

## **231008-1 Re 19, The Marriage Supper of the Lamb & Armageddon—CThurman**

Chapter 17 identified for the churches of Jesus Christ who the Mother of Harlots is, also called *that great city* and Babylon. It tells them that the Mother of Harlots was born along by a royal line of religious men (popes), of her connections to a political force (the ten-king confederation), of her blood-guiltiness before God for the murders of the saints, where she (this great city) is located in the earth, and the judgment she shall suffer at the end.

Chapter 18 describes the condition of this city when she is judged, the suddenness, the lamentations, and the finality of her judgment.

Briefly, this chapter tells us that John saw another angel come down from heaven having great power which illuminated the earth with his glory. The brightness of this light appears to shine upon the earth disclosing the darkness of this city and its influence upon the earth. Of course, we know this city to be Rome, or properly Vatican City. It has reached the full mark of sin for judgment. Describing the darkness of this city it is written that it has become the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird. It is not difficult at all to understand this quite literally. And because God is about to render His righteous judgment upon this place, the Lord Jesus gives the command for His people to come out of her *that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.* (cf. Re.18.4, 5) In one day there shall come *death, mourning, and famine; and she shall be utterly burned with fire.* (v.8) In one hour so very great riches for all of the merchants of the earth come to nought because this great city is turned into a vast wasteland. And it shall NEVER be found again on the earth. (v.17, 19) It was to this place that is attributed the shedding of the blood of the prophets, and saints, and *of all that were slain on the earth.*

Chapter 19 begins with the martyred saints in glory rejoicing over God's avenging their blood on this city.

### **Chapter 19**

#### **1 ¶ *And after these things***

## Revelation Series

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After the things of chs. 17 & 18 which concerned the destruction of the Mother of Harlots and Abominations of the Earth, that Great City called also Babylon ...

μεγάλην, acc. s. fem.      πολλοῦ, gen. s.      ὄχλου, gen. s.  
**I heard a      great      voice of      much      people      in heaven,**  
(not all, but much,  
many, a great deal)

**a great voice** – not voices or sounds, but voice. This stressing the singularity, the unity, the harmony, the agreement of so many obey the imperative given them from the Lord Jesus Himself. This seems to refer to a particular group of souls in heaven, and not to all that are there; particularly those that suffered martyrdom by those of this place where the Mother of Harlots is located. (comp. to *voices*, Re.11.15; 18.20)

*Re 18:20 Rejoice over her, [thou] heaven, and [ye] holy apostles and prophets; for God hath avenged you on her.*

**saying,      Alleluia;      Salvation, and glory, and      honour,**  
Praise ye the LORD      value, preciousness  
**imper.**

*alleluia* is a transliteration of the Greek, Ἀλληλουϊά; notice the *rough breathing*, ‘, mark which would be pronounced with the ‘H’, Hallelujah; the English word hallelujah is not at all in the Bible, but the Hebrew is, and tss. *praise ye the LORD*, הַלְלוּ־יְהוָה, hal-le-loo-yah, a Piel (intensive act.) **imper.** 2pl. (cf. Ps.104.35; 106.1, 48; 111.1; 112.1, etc.[at least 26texts of Scripture]) The verb, לְהִלָּח, tss. *to shine, to boast, to praise, to commend, to celebrate, to glory.* Alleluia, is only found in Re19.1, 3, 4, 6.

**and      power,      unto the Lord our God:**  
mighty works, wonderful works      (is)

power, δύναμις, a noun tss. *wonderful works, mighty works, ability, miracle, virtue, strength* (Re.1.16; 3.8; 12.10), power (Re. 4.11; 5.12; 7.12; 11.17; 13.2; 15.8; 17.13; 19.1), *might, violence, abundance* (Re.18.3).

Salvation, the whole sum of it, the beginning, the ending, and everything in-between, and glory, and honor, and power is to Him.

1 καὶ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ λεγόντος, Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν

ὅτι

**2 For true and righteous are his judgments: for he hath judged the great whore,**  
Because

*judgments, κρίσεις, nom. pl. of the noun κρίσις, tss. judgment, condemnation, damnation, accusation.*

*judged, ἔκρινεν, 3s. aor. of the verb κρίνω, tss. to judge, to condemn, to determine, to sentence, to question, to esteem.*

*whore, πόρνην, acc. sing. of the noun πόρνη, tss. harlot, whore* (Re.17.1, 5, 15, 16; 19.2); *fornication, πορνείας, gen sing. of the noun πορνεία, and always tss. with the English fornication.* (Re.2.21; 9.21; 14.8; 17.2, 4; 18.3, 9); the verb *πορνεύω, to commit fornication* is in Re.2.14, 20; 17.2; 18.3, 9); the noun; the noun *πόρνος, is tss. fornicators, whoremonger* (Re.21.8; 22.15). Fornication can refer to all sexual activity that is beyond the proper relationship between a husband and his wife. (cf. He.13.4; Ro.1.24, 26, 27, 29; 1Co.5.1, 9; Eph.5.5)

The judgment of the LORD against this city was in no way improper or wrong. He gave to this place and those in it a doubled (two-fold more) judgment, which they well-deserved. (cf. Re.18.6)

*Ps 19:9 The fear of the LORD [is] clean, enduring for ever: the judgments of the LORD [are] true [and] righteous altogether.*

*Ps 145:17 The LORD [is] righteous in all his ways, and holy in all his works.*

At the outpouring of the third vial of the wrath of Almighty God, it was given to the inhabitants blood to drink because they had shed the blood of the saints and prophets. An *angel of the waters* then said, (Re.16.5) *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.*

It was a true and righteous judgment of God to judge the whore ...

**which did corrupt the earth with her fornication,**  
defile, destroy, mar

*which did corrupt, ἔφθειρεν, 3s. imperf. of the verb φθείρω, tss. to defile, to destroy, to corrupt.*

*Ge 6:11 (LXX, 12) The earth also was corrupt*

LXX, φθείρω; Hebrew, נָפַשׁ, *to corrupt, to mar, to perish, to spill, to destroy*

*before God, and the earth was filled with violence.*

*12 (LXX, 13) And God looked upon the earth, and, behold, it was corrupt (LXX, καταφθείρω); for all flesh had corrupted (LXX, καταφθείρω) his way upon the earth.*

**and hath avenged the blood of his servants at her hand.**  
revenged, punished ἐκ  
from

*hath avenged, ἐξεδίκησεν, 3s. aor. of ἐκδικέω, ἐκ from, of, out of + δίκη, judgment, vengeance; ἐκδικέω, tss. avenge (5), revenge (1); the noun ἐκδίκησις, is tss. avenge, vengeance, punishment; the verb can also include the idea of to punish.*

2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς

**3 And again they said, Alleluia. And her smoke rose up for ever and ever.**  
Praise ye the LORD  
**imper.**

*rose up, ἀναβαίνει, 3s. pres. of the verb ἀναβαίνω, ἀνά up + βαίνω, LXX, to go, to tread; ἀναβαίνω, to go up, to spring up, to come up (Re.4.1), to enter, to grow up, to ascend up, to go up on.*

*Re.4.1, come up – 7.2, ascending – 8.4, ascended up – 9.2, arose – 11.7, that ascendeth – 11.12, come up & ascended up – 13.1, rise up – 13.11, coming up – 14.11, ascendeth up – 17.8, ascend – 19.3, rose up – 20.9, went up*

3 καὶ δεύτερον εἶρηκαν Ἀλληλουϊά· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων

**4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.**  
Praise ye the LORD  
**imper.**

And now to increase the praises to be given to God for what He has done to judge this place and those related to it, the twenty-four elders and the four beasts join into the chorus saying Alleluia, or Praise ye the LORD! And if we consider who these two groups, the twenty-four elders and the four beasts (living creatures) stand for before the throne of God we understand that all of the believer-priests of the churches and others represented by the four beasts join with the praises of the martyred. But again, this is not a full representation of all of the souls that are in glory at this time.

At the least the twenty-four elders represent the priesthood of the believer. (cf. study at Re.4.4, p.204, and 5.10, which includes also the four beasts or *four living creatures*.)

*Re.5.8 And when he had taken the book, the four beasts and four [and] twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

*9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

*10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες Ἀμήν Ἀλληλουϊά

**5 ¶ And a voice** ἐκ  
**came out of the throne, saying,**  
(of a fellowservant with John from  
& of his brethren, v.10)

***Praise our God, all ye his servants, and ye that fear him, both small and great.***

*praise, αἰνεῖτε, 2pl. imper. of the verb αἰνέω, always tss. to praise (9).*

*that fear, φοβούμενοι, nom. pl. masc. part. pres. mid. of the verb φοβέομαι tss. to fear, to be afraid, to revere.*

5 Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθεν λέγουσα Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ καὶ οἱ φοβούμενοι αὐτόν καὶ οἱ μικροὶ καὶ οἱ μεγάλοι

**6 And I heard as it were the voice of a great multitude, and as the voice of many many people**

*waters, and as the voice of mighty thunderings, saying, Alleluia:*  
powerful, strong Praise ye the LORD  
**imper.**

*voice, φωνήν, acc. sing. of the noun φωνή, tss. noise, sound, voice.*

*mighty, of the adj. ἰσχυρός, tss. mighty, mightier, boisterous, strong, powerful, valiant. (Re.5.2 a strong angel; 10.1, another strong angel; 18.8, strong is the Lord, 10 Babylon, a mighty city, 21, a mighty angel; 19.6, as the voice of mighty thunderings, 18, and the flesh of mighty men.)*

At this point it seems that the remainder of the souls in glory join together in praises to God for His righteous judgments. All of the children of God during the time of this Mother of Harlots has suffered in some way from her evil influences.

ὅτι  
**for the Lord God omnipotent reigneth.**  
because Almighty, All-powerful

*omnipotent, παντοκράτωρ, a noun of πᾶς all + κράτος strength, might, power, dominion; παντοκράτωρ, is in the NT only used with reference to God and the Lord Jesus Christ. παντοκράτωρ is tss. Almighty (9), omnipotence (1); 2Co.6.18; Re.1.8; 4.8; 11.17; 15.3; 16.7, 14; 19.6, omnipotence, 15; 21.22.*

*reigneth, ἐβασίλευσεν, 3pl. aor. of the verb βασιλεύω, to reign, kings (1) (1Ti.6.15, [King of kings [of them that reign]]). (cf. Re.5.10; 11.15, 17; 19.6; 20.4, 6; 22.5)*

So many children of God reject the doctrine of God's absolute sovereignty. But then they will not!

6 καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντας, Ἀλληλουϊά ὅτι ἐβασίλευσεν κύριος ὁ θεὸς ὁ παντοκράτωρ

**7 Let us be glad and rejoice, and give honour to him:**

glory

*let us be glad, χαίρωμεν, 1pl. pres. subj. of the verb χαίρω, tss. to rejoice, to joy, to be glad.*

*rejoice, ἀγαλλιῶμεθα, 1pl. pres. subj. mid. of the verb ἀγαλλιάω, tss. to be exceedingly glad, to rejoice, to greatly rejoice, to have exceeding joy.*

*give, δῶμεν, 1pl. aor. subj. of the verb δίδωμι, tss. to give, bestow, commit, grant, put, yield, etc.*

ὅτι

**for the marriage of the Lamb is come, and his wife**  
because wedding

*marriage, γάμος, noun, tss. marriage, wedding.*

*is come, ἦλθεν, 3s. aor. of the verb ἔρχομαι, to come.*

**hath made herself ready.**

*prepared*

*wife, γυνή, noun, tss. wife, woman.*

*hath made ... ready, ἠτοίμασεν, 3s. aor. of the verb ἑτοιμάζω, tss. to prepare, to ready, to provide. cf. Re. 8.6; 9.7, 15; 12.6; 16.12; 19.7; 21.2.*

Considering the marriage of the Lamb there is a bridegroom, which is Christ. In Jo.3.29 Christ is the bridegroom and John the Baptist is the friend of the bridegroom.

*Joh 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*



There is a place into which come those that are called to be *special* celebrants of the wedding. This place is called the bridechamber.

*bridechamber*, O.E.D, 'the room in which the wedding is celebrated.'

*Mt.9.14 ¶ Then came to him (the Lord Jesus) the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?*

*15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them (the children of the bridechamber), and then shall they fast.*

These specially invited children of the bridechamber are those espoused (*ἀρμόζω*, *joined*), promised, betrothed to Christ. In the NT these children are of the churches of Jesus Christ, the baptized-believing, church-related disciples of Jesus Christ. Never underestimate the relationship and blessing that comes with being identified with the true churches of Jesus Christ.

*2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused (ἀρμάζω, joined), you to one husband, that I may present [you as] a chaste virgin to Christ. (Eph.1.13, being sealed after faith Christ with that Holy Spirit of promise, is so misunderstood by many.)*

*Re 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*

It also should be pointed out that Israel has been in waiting for the day of their marriage to the Lamb.

*Is.62.1 ¶ For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp [that] burneth.*

*2 And the Gentiles shall see thy (Zion's) righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.*

*3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.*

*4 Thou (Zion) shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou (Zion) shalt be called Hephzibah (delightful), and thy land Beulah (married): for the LORD delighteth (Hephzibah) in thee, and thy land shall be married (Beulah).*

*5 For [as] a young man marrieth a virgin, [so] shall thy (Zion's) sons marry thee: and [as] the bridegroom rejoiceth over the bride, [so] shall thy God rejoice over thee.*

The churches of Christ, the faithful of their number and the faithful of Israel's past (Noah, Abraham, Isaac, Jacob, Esther, Samson, Jephthah, etc.), as well as the regenerate nation in the future shall be brought together to the marriage Supper of the Lamb. Let me explain.

There was a time when the LORD put out to national Israel, through means of the OT prophets, the invitation for the coming wedding feast. This was when the Messiah would present Himself to the nation of Israel, as a husband would present himself to his wife or bride. (Is.54.1-10; Jer.3.20; Hos.2.13-23, *ishi*, 'my husband,' Baali, 'My Lord,' **v.23. brings into this relationship both Israel and *certain* from among the Gentiles.**)

But because Israel rejected her husband, that is, the nation rejected the Lord Jesus at His first coming, then she was set aside and the wedding feast postponed to a later time. But in the mean-time, the servants of God continue to put out the invitation to others, with emphasis upon the Gentiles to prepare themselves for the coming *marriage of the Lamb*. This is shown in the parable of the wedding feast. (cf. Mt.22.1-14, also furnished with *guests*; **Lk.14.15-24**)

cf. Mt.22.1-14, Bro. C. C. Morris, in the '*Remnant*' published a very good article comparing the parables of Mt.22.1-14 (*servants*) and Luke 14 (Servant) [The Remnant, #111, Vol.30, No.6, July 2023]; and,

Mt.25.1-13, Israel was unprepared at the first coming of Christ, and the warning is to us all now to be watchful for the coming day of the wedding feast that is still ahead.

7 χαίρωμεν καὶ ἀγαλλιῶμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν

8 **And to her was granted that she should be arrayed in fine linen,**  
(the Lamb's wife) given in order that <sup>ἵνα</sup> clothed

*she should be arrayed*, περιβάληται, 3s. aor. subj. mid. of the verb περιβάλλω, to cast about, tss. *to array, to clothe, to cast about, to put on (to clothe, Re. 3.5, 18; 4.4; 7.9; 10.1; 11.3; 12.1; 18.16; 19.13; arrayed, Re.7.13; 17.4; 19.8).*

**clean and white: for the fine linen is the righteousness of saints.**

justification  
*clean*, καθαρὸν, acc. sing. neut. of the adj. καθαρὸς, tss. *pure* (17),  
*clean* (10), *clear* (1).

*righteousness*, δικαίωμα, acc. pl. of the noun δικαίωμα, tss.  
*ordinances, judgment, righteousness, justification.*

These saints, which are likely of both the nation of Israel and the churches of Jesus Christ (cf. Hos.2.23) are given clean (pure), white linen (garments) in which to be dressed because they stand in the glory of the righteousness of Christ, both legally and practically (not only having imputed righteousness, but demonstrating that righteousness in their lives; standing and state of righteousness.)

8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν· καὶ λαμπρὸν τὸ γὰρ βύσσινον τὰ δικαίωμα ἐστὶν τῶν ἁγίων

**9 And he**

**saith unto me, Write,**

(This one in v.5, whose voice *came out of the throne*, which person is a fellowservant with John and of his brethren. [v.10])

*write*, γράψον, 2s. aor. **imper.** act. of γράφω, *to write*. (12 times in this book the apostle John is commanded 'write!' (Re.1.11, 19; 2.1, 8, 12, 18; 3.1, 7, 14; 14.13; 19.9; 21.5))

**Blessed are they which are called unto the marriage supper of the Lamb.**  
have been called feast

*blessed*, μακάριοι, nom. pl. masc. of the adj. tss. *blessed, happy, happier.*

*which are called*, κεκλημένοι, nom. pl. masc. part. perf. pass. of the verb καλέω, tss. *to call, to bid, to call forth, to name; Re.19.9, 11, 13.*

*supper*, δεῖπνον, noun, tss. *feast, supper.*

**Blessed are they** – suggests that not all of the children of God are called to the marriage supper of the Lamb. The invitation was by exclusive invitation.

**And he saith unto me, These are the true sayings of God.**  
a fellowservant with John & of his brethren, v.10 words, communications

*sayings*, λόγοι, nom. pl. of the noun λόγος, tss. (specifically looking at how λόγοι) *words (Re.21.15), communications, sayings (Re.19.9; 22.6).*

9 Καὶ λέγει μοι Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι καὶ λέγει μοι Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσιν τοῦ θεοῦ

**10 And I fell at his feet to worship him. And he said unto me, See thou do it not:**

Behold  
Take heed

see, ὄρα, 2s. pres. **imper.** of the verb ὁράω, tss. *to see, to take heed, to behold.*

σύνδουλός

**I am thy fellowservant, and of thy brethren that have the testimony of Jesus:**

witness

*that have, έχόντων, gen. pl. masc. part. pres. of ἔχω, tss. to have, to possess, to hold, to keep, to retain, etc.*

γάρ

**worship God: for** **the testimony of Jesus is the spirit of prophecy.**  
(the reason not to witness  
worship me is because ...)

*worship, προσκύνησον, 2s. aor. imper. of the verb προσκυνέω, and always tss. with the English worship.*

**for the testimony of Jesus is the spirit of prophecy** – This gives the reason why John was not to worship this one: because this one prophesying to him was only a witness to Christ and not Christ Himself. The servant is not to be confused with the Master. The servant is not the same as the Master, the Lord Jesus.

*Re 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

10 καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ καὶ λέγει μοι Ὅρα μή· σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν έχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ θεῷ προσκύνησον ἢ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας

**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.**  
John

**upon him was called Faithful and True, and in righteousness he doth judge and make war.**

*doth judge, κρίνει, 3s, pres. of the verb κρίνω, tss. to judge, condemn, esteem, to determine, to sentence, to call in question.*

*make war, πολεμεῖ, 3s. pres. of the verb πολεμέω, tss. war, fight.*

First, this is not related to the things written in Re.6.1, 2 concerning the loosing of the first seal and releasing of what is commonly called the white horseman. There the white horseman goes forth conquering and to conquer by means of some pseudo measure of peace, the white horse symbolizing peace. (Note that the next horseman, the red horseman, is given a great sword to *takes peace* from the earth.)

Second, while the Lord Jesus' first coming was in peace that will not be so at His second coming. At His second coming he returns to make war. He will not come as He did in the first advent, meek and lowly riding upon the foal of an ass. No, His second coming is with power and great glory.

*Mt 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

The Lord Jesus comes to overthrow the kingdoms of this world once for all. In other words, when Christ returns, He will set up His kingdom and there will be no kingdom that shall succeed his. (... *his kingdom shall not be left to other people ... Dan.2.44*)

*Ex 15:3 The LORD [is] a man of war: the LORD [is] his name.*

*Dan.2.44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall*

*not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

*45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream [is] certain, and the interpretation thereof sure.*

*Isa 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, and with the breath of his lips shall he slay the wicked.*

*Isa 42:13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.*

*14 I have long time holden my peace; I have been still, [and] refrained myself: [now] will I cry like a travailing woman; I will destroy and devour at once.*

*15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.*

11 Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ, ἵππος λευκός καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ

**12 His eyes were as a flame of fire, and on his head were many crowns;**  
(cf. Re.1.14; 2.16; 19.12)

*Pr 15:3 The eyes of the LORD [are] in every place, beholding the evil and the good.*

*flame, φλόξ, a noun and always tss. with the English flame. In the Book of Revelation this always refers to the eyes of the Lord Jesus. (Re.1.14; 2.18; 19.12)*

Crowns carry the idea of kingly office.

*Re 12:3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.*

*Re 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

There are in Christ many kings.

*Re 1:6 And (Jesus Christ, v.5) hath made us kings and priests unto God and his Father; to him [be] glory and dominion for ever and ever. Amen.*

*Re 5:10 And (the one that hath redeemed us to God by His blood, v.9) hath made us unto our God kings and priests: and we shall reign on the earth.*

***and he had a name written, that no man knew, but he himself.***  
perceived, understood      except he.

*had, ἔχων, nom. sing. masc. part. pres. of the verb ἔχω, see v.10.*

*written, γεγραμμένον, acc. sing. neut. part. perf. pass. of the verb γράφω, tss. to write (oft), describe.*

*knew, οἶδεν, 3s. pres. of οἶδα, tss. to be aware, to consider, to know, to look on, to see, to perceive, to see, to understand, etc.*

12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ  
διαδήματα πολλὰ ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός

***13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.***



*clothed*, περιβεβλημένον, acc. sing. masc. part. perf. pass. of περιβάλλω, to cast about, tss. *to array, to clothe, to cast about, to put on (to clothe, Re. 3.5, 18; 4.4; 7.9; 10.1; 11.3; 12.1; 18.16; 19.13; arrayed, Re.7.13; 17.4; 19.8).*

The Word of God is Jesus the Lord.

*He.4.12 For the word of God [is] quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart.*

*13 Neither is there any creature that is not manifest in his sight: but all things [are] naked and opened unto the eyes of him with whom we have to do.*

*Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.*

*2 The same was in the beginning with God.*

*3 All things were made by him; and without him was not any thing made that was made.*

...

*14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

The Word of God wasn't brother to Satan and a created being. He is the Creator of all things. The Word of God is co-existent with God and of the same substance with Him.

*Heb 1:3 Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high ...*

There is God the Father (the first Person of the Trinity), Son (the second Person of the Trinity) and Holy Spirit (the third Person of the Trinity).

*1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι καὶ καλεῖται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ

**14 And the armies which were in heaven followed him upon white horses, men of war soldiers**

*armies, στρατεύματα, nom. pl. of the noun στρατεύμα, tss. men of war (L.23.11), soldiers (Ac.23.10), army (Mt.22.7; Ac.23.27; Re.9.16; 19.14, 19 [twice]).*

*followed, ἠκολούθει, 3s. imperfect of the verb ἀκολουθέω, tss. to follow (oft), to reach (1). (cf. Re.6.8; 14.4, 8, 9, 13; 18.5; 19.14)*

***clothed in fine linen, white and clean.***

So the armies, the soldiers, the men of war which were in heaven and follow the Word of God upon white horses are the same as those that constitute the wife or bride of Christ. (v.8) They are those dressed in those same garments of fine linen, clean and white.

*Re.19.8 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.*

*Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,*

*15 ¶ To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.*

14 καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρὸν

**15 And out of his mouth goeth a sharp sword,**

*goeth, went*, ἐκπορεύεται, 3s. pres. of the verb ἐκπορεύομαι, ἐκ of, from, out of + πορεύομαι *to go* (Re.19.15), *walk, journey*; ἐκπορεύομαι, tss. *to go out, to proceed out, to come, to depart, went* (Wigram, 'coming forth,' Re.1.16), *to proceed* (Re.4.5; 11.5; 22.1), *which proceeded* (Re.19.21), *to issue* (Re.9.17), *which issued* (Re.9.18), *to go forth* (Re.16.14)

*sharp*, ὀξεῖα, nom. sing. fem. of the noun ὀξύς, an adj. tss. *swift* [to shed blood] (once, Ro.3.15), *sharp* (7, Re.1.16; 2.12; 14.14, 17, 18; 19.15).

*sword*, ῥομφαία, a noun always tss. with the English *sword* (Lk.2.35; Re.1.16; 2.12, 16; 6.8; 19.15, 21).

In other words, His word is God's word. He shall destroy as the word of God has foretold.

*Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God ...*

ἵνα	ἐν		
<b>that</b>	<b>with</b>	<b>it</b>	<b>he should smite</b>
in order that	by	(the sharp sword, the word of God)	

*should smite*, πατάσῃ, 3s. aor. subj. of the verb πατάσσω, tss. *to smite* (9), *to strike* (1 [Mt.26.51]).

**that with it** – In other words that Christ fulfill the word of God by the things He shall do in that coming.

	ἔθνη		
<b>the</b>	<b>nations:</b>	<b>and he shall rule them with a rod of iron:</b>	
(all the Gentiles kingdoms)			

*shall rule*, ποιμανεῖ, 3s. fut. of the verb ποιμαίνω, tss. *to rule* (4), *to feed* (7) ; **Re.2.27, shall rule, 7.17, shall feed, 12.5, to rule, Re.19.15, shall rule.**

*iron*, σιδήρεος, always tss. *iron*. (Ac.12.10; **Re.2.27, rod of iron; 9.9; 12.5, rod of iron; 19.15, rod of iron**)

Christ at His coming will smite the Gentile powers of the earth so that the Gentiles which remain during the time of the millennial kingdom shall be under the absolute monarchy of Jesus Christ. The meaning of Christ's ruling them *with a rod of iron*, is that Christ shall destroy the powers and subdue the people to His rule ... *forasmuch as iron breaketh in pieces and subdueth all [things] ...* (Dan.2.40)

*Mt.25.31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:  
32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats:*

*33 And he shall set the sheep on his right hand, but the goats on the left.*

*34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ...*

...

*41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ...*

*2Th.1.6 Seeing [it is] a righteous thing with God to recompense tribulation to them that trouble you;*

*7 And to you who are troubled (God will recompense to you) rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

*8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*

*9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*

*10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.*

**and he treadeth the winepress of the fierceness and wrath of Almighty God.**

*treadeth, πατεῖ, 3s. pres. of the verb πατέω, tss. to tread (Re.14.20; 19.15), to tread under foot (Re.11.2), to tread down.*

***he treadeth the winepress of the fierceness and wrath of Almighty God –***

As far as I know these words specifically refer to the great destruction which Jesus Christ shall bring to all of the armies of the nations (Gentiles) which have gathered at Armageddon. And this is precisely what the remainder of this chapter (19) concerns: Armageddon.

*Is.63.3 I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.*

*4 For the day of vengeance [is] in mine heart, and the year of my redeemed is come.*

*5 And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.*

*6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*

*Re.14.20 And the winepress was trodden without the city (of Jerusalem), and blood came out of the winepress, even unto the horse bridles, by the space of a thousand [and] six hundred furlongs.*

*Re.16.13 And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

14 *For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

15 *Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

16 *And he gathered them together into a place called in the Hebrew tongue Armageddon.*

There is much that takes place at Christ's second coming. The *bride* is with him coming from glory. But among the first things which Christ shall do is to destroy all the armies gathered in the Valley of Megiddo.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾶ καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος

ἐπὶ

**16 *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.***

*vesture*, of the noun ἱμάτιον, *tss. cloke, garment, raiment, clothes, apparel*, and *vesture*.

*thigh*, of the noun μηρός, only this once in the NT.

16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων

**17 *And I saw an angel standing in the sun; and he cried with a loud voice, one***

*standing*, ἐστῶτα, acc. sing. masc. part. perf. of the verb ἵστημι.

***saying to all the fowls that fly in the midst of heaven,***

*flying*, πετωμένου, gen. sing. masc. part. pres. of πέτομαι, and the verb is only this once in the NT; another verb, also only used in the Book of Revelation is πετάομαι, is also tss. *to fly* (Re.4.7; 8.13; 14.6; 19.17); the noun πετεινόν, is tss. *fowls, birds*.

*midst of heaven*, μεσουρανήματι, dat. sing. of the noun μεσουράνημα, μέσος among, between, mid-, midst, etc. + οὐρανός tss. *air, heaven, heavenly, sky*; μεσουράνημα, is only found in the Book of Revelation, Re.8.13; 14.6; 19.17.

δεῦτε

***Come and gather yourselves together unto the supper of the great God;***

imper.

17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ καὶ ἔκραξεν φωνῇ μεγάλη λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεῦτε Καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου θεοῦ

***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.***

*strong*, of the adj. ἰσχυρός, tss. *mighty, mightier, boisterous, strong, powerful, valiant*. (Re.5.2 *a strong angel*; 10.1, *another strong angel*; 18.8, *strong is the Lord, 10 Babylon, a mighty city, 21, a mighty angel*; 19.6, *as the voice of mighty thunderings, 18, and the flesh of mighty men*.)

In the text of Ez.39.1-16, if you will look, preceding the battle of Armageddon is the destruction of Gog and Magog. Following this is Armageddon. (Ez.39.17-22) And then regathered Israel shall know that the Lord Jesus is their LORD.

*Ez.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.*

18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων καὶ δούλων καὶ μικρῶν καὶ μεγάλων

**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.***

war, of the noun πόλεμος, tss. *war* (Re.11.7; 12.7, 17; 13.7; 19.19), *battle* (Re.9.7, 9; 16.14; 20.8), *fight*.

19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ

**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,***

*deceiveth*, πλανᾷ, 3s. pres. of the verb πλανᾷω, tss. *to go astray, to err, to deceive* (Re.12.9; 13.14; 18.23; 19.20; 20.3, 8, 10), *to go out of the way, to wander, to seduce* (Re.2.20).

***and them that worshipped his image. These both***

(the Antichrist & the false prophet)



***were cast alive into a lake of fire burning with brimstone.***

(cf. Re.20.10)

*that liveth*, ζῶν, nom. pl. sing. part. pres. of the verb ζάω, *to live, to be alive.*

*burning*, καίμενον, nom. sing. neut. part. pres. pass. of καίω, tss. *to burn* (all passive voice verbs), and *to light* (the only active voice verb, Mt.5.15). **Re.4.5; 8.8, 10; 19.20; 21.8.**

*brimstone*, θειώδεις, acc. pl. masc. of the adj. θειώδης, which adj. is only this once in the NT, but the noun θείον, is always tss. *brimstone* (7), once in Lk.17.29, and the remainder is in Revelation (9.17, 18; 14.10; 19.20; 20.10; 21.8).

When Christ returns He shall destroy the man of sin, the Antichrist, the son of perdition.

*2Th.2.5 Remember ye not, that, when I was yet with you, I told you these things?*

What things? That before Christ's coming there was going to be a falling away (ἀποστασία, a *great forsaking*).

Brethren we see apostasy on a level in the earth never before seen. The world has jumped off into the deep end of the pool of corruption, rejecting everything that has to do with the God of the Bible. And, churches (not the false religions, but churches) are failing to maintain both a holy membership and a holy message. They are apostatizing.

After this great forsaking *then* the man of sin shall be revealed. (vss.2, 3)

*6 And now ye know what withholdeth that he might be revealed in his time.*

So, now you (Thessalonian church and you my dear brethren) why Christ isn't come yet. (v.6) The Antichrist must have his time. (v.6) And once this man of sin has revealed himself for all that he is (v.8), then Christ shall come and consume him with the Spirit of His mouth and with the brightness of His coming. Christ will destroy the man and all that he has done, bring all his works to an end!

*7 For the mystery of iniquity doth already work (John says in 1Jn.2.18, ye have heard that antichrist shall come, even now there are many antichrists): only he who now letteth (that is, stays the day of Christ's coming) [will let] (will stay that day from coming), until he be taken out of the way. (Or, Until the time comes when he should be taken out of the way.)*

*8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ

**21 And the remnant** **were slain with the**  
rest, others (of the kings and armies gathered  
in the valley of Megiddo)

*remnant, λοιποὶ, nom. pl. masc. of the adj. λοιπός, tss. remnant (Re.11.13; 12.17; 19.21), remain (Re.3.2), other (Re.8.13), residue, rest (Re.2.24; 9.20; 20.5).*

**sword of him that sat upon the horse, which sword proceeded out of his mouth:  
and all the fowls were filled with their flesh.**

*which proceeded, ἐκπορευομένη, nom. sing. fem. part. pres. of ἐκπορεύομαι, ἐκ of, from, out of + πορεύομαι to go (Re.19.15),*

*walk, journey; ἐκπορεύομαι, tss. to go out, to proceed out, to come, to depart, went (Wigram, 'coming forth,' Re.1.16), to proceed (Re.4.5; 11.5; 22.1), which proceeded (Re.19.21), to issue (Re.9.17), which issued (Re.9.18), to go forth (Re.16.14)*

This concludes the existence of the fourth and final kingdom of the Gentiles, with its ten-king confederation, headed by the Antichrist and his false prophet. This brings to an end that time which is called the *times of the Gentiles*. (cf. Lk.21.24) Praise God the earth shall never be subjected to a government of men and woman of the basest sort. (cf. Dan.4.17) As we shall read, Satan will have been removed as the prince and power of the air. The earth will not be under his dark dominion over the next one-thousand years. And when he is released after the one-thousand years it is really only to bring about his final destruction. (cf. Re.20.7, 10) Israel and the churches of Jesus Christ, two distinct entities with special functions to render during the millennial kingdom shall have the preeminence over the earth with Messiah as Lord over all. Israel shall be the greatest nation on the earth in that day.

*Deu.28.1 ¶ And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe [and] to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:*

...

*13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do [them] ...*

We come now to one of the most hotly contested eschatological texts of Scripture in Christendom, the millennial kingdom.

21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῆ ἐκπορευομένη ἐκ τοῦ στόματος αὐτοῦ καὶ πάντα τὰ ὄρνεα ἐχորτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν