

# Living Word Fellowship Church

## An Expository Explanation of Revelation Chapter 19

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### A. Chapter Introduction:

Revelation 4–18 dealt primarily with the events of the Great Tribulation. Beginning in chapter 19, there is a noticeable change. The Great Tribulation is now coming to its end, and the spotlight focuses on heaven and the second coming of Christ. For the saints and angels, it is a time of rejoicing and victory. <sup>[1]</sup>

**19:1.** Beginning in chapter 19, a chronological development is indicated by the phrase after this (*meta tauta*). Literally, this phrase means “after these things” and refers to the events of chapter 18. Accordingly, John heard what sounded like the roar of many people in heaven praising God, obviously because of the judgment on Babylon. Interpreters have shown much confusion in understanding the order of the events in chapters 19–20; thus, it is important to note that this praise in 19:1 follows Babylon’s destruction in chapter 18. <sup>[2]</sup>

When Babylon fell on the earth, the command was given in heaven, “Rejoice over her!” (Rev. 18:20), and what we read in this section is heaven’s response to that command. The word alleluia is the Greek form of the Hebrew word hallelujah, which means “praise the Lord.” This is heaven’s “Hallelujah Chorus,” and it will be sung for three reasons. <sup>[3]</sup>

The song emphasizes God’s attributes, which is the proper way to honor Him. We do not rejoice at the sinfulness of Babylon, or even the greatness of Babylon’s fall. We rejoice that God is “true and righteous” (Rev. 15:3; 16:7; 17:6) and that He is glorified by His holy judgments. As we discovered in Revelation 8:1–6, God’s throne and altar are

related to His judgments. Revelation 19:3 should be compared with Revelation 14:10–11, and Revelation 19:4 with Revelation 5:6–10.<sup>[4]</sup>

This is the last of 14 outbursts of praise to God in the Book of Revelation by saints, angels, the 24 elders, and/or the 4 living creatures. The hymns or shouts of praise are in 4:8, 11; 5:9–10, 12–13; 7:10, 12; 11:16–18; 15:3–4; 16:5–7; 19:1–4, 6–8 (see the chart near 4:8).<sup>[5]</sup>

One of the false interpretations that has plagued the church is the concept that God treats all saints exactly alike. Instead, a literal interpretation of the Bible distinguishes different groups of saints, and here the bride is distinguished from those who are invited to the wedding supper. Instead of treating all alike, God indeed has a program for Israel as a nation and also for those in Israel who are saved. He also has a program for Gentiles in the Old Testament who come to faith in God. And in the New Testament He has a program for the church as still a different group of saints. Again in the Book of Revelation the Tribulation saints are distinguished from other previous groups. It is not so much a question of difference in blessings as it is that God has a program designed for each group of saints which corresponds to their particular relationship to His overall program. Here the church, described as a bride, will be attended by angels and by saints who are distinct from the bride.<sup>[6]</sup>

1. As your pastor, this is important because I want to teach you to focus your life on pressing toward the mark (Philippians 4:12-16).

**Revelation 19:9 contains the fourth of the seven “beatitudes” found in the book (see Rev. 1:3). Certainly, the bride is not invited to her own wedding!** This invitation goes out to the guests, believers from the Old Testament era and the Tribulation. During the eternal state, no distinctions will be made among the people of God; but in the Kingdom Age, differences will still exist as the church reigns with Christ and as Israel enjoys the promised messianic blessings.<sup>[7]</sup>

The scene on earth is the final stage of the great world war that will be under way for many weeks. With armies battling up and down the Holy Land for victory, on the very day of the return of Christ there will be house-to-house fighting in Jerusalem itself (Zech. 14:2). Combatants will have been lured to the battle site by demons sent by Satan to assemble the armies of the world to fight the armies of heaven (cf. Rev. 16:12–16). [\[8\]](#)

1. Jesus is not alone in His conquest, for the armies of heaven ride with Him. Who are they? Certainly, the angels are a part of this army (Matt. 25:31; 2 Thes. 1:7); but so are the saints (1 Thes. 3:13; 2 Thes. 1:10??????). Jude describes the same scene (Jude 14–15). The word *saints* mean “holy ones” and could refer to believers or angels. [\[9\]](#)
2. There is debate regarding the identification of the “armies of heaven” (19:14). Some interpret them to refer to the saints. More likely, they refer to the angels of heaven who are under God’s command (cf. Mark 8:38; 2 Thess. 1:7). The vision of the great banquet of God (19:17–21) describes the carnage resulting from Christ’s judgment on his enemies. This event is similar to that described in Ezekiel 39:17–20. [\[10\]](#)

19:19–21. The beast and his armies will gather to fight against Christ and His army. The outcome of this battle—referred to in 16:14 as “the battle on the great day of God Almighty”—is summarized in 19:19–21. The world rulers—the **beast** and the **false prophet**—will both be **captured**. Their former **miraculous** demonic power will no longer be sufficient to save them. Both of them will be **thrown alive into the fiery lake of burning sulfur.** [\[11\]](#)

1. The wicked who have died throughout the history of the world up to this point are in hades (Luke 16:23). The fiery lake, a different place, was prepared for the devil and his angels (Matt. 25:41), and will not be occupied by human beings until later (Rev. 20:14–15). [\[12\]](#)
2. The armies themselves will be killed by Christ’s sword (19:21; cf. 1:16; 2:12, 16; 19:15). The number of dead will be so great that the vultures will have more than they can eat. The defeat of the earth’s wicked will then be complete and will

be finalized as later judgments search out the unsaved in other parts of the earth and also kill them (cf. Matt. 25:31–45).<sup>[13]</sup>

The word *flesh* occurs six times in this paragraph. While John's immediate reference is to the human body, eaten by the vultures, there is certainly a deeper meaning here: man fails because he is flesh and relies on flesh. The Bible has nothing good to say about fallen human nature. Recall the Lord's words before the Flood: "My spirit shall not always strive with man, for that he also is flesh" (Gen. 6:3). (See also John 3:6; 6:63; Rom. 7:18; Phil. 3:3.) "All flesh is as grass" (1 Peter 1:24) and must be judged.<sup>[14]</sup>

The same inspired Word of God which so wonderfully describes the grace of God and the salvation which is available to all who believe is equally plain about the judgment of all who reject the grace of God. The tendency of liberal interpreters of the Bible to emphasize passages dealing with the love of God and to ignore passages dealing with His righteous judgment is completely unjustified. The passages on judgment are just as inspired and accurate as those which develop the doctrines of grace and salvation. The Bible is clear that judgment awaits the wicked, and the second coming of Christ is the occasion for a worldwide judgment unparalleled in Scripture since the time of Noah's flood.<sup>[15]</sup>

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<sup>[1]</sup> Walvoord, J. F. (1985). [Revelation](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 974). Victor Books.

<sup>[2]</sup> Walvoord, J. F. (1985). [Revelation](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 974). Victor Books.

<sup>[3]</sup> Wiersbe, W. W. (1996). [The Bible exposition commentary](#) (Vol. 2, p. 616). Victor Books.

<sup>[4]</sup> Wiersbe, W. W. (1996). [The Bible exposition commentary](#) (Vol. 2, pp. 616–617). Victor Books.

<sup>[5]</sup> Walvoord, J. F. (1985). [Revelation](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 975). Victor Books.

- [6] Walvoord, J. F. (1985). [Revelation](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 975). Victor Books.
- [7] Wiersbe, W. W. (1996). [The Bible exposition commentary](#) (Vol. 2, p. 617). Victor Books.
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- [10] Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (p. 747). Tyndale House Publishers.
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- [13] Walvoord, J. F. (1985). [Revelation](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 977). Victor Books.
- [14] Wiersbe, W. W. (1996). [The Bible exposition commentary](#) (Vol. 2, p. 618). Victor Books.
- [15] Walvoord, J. F. (1985). [Revelation](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 977). Victor Books.