and provided by Him to the wild and vulturous birds, ¹⁸ That ye [*the wild birds*] 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 [*who chose the beast over God*], both free and bond, both small and great. The reference is from Ezekiel, ^{Ezek. 39:17} And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. ¹⁸ Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. ¹⁹ And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. ²⁰ Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD. ²¹ And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

Next, John observes the forces of the enemy assemble, as described previously, ^{16:16} And he gathered them together into a place called in the Hebrew tongue Armageddon. There, John ^{19:19} saw the beast [*at the head of his armies*], and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse [*Jesus Christ*], and against his army [*from Heaven*]. ... No description is given of the battle. Instead, the main subject takes precedence, which is, ²⁰ the beast [*the Antichrist, 11:7; 13:1-8*] 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 [*cf. Rev. 13:1ff.*]. These both were *cast alive* [*βάλλω, no doubt 'kicking and screaming'*] into a lake of fire burning with brimstone [*as in raging volcanic fires, θείον*]. In the Old Testament, this 'lake of fire' is described as Gehenna (Heb. *ge-hinnom*), which was a valley outside Jerusalem where human sacrifices were offered to idols. ... Everlasting separation from God, eternal punishment awaits the Christ-rejecters. ... ²¹ And the remnant [*the leaderless remaining armies of the deposed, defeated Antichrist and the false prophet*] were slain with the [*sharp, v.15*] sword of him that sat upon the [*white*] horse [*the victorious Lord Jesus (v.11)*], which sword proceeded out of his mouth [*v.15*]. and all the fowls were filled with their flesh [*v.17,18*].