

CHAPTER 19**(NKJV) Heaven Exults over Babylon**

Revelation 19

¹ After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power belong to the Lord our God!" ² For true and righteous are His judgments, because **He has judged the great harlot who corrupted the earth with her fornication;** and **He has avenged on her the blood of His servants shed by her.** ³ Again they said, "Alleluia! Her smoke rises up forever and ever!" ⁴ And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "**Amen! Alleluia!**" ⁵ Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both small and great!"

⁶ And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!" ⁷ Let us be glad and **rejoice and give Him glory, for the marriage of the Lamb has come,** and **His wife has made herself ready.** ⁸ And **to her it was granted to be arrayed** in fine linen, clean and bright, for the **fine linen is the righteous acts of the saints.**

⁹ Then he said to me, "Write: '**Blessed are those who are called to the marriage supper** of the Lamb!' " And he said to me, "These are the true sayings of God." ¹⁰ And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the **testimony of Jesus is the spirit of prophecy.**"

(NKJV) Christ on a White Horse

¹¹ Now I saw **heaven opened, and behold, a white horse.** And He who sat on him was called Faithful and True, and in righteousness **He judges and makes war.** ¹² His **eyes were like a flame of fire,** and on **His head were many crowns.** He **had a name written that no one knew except Himself.** ¹³ He was **clothed with a robe dipped in blood,** and His **name is called The Word of God.** ¹⁴ And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. ¹⁵ Now **out of His mouth goes a sharp sword,** that with it He should **strike the nations.** And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. ¹⁶ And He has on **His robe and on His thigh a name written:**
KING OF KINGS AND LORD OF LORDS.

(NKJV) The Beast and His Armies Defeated

¹⁷ Then I saw an angel standing in the sun; and he cried with a loud voice, saying to **all the birds** that fly **in the midst of heaven,** "**Come and gather together for the supper of the great God,** ¹⁸ that **you may eat the flesh of kings, the flesh of captains, the flesh of mighty men,** the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

¹⁹ And I saw the beast, the **kings of the earth, and their armies, gathered together to make war against Him** who sat on the horse and against His army. ²⁰ Then the **beast was captured,** and with him the **false prophet who worked signs** in his presence, by which he **deceived those who received the mark of the beast** and those who worshiped his image. **These two were cast alive into the lake of fire** burning with brimstone. ²¹ And **the rest were killed with the sword** which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

OF SUPPERS, CLOTHING, AND BATTLES

The highlight shifts in chapter 19, whereas 18 emphasized the judgment of "Babylon", the community of humanity without God, this chapter highlights the victory of God and the community of humanity with God. It is interesting to note that, in a vision that is 22 chapters long, it isn't until chapter 18 that we finally see the return of Christ. It has been a long wait, and at times, even seemed doubtful God would ever return. But when He does it is sudden and decisive!

Through this chapter we find three themes playing out:

1. The idea of great suppers.
2. The clothing worn.

3. The battle fought.

THE SUPPERS

Let's start with the suppers. All of mankind is called to one supper or the other. One is the call to the marriage supper of Christ and the bride, or community of saints.

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⁷ Let us be glad and ***rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.***⁸ And ***to her it was granted to be arrayed*** in fine linen, clean and bright, for the ***fine linen is the righteous acts of the saints.***

⁹ Then he said to me, "Write: ***'Blessed are those who are called to the marriage supper*** of the Lamb!" " And he said to me, "These are the true sayings of God."

"Blessed are those who are CALLED." -The original Greek, (*kalamos*) means a reed or pen; in other words, it is a formal invitation to the marriage supper. Who receives this engraved invitation are those with "fine linen" to wear. As we refer to Christ's parable in Matthew 22, we learned that the garment was provided by the one hosting the wedding. Entrance into God's supper is no last-minute decision; we are accepting or rejecting the invitation right now.

The second supper is the complete opposite of the first supper:

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¹⁷ Then I saw an angel standing in the sun; and he cried with a loud voice, saying to ***all the birds*** that fly ***in the midst of heaven, "Come and gather together for the supper of the great God,***¹⁸ that ***you may eat the flesh of kings, the flesh of captains, the flesh of mighty men,*** the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

We learned that detestable birds, those who lived on carrion, were seen as harbingers of evil. The Greek for "heaven" here, is not celestial heaven, but "*mes-oo-ran'-ay-man*" meaning mid-heaven or mid-sky. The birds are not gathered for a "great supper", even though it would be in scope, but to a supper of the "Great God." God is the focus here. Unlike the first supper, the people here are enemies of God. They are not gathered to eat, but to be eaten. The judgment and victory of God is thorough and complete.

THE CLOTHING

The Saints-

The people invited to the wedding supper were given "*bussinos*" (fine linen cloth). The cloth symbolized their ***righteous acts***. There is no mistake in the wording, the original word "*dikaioma*" means *equitable deed, by implication, a statute or decision*. It is incredible imagery that shows God's sovereignty, He gives the cloth, but the cloth involves the ***righteous deeds and decisions*** of those who have received it.

Earlier imagery also gives the answer to how this "linen" became righteous. Back in chapter 7, the saints at whitened their robes, this time it is a different word, but still denotes a garment, or equipment worn (*stol-ay'*). Their robes are whitened by being washed (***pluno-*** to plunge or *launder*) in the blood of the Lamb.

The Christ-

Christ is clothed with a robe (himation), the word used here is not the same as the robes of the saints in chapter six. It can mean an inner or outer garment.

This robe is not washed in the blood, it does not need to be cleaned. It is ***merely "dipped" in the blood (bapto)*** it is not laundered, but moistened, or stained as with a dye.

Names are also ascribed to the rider of the White horse.

He is "The Word of God"; (*logos*) which is more than just words, but the heart of one's reasoning. This word is only ascribed to Christ.

He has a ***name written that no one knows except Himself***. There are two possible thoughts here; both deal with the power the name was said to have in ancient times.

1. To know someone's name was to know them completely. No creature will ever know Christ completely.
2. To know someone's name was to, potentially, hold mystical power over them. Christ is supreme and there is no one who will hold power over Him.

Both ideas fit.

The chapter speaks of the fate of the Godless, but doesn't focus on them, so we hear of their end, but not what they are wearing. Instead, the chapter gives us more description of Christ and the battle from His perspective.

THE BATTLE

The heavens open, and out comes ***He who is "Faithful and True."*** This is not the same rider as one of the four horsemen of chapter 6. In that case, the ***rider was just one of four***. The rider didn't represent Christ, but a facet of humanity's fallen nature. ***This rider is singular and carries special names***.

That being said, there is a link ***in the meaning of the color***. White was the color of military victory. It's important to note that ***this rider is heading INTO battle on the white horse***. What is being said is that the victory has already been won before the showdown ever ensues.

In fact, it would be fair to say that ***this is really not a battle at all***. If we look closely we find that Christ alone is equipped with a weapon. The army with Him is highlighted by their "fine linen", but no weapons are mentioned. The army is more a witness to the might of Christ. Christ alone carries out the killing of the rebellious with His sword, and the capture of the beast and false prophet. There is no doubt of the outcome any more than your grass "battling" you and your lawn more. It is in fact, more of a "harvesting" or "weeding", than a "battle." Somehow, the rebellious against God are so blinded that they don't realize this truth. Lack of reverence for God leads to the most fatal ignorance!

The truth is, the victory wasn't assured at this time; it wasn't even assured at the Cross. Before creation, the victory of Christ was already a fact. Sometimes, Christians give the impression that there is a life or death struggle between God and Satan; between heaven and hell. That is far from the Biblical truth. Evil has never stood a chance of winning. It has just seemed like it for a season. Evil is only given latitude as God wills it. God allows evil, only as it works toward His perfect and eternal plan.

It's rather interesting that the appearance of Christ isn't until the 18th chapter of a 22-chapter Revelation. Perhaps there is a lesson here. What seems late to us, is at the perfect time for God. Evil only exists for a season.

The Christ rides a white horse of victory, but His crown is a "***diadema***" or many royal crowns. Not "stephanos" or victory laurels. His ***eyes are fire***, see through everything.

His tongue is a sword.

Throughout the New Testament, the word "***machaira***" is used. It is a dagger or a short sword. Some of the uses of that word are: the sword which is used by the human magistrate (Romans 13:4); the whole armor of God; the sword of the Spirit, which is the word of God" (Ephesians 6:17) keep in mind; "word" here, isn't the Word (*logos*) that refers to Jesus, it is the word (*rhema*) meaning a teaching or utterance, by implication; the Scripture. The "***machaira***" is also the double-edged sword of Hebrews 4:12, dividing soul and spirit. The sword is the Word of God in this passage, and in this case, ***does*** use the Word (*logos*). In this case, it is the idea of a scalpel.

In Revelation, a different word is used for “sword.” It is a word that is only used once outside of Revelation (*a sword will pierce Mary’s soul, Luke 2:35*). This is a military grade sword. It has a long blade and was used by horsemen to mow down the enemy, a kind of “weapon of mass destruction.” It is the “*rhomphaia*.” The word is used twice in this single chapter; the *sword from Christ’s mouth*, and the *sword which kills* the rebellious.

God created with a Word, Christ is the Word, the evil of the world are killed with the Word. The word for killed used (*apokteino*) means to kill outright.

The victory of God is manifested here, but it has always been there. There was never any time when creation’s plan wasn’t going exactly as God intended.

DISCUSSION

- What questions or statements stand out to you?
- What can we take from the imagery of Christ’s victory in this chapter?
- How would you explain the difference of the horsemen on the white horse of chapter 6 (4 horsemen), and the rider of chapter 19?
- How would you explain the “fine linen” which is the righteous acts of the saints?
- What truth from this chapter seems the most significant to you?