The Book of Revelation

Zanesville, OH | Wednesday/Sunday Bible Study

**Chapter 19**

* **19:1-6– Doxology to God for Babylon’s Defeat**
  + **Verse 1**– As chapter 18 came to an end depicting the destruction of “Babylon the Great,” chapter 19 commences with a doxology to God for His judgment of the city. A multitude in heaven produces altogether a loud voice that proclaims, “praise to Yahweh” (Hallelujah; cf. Psa. 106:1; 111:1; 115:18; 146:1; 148:1; 149:1; 150:1).
  + The multitude may be angelic hosts or the triumphant people of God or perhaps a mix of both. Whoever they are is not as important as who they are praising. God is the center of this doxology because the salvation and power belongs rightfully to Him (cf. 4:10-11; 5:9-13).
  + The doxology is akin to the lauding given to God by the redeemed in 7:10-12. Salvation and power and glory belong solely and rightfully to God (cf. 1 Chron. 29:11; Psa. 3:8; Jon. 2:9; Acts 4:12).
  + **Verse 2**– The doxology given to God is because of His righteous and just ways (cf. Deut. 32:4; Psa. 19:9; Isa. 25:1; Rev. 15:3; 16:5-7). His ways are seen as righteous and just because He has judged the harlot who was corrupting the earth with her immorality.
  + Furthermore, His ways are righteous and just since He has avenged the blood of His bondservants on her with her judgment (cf. Deut. 32:35, 43; 2 Kings 9:7; Psa. 79:10). This is an answer to the question of 6:10.
  + **Verse 3**– The second “Hallelujah” comes as they praise God for the smoke that rises forever (cf. Isa. 34:8-10). This stands in stark contrast to the response of the earthly rulers, merchants and maritime professionals in 18:9-19. God is praised for the fulfillment of His word (cf. 14:11).
  + **Verse 4**– The twenty-four elders and the four living creatures now join in as they approve of the praise being offered to God (cf. 4:4, 8-11; 5:8, 11-12, 14). They also exclaim “Hallelujah!” It is never wrong thing nor is it ever an inappropriate time to praise God for who He is and all He has done (cf. 1 Chron. 16:36; Psa. 41:13; 89:52; 106:48).
  + **Verse 5**– A voice (an angel or perhaps Jesus) urges the bond-servants small and great to praise God whom they fear for what He has done for them in reference to avenging their blood (cf. Psa. 115:13; 148:11-13).
* **19:6-10– The Marriage Scene: Lamb and Bride**
  + **Verse 6**– John hears the loud resounding voice of a multitude akin to that of the sound of many waters (cf. Ezek. 1:24; 43:3; Rev. 1:15; 14:2) and mighty peals of thunder (cf. 4:5; 14:2 proclaiming the fourth “praise Yahweh” (Hallelujah). This praise is specifically related to the reign of God.
  + His judgments and execution of His wrath against His enemies and the enemies of His people points to the fact that He sits on the throne and reigns. No one can thwart His will nor His judgments when He has determined that they should take place (cf. Psa. 47:2; 93:1; 97:1; 99:1; Rev. 4:3, 9-11; 11:15-18).
  + **Verse 7**– A call for rejoicing and being glad is made (cf. Matt. 5:12). Because the only other time in which this phrase is used is at the culmination of the beatitudes which anticipate a heavenly reward, the meaning of this verse must be related to what Jesus stated in Matthew.
  + Rejoicing and being glad echoes a number of OT passages in addition to Matt. 5:12 that relate to God granting justice to His people (cf. Deut. 32:43; Psa. 48:11; 95:1-3; 107:42). God is glorified in addition to this rejoicing because the *“marriage of the Lamb has come”* and the bride is ready.
  + This verse seems to be anticipating the consummation. This is true because the consummation is often spoken of a marriage and the feast that follows (cf. Matt. 22:1-14; 25:1-13).
  + This verse is not suggesting that the second coming has come and gone but rather that the saints’ faithfulness to God despite persecution allows them to be ready for this event. It is important to understand the historical nature of the concept in this verse.
  + Before a marriage in ancient times, there was the betrothal process in which a man was essentially engaged to the woman he was going to marry. This “engagement” was considered much more serious then than it does now (cf. Matt. 1:18-20).
  + After the betrothal process, the actual wedding ceremony and feast took place which consummated the relationship. The church is Christ’s bride as evidenced by passages like Rom. 7:4 and Eph. 5:22-27. But are we married to Christ now or simply betrothed?
  + The most appropriate response is both, but one more so than the other. The ancient betrothal process was considered to be, in effect, a marriage. However, the full blessings of the marriage was not yet had until the ceremony and feast. Thus the church is betrothed to Christ now and effectively married (cf. Hos. 2:19-20; 2 Cor. 11:2) but the fullness of this marriage is yet to be experienced.
  + **Verse 8**– The appropriate clothes for the bride is fine linen bright and clean (cf. 3:4-5, 18; 7:13-14). These clothes are tied to their faithfulness and their faith which has been tested by fire (cf. 1 Pet. 1:7; 4:12). They are blameless, spotless and pure because of Christ’s blood and holding fast to Him (cf. Matt. 22:11-12; Gal. 3:26-27; Eph. 5:27).
  + **Verse 9**– The voice now urges John to write the beatitude concerning those who are invited to the marriage supper of the Lamb. In the scriptures, this invitation carries weight and it means that those to whom this invitation has been extended, they will be with God forever and ever (cf. Isa. 25:6-8; Matt. 22:1-14).
  + **Verse 10**– John apparently falls down so as the worship the speaker but is instructed not to do this since he is a fellow servant (cf. Acts 10:25-26). This may suggest that the speaker is not God (Jesus, Father or Spirit) but rather someone else.
  + Only God is to be worshipped and accepts true worship (cf. Ex. 34:14; Matt. 4:10; Jn. 4:23-24; 9:35-38; Rev. 4:9-11; 5:8-14). He identifies himself as one who holds to the testimony of Jesus (cf. 12:17). That the testimony of Jesus is the “spirit of prophecy” points to the fact that it is the very inspired word of God (cf. 2 Tim. 3:16-17).
* **19:11-21– The Victorious Rider on the White Horse**
  + **Verse 11**–
  + **Verse 12**–
  + **Verses 13**–
  + **Verse 14**–
  + **Verses 15**–
  + **Verse 16**–
  + **Verse 17**–
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