



I. Praise for the Judgement (19:1-5)

Verse 1

After this

I heard

what sounded like (hos)

the roar (mega phone) of a great multitude (poly ochlos)

in heaven (ouranos) shouting:

"Hallelujah!" (Heb. hallel [glory] + u [to] + jah [God])

Only used 4 times in the New Testament – all in Revelation 19.

Salvation (soteria = from savior = deliverance from sin)

and glory (doxa = give good opinion/praise)

and power (dynamis = power to do work/complete)

belong (ego = his nature) *to our God,*

Verse 2

for true (alethinos = absolutely true in all ways)

and just (dikios = righteous in all ways)

are his judgments. (krisis = decisions to discipline)

He has condemned (krino = to judge/discipline = final)

the great prostitute

who corrupted the earth

by her adulteries. (porneia)

He has avenged (ekdikeo = to vindicate [Rev. 6:10])

God's covenant requires a vindication!

on her

the blood of his servants (doulos = slaves) ."

Verse 3

And again they shouted:

"Hallelujah!"

The smoke (kapnos) from her

The word "smoke" is used 13 times in the NT – 12 in Revelation.
goes up for ever and ever."

Just like the smoke of the incense (representing the prayers of the saints) before the altar of God goes up continually, so will the smoke of remembrance of the judgement of the harlot remain before God continually.

Verse 4

The twenty-four elders

and the four living creatures

fell down

and worshiped God,

who was seated on the throne.

And they cried:

"Amen, (one of the oldest words in language!)

Multiple meanings: Beginning = pay attention this is important!

Ending = I agree – let it be so

This was a response to what was said, therefore the elders are agreeing with and putting it into practice what has been expressed.

Hallelujah!" (glory to God for who He is)

Verse 5

Then a voice

came from the throne, saying:

"Praise (ainao = sing/extol virtues) *our God,*

This is a present active imperative which means to take action for yourself and continually, give Him the praise he is due.

all you his servants, (doulos = bond-servant/slave)

you who fear (phobeo = to reverence) *him,*

both small and great!"

II. Praise for the Wedding (19:6-10)

Verse 6

Then I heard

what sounded like a great multitude,
like the roar of rushing waters and
like loud peals of thunder, shouting:

"Hallelujah!

For our Lord (kyrios = absolute authority)
God Almighty (pankrater) *reigns.* (basileuo = king)

Verse 7

Let us rejoice (chairō = sing with joy)
and be glad (agalliao = to jump with joy)
and give him glory! (doxa)

For the wedding (gamos = marriage festival)
of the Lamb has come,
and his bride (gyne = a betrothed woman)
has made herself ready. (hetoimazo = prepare)

Verse 8

Fine linen,
bright and clean,
was given her to wear."

This reminds us of the marriage covenant between husbands and wives. Eph. 5:25-28

Paul spoke of the church as being presented to Christ as a chaste virgin in 2 Cor. 11:2.

(Fine linen stands for
the righteous acts
of the saints)

Understanding the Jewish Wedding System

I. The Arrangement

1. The father selects the bride
2. Negotiates and pays the "bride price"

II. The Preparation (Betrothal)

1. Bride accepts the glass of wine from the groom (invitation)
2. Bride and groom sign the marriage contract (ketubah)
3. Groom gives bride a "sign" of betrothal (coin or ring)
4. Betrothal period begins (at least 1 year) and groom prepares "Bridal Chamber" at his father's house.
5. When the groom's father approves that the time has come and the Bridal Chamber is ready – the Groom leaves.

III. The Fetching of the Bride

1. The groom surprises the bride and bridesmaids
2. The bride must be dressed and ready to go back to the groom's father's house.

IV. The Marriage Ceremony

1. Two witnesses verify the Ketubah
2. The consummation of the marriage is verified
3. The marriage is announced

V. The Marriage Feast

1. Guest are invited to celebrate the marriage for seven days of feasting.
2. On the seventh day (the great day) the bride and groom appear together.



Verse 9

Then the angel said to me,

"Write:

'Blessed (markarios = state of joy) *are those*
who are invited (kaleo = to call to action/profession)
to the wedding supper
of the Lamb!' "

And he added,

"These are the true (alethinos) *words of God."*

An affirmation of the angel to John to the coming vengeance of God upon all that is evil.

Verse 10

At this

I fell at his feet

to worship him.

But he said to me,

"Do not do (horao = to look or see) *it!*

I am a fellow servant (syndoulos = together slave)
with you and
with your brothers

who hold to the testimony (martyria) *of Jesus.*

Worship (prosyneo = to pay homage) *God!*

For the testimony of Jesus (only worship Christ!)
is the spirit of prophecy." (proclamation)

III. The Second Coming of Christ (19:11-16)

Verse 11

I saw heaven

standing open (idou = Behold!)

and there before me

was a white horse,

whose rider is called

1) Faithful (pistos)

2) and True. (alithenos)

3) With justice (dikaisyne = righteous)

he judges (krino = past judgement)

4) and makes war. (poimeo = to fight)



Verse 12

5) His eyes

are like blazing fire, (purifying force)

6) and on his head

are many crowns. (diadems)

Now he comes with the royal crown to rule and reign!

7) He has a name

written on him

that no one knows

but he himself.

Verse 13

He is dressed

8) in a robe

dipped (bapto = sprinkled) in blood,

9) and his name

is the Word (Logos) of God (Theos) .

Verse 14

10) The armies of heaven

were following him,

riding on white horses

and dressed in fine linen,

white and clean.

} Like the bride
of Christ!

Verse 15

11) Out of his mouth (words)

comes a sharp (oxys = swift) sword

sword – “rhomphaia” = long sword with one edge

with which to strike down

the nations.

12) "He will rule them

with an iron scepter." (rabdos)

For kings is a royal staff of authority. Psalm 2:9

13) He treads the winepress

of the fury

of the wrath (orge = anger/passion)

of God Almighty. (pankrator)

Verse 16

14) On his robe

15) and on his thigh (meros =

he has this name written:

KING OF KINGS AND (baselius baselius)

LORD OF LORDS. (kyrios kyrios)



IV. The Supper of the Birds (19:17-18)

Verse 17

And I saw

an angel standing in the sun,

who cried in a loud voice

to all the birds flying in midair,

"Come,

gather together

for the great supper of God,

Verse 18

*so that you may eat the flesh (sarx = body)
of kings,
generals,
and mighty men,
of horses
and their riders,
and the flesh
of all people,
free
and slave,
small
and great."*

Verse 19

Then I saw
the beast
and the kings
of the earth
and their armies
gathered together
to make war
against the rider
on the horse
and his army.

Verse 20

But the beast was captured, (piazo = apprehend/imprisoned)
and with him the false prophet
who had performed the miraculous signs
on his behalf.
With these signs
he had deluded
those who had received
the mark of the beast
and worshiped his image.

The two of them (special treatment)
were thrown alive (zao = with breath)
into the fiery lake (limne) of burning sulfur.

Verse 21

The rest of them
were killed
with the sword
that came out of the mouth
of the rider
on the horse,
and all the birds
gorged themselves (chortazo)
on their flesh.

Quote: Barnhouse – *"The battle of Armageddon is the laughter of God against the climax of man's arrogance"*