



Revelation 19

Randy Duke 02/02/25

Jesus Returns as Conquering Lord

randyduke@protonmail.com

Class notes, info & Directory posted to www.SJCalvaryBerean.com or scan the QR code



- i. Please keep praying for America, for Global Revival, for Pastor Mike and Calvary San Jose, for the release of all hostages, & for the Peace of Jerusalem (2 Chron. 7:14)
- ii. Volunteers needed for the Ministry Fair, Sunday, Feb 23. Volunteers needed from 10:30-11:00 AM and from 12:30-1:00 PM
If interested, please contact Randy at either (408) 593-1200 or randyduke@protonmail.com
- iii. **Understanding The Times:** "Foreshadowing the Beast System". Today at 1:00PM on 88.1 FM or at OliveTreeViews: <https://bit.ly/31WMM0s> YouTube: <https://tinyurl.com/4j5xd6te>
- iv. **Agenda Weekly:** "What Really Happened September 11th" <https://tinyurl.com/4wbs99hu>
- v. **Amir Tsarfati's Weekly Newsletter:** <https://tinyurl.com/yebtcrow>

II. Revelation Chapter 19:1-21 ... Jesus returns as Conquering Lord

- i. Praise in heaven for the judgment of Babylon (Verses 1-5)
 - a. **"A great multitude in heaven"**: Back in [Rev 7:9-14](#), we saw a **great multitude** saved out of the Great Tribulation, ready for the end of the world system and the Antichrist's reign on earth. Here, this **great multitude**, the **twenty-four elders and the four living creatures** all join in celebrating the fall of the Antichrist and the world system.
 - b. A part of this **great multitude** – those martyred saints who fell at the hand of Antichrist during the Great Tribulation – cried out for God's righteous judgment in [Revelation 6:10](#). Here, finally, their prayer is answered.
 - c. **"Alleluia... Alleluia... Alleluia"**: This wonderful word, borrowed from Hebrew, occurs four times in [Rev 19](#), but nowhere else in the NT. It belongs here – because God's people rejoice without restraint at His victory over Babylon.
 - d. **Alleluia** is Hebrew for "Praise the Lord," saying it in the *imperative* sense. It is an encouragement and an exhortation.
 - e. Some today seem afraid of saying **Alleluia**, but we'll **all** be saying it in heaven.
 - f. **"Righteous are His judgments"**: This is the climax of [Rev 18](#). Babylon's friends mourned her; but God's people celebrate it.
 - g. **He has judged the great harlot... He has avenged on her the blood of His servants shed by her**: Here, the focus of worship is on the great works of God, specifically, His work of righteous judgment.
- ii. Praise for the marriage of the Lamb (Verses 6-9)
 - a. **"The voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings"**: The height of praise on earth is only a dim shadow of what these verses describe. Revelation approaches God's plan, so we come to a summit of praise.
 - b. This is *loud, enthusiastic* praise. While it's possible to make praise & worship a self-indulgent focus, there is nothing wrong with *loud, enthusiastic* praise. And while there is something precious and irreplaceable about quiet times alone with God, there is also something absolutely thrilling about a large number of Christians worshipping God with sincere enthusiasm.
 - c. **"We ought not to worship God in a half-hearted sort of way; as if it were now our duty to bless God**, but we felt it to be a weary business, and we would get it through as quickly as we could, and have done with it; and the sooner the better. No, no; **'All that is within me, bless his holy name.'** ... **Mechanical worship is easy, but worthless.**" (Spurgeon)
 - d. **"All Christian duties should be done joyfully; but especially the work of praising the Lord.** I have been in congregations ... where we might have supposed they were preparing their minds for a hanging rather than blessing the ever-gracious God." (Spurgeon)
 - e. **"The marriage of the Lamb has come"**: One reason this great multitude is so filled with praise is because the time has come for the Lamb of God to be joined to His people, in a union **so close it can only be compared to the marriage of a man and a woman**.
 - f. In the Old Testament, Israel is presented as God's wife, who is often unfaithful ([Hosea 2:19-20](#), [Isaiah 54:5](#), [Ezekiel 16](#)). In the New Testament, the church is presented as the fiancé of Jesus, waiting for this day of marriage ([2 Corinthians 11:2](#), [Ephesians 5:25-32](#)).
 - g. "In Biblical times a marriage involved two major events, **the betrothal and the wedding**. These were normally separated by a period of time during which the two individuals were considered husband and wife and as such were under the obligations of faithfulness. The wedding began with a procession to the bride's house, which was followed by a return to the house of the groom for the marriage feast. By analogy, the church, espoused to Christ by faith, now awaits the *parousia* when the heavenly groom will come for his bride and return to heaven for the marriage feast which lasts throughout eternity." ("The Book of Revelation", Mounce)
 - h. **"His wife has made herself ready"**: How do we make ourselves ready for this wedding? It's a work God does in us ([Eph 5:25-27](#)).
 - i. This is emphasized when John notes, **"to her it was granted to be arrayed in fine linen, clean and bright"**. (Rev 19:8)
 - j. In this perfect union with Jesus, His people will be **"clean and bright"** before Him. "Clean (*katharos*) reflects purity, loyalty and faithfulness, the character of the New Jerusalem... Bright (*lampros*) is the color of radiant whiteness that depicts glorification." (Triumph of the Lamb: A Commentary on Revelation" by Johnson)
 - k. **For the fine linen is the righteous acts of the saints**: Believers are created for divinely prepared good works. These "righteousness" (**righteous acts**) are what fill the "hope chest" of the bride of Jesus.
 - l. Paul's desire is that Christians would be presented before the Lord pure: **"For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.** ([2 Cor 11:2](#)) This should be our desire as well.

- m. **“Blessed are those who are called to the marriage supper of the Lamb!”**: Jesus Himself eagerly anticipated this marriage supper. He spoke longingly of the day when He will drink of the fruit of the vine again, with His disciples in the kingdom ([Matthew 26:29](#)).
 - n. In Jewish culture, the **marriage supper** was the best banquet or party anyone knew; it always was an occasion of tremendous joy. **NOTE**: According to Rabbinical teaching, obedience to the commandments was suspended during a wedding celebration if obeying a commandment might lessen the joy of the occasion.
 - o. On that day, **everyone** will see the church for what she really is: **the precious bride of Jesus**.
- iii. **John worships an angel, and is corrected (Verse 10)**
- a. **“I fell at his feet to worship him”**: How could John make this mistake? “John either felt that the angel represented God or he was beside himself with excitement over the glorious consummation.” (Robertson)
 - b. **“See that you do not do that!”**: No created being should be worshipped. This is in contrast to Jesus, who receives the worship of angels ([Heb 1:6](#)) and of men ([Matt 8:2](#), [Matt 14:33](#), [John 9:38](#)).
 - c. **“I am your fellow servant”**: There are important differences between humans and angels, but both are servants of the same Lord.
 - d. **“For the testimony of Jesus is the spirit of prophecy”**: “Any teaching of prophecy that takes our minds and hearts away from Him is not being properly communicated.” (‘The Book of Revelation’ by David Hocking)
- iv. **Jesus returns to a hostile earth (Verses 11-16)**
- a. **“Now I saw heaven opened, and behold”**: There’s a sense that everything before this in the Book of Revelation is an intro to this revelation (unveiling) of Jesus Christ. **Now He returns to earth in power and glory**.
 - b. [Zech 14:3-4](#) says when Jesus returns, He will come first to the Mount of Olives in Jerusalem. [Isaiah 64:1-2](#) is also fulfilled: *Oh, that You would rend the heavens! That You would come down! That the mountains might shake at Your presence; as fire burns brushwood, as fire causes water to boil; to make Your name known to Your adversaries, that the nations may tremble at Your presence!*
 - c. Note: Recent discovery of fault line running ... EAST TO WEST
 - d. When Jesus comes, He comes on a **white horse**. In Biblical times, most soldiers were *foot soldiers*. To have a **horse** in battle was a significant advantage. A horse spoke of *honor or rank*, of *power*, and of *speed*; the color of this horse speaks of *victory*.
 - e. **“In righteousness He judges and makes war”**: Jesus comes as a judge and a general to **make war**. The world that rejected Him before rejects Him again, but this time Jesus judges those who reject Him. This isn’t the meek & mild Jesus of the woke church!
 - f. It’s good for us to remember that this dramatic display of judgment comes *only at the end* of a long time of grace, patience, and mercy. This is no “rush to judgment.” Jesus has *amply* displayed His nature of mercy, forgiveness and grace to this fallen world. He comes now to judge a world hardened and totally given over to their rebellion against Him.
 - g. “All of these passages point to the sad conclusion that in the day of judgment it’s too late for men to expect the mercy of God. There’s nothing more inflexible than divine judgment where grace has been spurned. The scene of awful judgment which comes from this background is in contradiction of the point of view that God is dominated entirely by His attribute of love.” (Walvoord)
 - h. **“His eyes were like a flame of fire”**: “His eyes are like a flame of fire to read us and know us to our inmost soul.” (Spurgeon)
 - i. **“On His head were many crowns”**: Jesus wears **many crowns**. The ancient Greek word used for **crowns** here is the *diadema*, the crown of royalty and authority, not the *stephanos*, the crown of achievement.
 - j. The fact that there are **“many crowns”** means that Jesus is the **ultimate in royal authority and power**. It is a visible manifestation of what we mean when we say **King of Kings**. It is an expression of unlimited sovereignty.
 - k. **“He was clothed with a robe dipped in blood”**: Bible students debate whether this is His own blood (reminding us of the cross) or the blood of His enemies. Either is possible, & Scripture doesn’t give a hard answer.
 - l. **“The armies in heaven”**: These are God’s people ([Rev 17:14](#), [Jude 1:14-15](#)). Angels will also accompany Jesus & His people, but the main idea is that the Son of God leads the people of God from heaven against earth.
 - m. **Notice there is no mention of any kind of armor or weapon for any soldier in the great army that follows Jesus**. The only armor or weapon we evidently have is the only one we need: **“clothed in fine linen, white and clean”**.
 - n. **“Now out of His mouth goes a sharp sword”**: This is a dramatic way of referring to the power of His Word. “Christ conquers by the power of His Word” (Johnson). Five times in the Book Revelation, John emphasizes that Jesus’ sword comes out of **His mouth**.
 - o. **“And He Himself will rule them with a rod of iron”**: Jesus comes to rule and to **reign in triumph**, to rule the nations with a **rod of iron** as predicted in [Psalm 2](#). He comes as **King of Kings** to displace every other king.
- v. **Invitation to the Great Supper (Verses 17-18)**
- a. **“An angel standing in the sun”**: This shows how *bright* this angel’s appearance shines with the glory of God. The angel can be seen, even though it stands before the sun. “The angel is standing in the light of the sun with the angel himself possibly shining with even greater brilliance.” (Walvoord: ‘The Rapture Question’)
 - b. **“The flesh of kings, the flesh of captains”**: The repetition of **flesh** (5 times) is revealing. It shows that men of **all stations** are judged. The high and the low together, if they remain hardened in their rejection of Jesus, will be judged. **“The divine judgment upon the wicked is no respecter of persons or station, and is the great equalizer of all.”** (Walvoord)
 - c. **“Gather together for the supper of the great God”**: Newell’s Revelation commentary points to 4 different suppers in the Bible.
 - ✓ The supper of salvation; The Lord’s supper; The marriage supper of the Lamb; The supper of the great God.
 - d. If you reject the 1st supper, the 2nd supper will mean nothing to you. Then you will not be present at the 3rd supper, but **will** be present at the 4th supper. **Everyone will attend at least one of these suppers; some will eat, others are eaten!**
- vi. **War & The Victory of Jesus Christ (Verses 19-21)**
- a. **“Armies, gathered together to make war against Him who sat on the throne”**: “This is the *incurable insanity* of sin, which wars away in spite of defeat after defeat, against a holy God.” (Revelation: Chapter-by-Chapter by William Newell)
 - b. **“To make war”**: John wrote no description about a battle. This is an entirely one-sided affair, more of a simple act of judgment than a prolonged battle or war. **“The battle of Armageddon is the laughter of God against the climax of man’s arrogance.”** (Barnhouse’s Commentary)

- c. ***“Then the beast was captured, and with him the false prophet”***: The **beast & false prophet** receive special treatment. They're cast alive into the **lake of fire** *before* the Great White Throne Judgment ([Rev 20:11-15](#)).
- d. The **lake of fire** is what we normally consider *hell*. **It is real, and there is nothing more important than avoiding it.**