

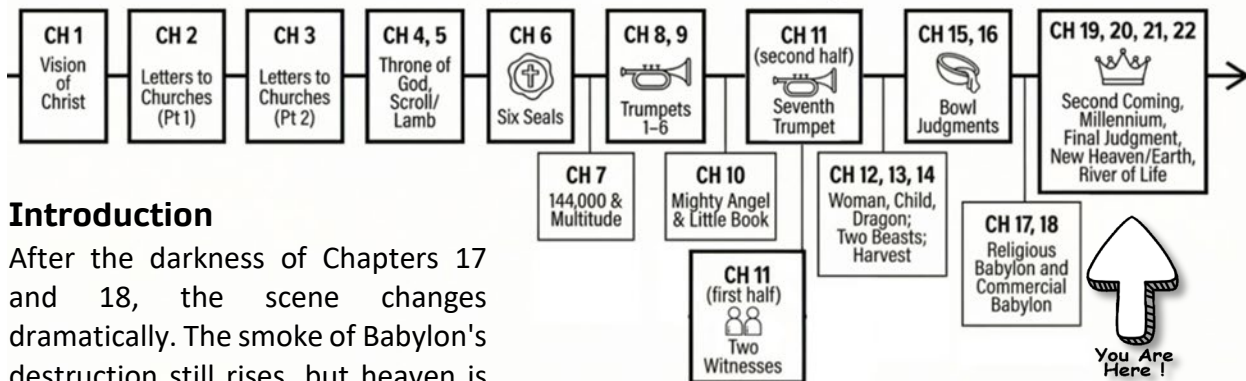


“Return of the King!”

Lesson 19: Revelation 19

THE BOOK OF REVELATION – CHRONOLOGICAL TIMELINE

Parenthetical sections provide detail without advancing the timeline.



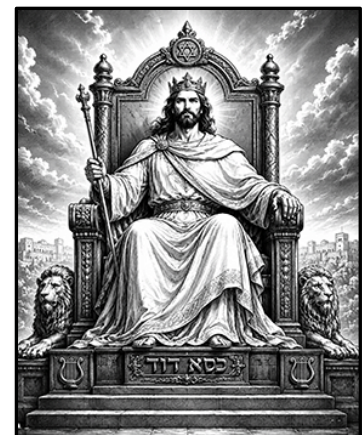
Introduction

After the darkness of Chapters 17 and 18, the scene changes dramatically. The smoke of Babylon's destruction still rises, but heaven is no longer focused on judgment alone. For eighteen chapters, the world has watched mankind's rebellion reach its climax under the Beast's rule. Now heaven opens, and the rightful King steps forward to reclaim what belongs to Him.

This chapter answers one of the oldest questions in Scripture: Will God keep His promises exactly as He gave them? The angel Gabriel told Mary that Jesus would sit upon the throne of His father David and reign forever.



Luke. 1:31-33] *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: **and the Lord God shall give unto him the throne of his father David:** And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*



Yet during His earthly ministry, Jesus never occupied David's throne. Rome ruled the land, and Israel's **promised kingdom remained unfulfilled.**

Revelation 19 records the glorious moment when those ancient promises begin moving toward their literal fulfillment. **The rejected King returns as the conquering King.**

Sadly, if you literally believe what is written in Luke 18:31-33, you are actually in the minority. Many churches today adopt a doctrine that takes this passage from Luke, like many others, **figuratively (allegorically) rather than literally.** But let's briefly look at it in more detail.

God's Promises

- ✓ The Davidic Covenant Created (2 Sam 7:11-16).
- ✓ God promised David a royal dynasty (Isa 7:13).
- ✓ An eternal throne (2 Sam 7:13, 16, 19; 1 Chr 17:12; 22:10; Isa 55:3; Ezek 37:25).
- ✓ And a political kingdom (Gen 17:2-8).
- ✓ God confirmed it to David by an oath (Ps 132:11; 89:3, 4, 34).
 - This **cannot** be applied to the Church (Ezek. 37:21-28).
- ✓ This future throne was recognized by the First Church Council in Acts 15 (Acts 15:16-18, quoting Amos 9:11-12. Cf. Jer 30:7,11, 18).

Please Notice This



One of the oldest prophecies in the entire Bible **was not about Christ's first coming, but His Second Coming.** Before the Flood, Enoch declared:



*And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 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. **Jude 1:14, 15***

From Genesis to Revelation, Scripture has been moving toward this moment. **The prophets saw it. The apostles anticipated it. The church has awaited it** for two thousand years.

Chapter 19



Rev. 19:1] *And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:*



Rev. 19:2 & 3] *For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia, and her smoke rose up for ever and ever.*

The Scene Shifts Forward: John uses the special Greek phrase *Meta tauta* ("after these things"), signaling that we are entering a brand-new, final section of his vision that will take us from the end of the Tribulation all the way into the Millennium and eternity.

The scene immediately shifts from earth to heaven. In Chapter 18, kings, merchants, and shipmasters were weeping over Babylon's destruction. Here, heaven has a completely different perspective. What earth views as tragedy, heaven views as justice.

The First Hallelujah in the New Testament - The word "**Alleluia**" is the Greek form of the Hebrew word "**Hallelujah**," meaning, "Praise Jehovah!" It appears repeatedly in the Psalms but only four times in the New Testament—and all four occurrences are found right here in Revelation 19 (Rev. 19:1, 3, 4, 6). Three reasons are given for heaven's praise:

1. God has judged His enemies.
2. God is about to reign openly upon the earth.
3. The Bride is ready for her Bridegroom.

Perfect and Righteous Justice: Heaven explicitly praises God because His judgments are completely true and fair; He has officially executed the final sentence on the "great whore" (Religious Babylon), who corrupted the earth through spiritual fornication and led humanity into rebellion against God. She promoted worship of the Dragon, the Beast, and the false religious system that deceived the nations (Rev. 17:1-6).



God Avenges His Servants: The heavenly multitude also praises God because He has finally avenged the blood of His servants. Throughout Revelation, we have repeatedly heard the cry of the martyrs: "How long, O Lord?" Now the answer has arrived.

The smoke rising from Babylon's ruins is a visible testimony to her final judgment. This does not mean literal smoke will rise endlessly throughout eternity. The imagery signifies complete, irreversible destruction. Babylon will never recover. She will never be rebuilt. She will never again deceive the nations. Her ruin stands forever as a monument to God's judgment (Isa. 34:9-10)



Rev. 19:4] *And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*



Rev. 19:5] *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*



Rev. 19:6] *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*

The praise now expands beyond the great multitude of verse 1. The **twenty-four elders** (representing the Church) and the **four living creatures** fall before God's throne and worship Him. The term translated "*beasts*" in the KJV would be more accurately rendered "*living creatures*." These are the same beings first introduced around the throne in Revelation 4:6-8. Together, they affirm both the righteousness of God's judgment and the worthiness of His praise.



This is the **final distinct appearance of the twenty-four elders** in Revelation. From this point forward, they no longer exist as a separate group. Many students of prophecy believe that from this point onward, they are absorbed into the larger company of the redeemed and no longer need to be distinguished individually.

Next, a voice proceeds from the throne itself, "**Praise our God, all ye his servants, and ye that fear him, both small and great.**" The command is universal. Every servant of God is summoned into worship. God does not distinguish between famous and unknown, rich and poor, powerful and weak. All faithful servants are invited to join the praise.

John is described as hearing what may be the greatest worship service recorded in Scripture. The sound is compared to a great multitude, many waters, and mighty thunderings.



Rev. 19:7] *Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*



Rev. 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.*



Rev. 19:9] *And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

The Reason for Heaven's Rejoicing is announced. Heaven erupts with gladness and honor because the marriage of the Lamb has arrived, and His wife has made herself ready.



It is important to note the **completed status**. The Greek word used here for "**wife**" (*gynē*) refers to an actual wife, not a bride-to-be, indicating that the formal wedding and the binding legal process **have already been completed in heaven**.

This fits perfectly with the pattern of the ancient Jewish wedding. The bride was legally bound to her husband **long before the public celebration occurred**. The wedding feast was the culmination of a process that began months or even years earlier. Let's briefly reflect back on the Jewish wedding ceremony, but first...

Who Actually is The Bride of Christ?

Some pastors and teachers try to mix metaphors and claim that Israel is the Bride of Christ. This leads to a lot of confusion. But when you look closely at the Old Testament, Israel is universally presented as the "**Wife of Yahweh**" who fell into idolatry and became an unfaithful, divorced wife (Isa. 54:1-8; Jer. 3:8,14; Hos. 2:14-24). Israel is also frequently described as an unfaithful wife who wandered into spiritual adultery (Ezek. 16:35; Hos. 2:14-24). God explicitly shows this "**type**" pattern through the prophet Hosea, who was told to love and redeem his unfaithful wife from a slave market as a living lesson of how God will eventually restore national Israel in the future.



Strange Contrast: We see a strange contrast from our study in Revelation

✓ **Mystery Babylon**

- *"She saith in her heart, I sit a queen, and am **no widow**, and shall see no sorrow."* (Rev 18:7)

✓ **Israel** is referred to as:

- **"Divorced"** (Isa 54:4-9; Jer 3:8, 14; Hos 2:14-19)
- **"Widowed"** (Lam 1:1; Isa 54:4).



The **Jewish High Priest** was forbidden to marry a divorced or widowed woman! (Lev 21:10, 13, 14). This is another reason that Israel would not be the bride at the marriage supper of the Lamb, as **Jesus is our High Priest forever**.

The Bride of Christ

The Church, in scripture, is presented much differently from Israel. Paul describes the Church as a chaste virgin espoused to Christ.

- A chaste virgin waiting for the Bridegroom (2 Cor 11:2; Eph 5:22- 23).
- Awaiting her Bridegroom (John 3:29).
- The Bridegroom is Jesus (John 3:22).
- Human marriage is a picture of Christ's relationship with the Church (Eph. 5:22-32).



The Bride at the Marriage Supper is the **Church**, redeemed through the blood of Christ and **presented spotless** before her Lord (Eph. 5:25-27). The Bride is clothed in "**Fine linen, clean and white.**" The text (v.8) immediately explains its meaning: "**For the fine linen is the righteousness of saints.**" The white garment speaks of purity, holiness, and righteous standing before God. The Bride is not clothed in her own merit. She stands accepted because **she has been washed, sanctified, and justified through Jesus Christ** (1 Cor. 6:11; Heb. 10:10; Eph. 5:26-27). And, one day He will return to take His bride to heaven (John 14:1-6; 1 Thess. 4:13-18). Here is His Promise:



In my Father's house are many mansions: if it were not so, I would have told **you**. I go to prepare a place for **you**. And if I go and prepare a place for **you**, I will come again, and receive **you** unto myself; that where I am, there **ye** may be also. **John 14:2-3**

Notice the repeated use of "**you**" in this remarkable promise—it is deeply personal and intentionally comforting. In the **Gospel of John 14:1–3**, Christ is speaking directly to His disciples, assuring them that He will come again for believers and receive them unto Himself. This passage is widely understood as a reference to the **Rapture (harpazō)**, and its imagery closely parallels the pattern of the ancient Jewish wedding.

If you're a good Berean, you will see that Scripture presents two distinct phases of Christ's return. First, He comes **in love** for His bride—the Church—to gather her to Himself. Later, He returns **in power and judgment**, a scene vividly portrayed in Revelation. With that in mind, it is helpful to revisit the customs of the ancient Jewish wedding, which provide a rich and illuminating backdrop for understanding this promise.

To truly understand the Bride and Bridegroom relationship, we have to look at the Jewish wedding, which Jesus will fulfill perfectly:

1. **The Betrothal (Shiddukhin):** The groom leaves his father's house, travels to the bride's home, pays a heavy purchase price, and establishes a binding marriage covenant called a *Ketubah*.
 - *The Pattern:* Jesus left heaven, came to earth, and purchased the Church with His own blood to establish our new covenant. We are legally "engaged" to Him right now, even though we haven't seen Him yet.



2. **The Separation & Preparation:** The groom returns to his father's house to build a brand-new living space for his bride, while the bride lives in constant expectation, waiting for his surprise return.



- *The Pattern:* Jesus gave us a comforting promise in John 14:2-3, saying, "I go to prepare a place for you... I will come again, and receive you unto myself". This is a beautiful description of the Rapture (*Harpazo*), in which **He comes back in love, strictly for His bride.**

3. **The Surprise Gathering & Feast:** The groom returns with an escort to surprise his bride, brings her back to his father's house for the physical wedding ceremony (huppah), and celebrates with a spectacular wedding feast that lasts seven full days.



- *The Pattern:* While the seven-year Tribulation is raging down on the earth, the Church is safely in heaven celebrating the marriage supper of the Lamb.



The wedding model '**pattern**' is fundamental to understanding deeper truths, such as the Rapture. To the Jewish scholar, prophecy is pattern-based. God, throughout Scripture, uses the example of marriage to communicate intimacy. Here, this beautiful pattern points directly to Christ and His Church. What was pictured in Jewish culture finds its fulfillment in Revelation 19 (Judg. 14:12; John 2:1; Matt. 22:1-14).

Also, at the last supper, Jesus said something interesting that applies here to the wedding supper of the Lamb (recorded in Luke 22:15-18; Mark 14:25; Matthew 26:29):



*And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, **I will not drink of the fruit of the vine, until the kingdom of God shall come.** Luke 22:15-18*

The Passover consisted of **four cups** (Ex. 6:5-7). The **cup of blessing** was the third cup and, according to Paul, was the cup Jesus used; it is the cup we observe during communion.



Cup of Sanctification
"I will bring you out."



Cup of Deliverance
"I will free you."



Cup of Redemption
"I will bless you."



Cup of Restoration
"I will protect you."

Jesus stopped before completing the final cup. The process was intentionally left unfinished. Many scholars see the completion of that final cup as occurring here, in connection with the Marriage Supper and the establishment of the Kingdom (Luke 22:15-18; Ex. 6:6-7).

In Rev. 19:9, the angel then pronounces one of Revelation's seven beatitudes: "*Blessed are they who are called unto the marriage supper of the Lamb.*" The angel concludes by emphasizing the certainty of the event: "*These are the true sayings of God.*" This is not symbolic wishful thinking. This is a guaranteed future reality established by the Word of God Himself.



Rev. 19:10] *And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*

John is so staggered by the incredible scene of the marriage supper that he falls prostrate at the angel's feet to worship him. John will make the exact same mistake again later because these visions are so overwhelming. Even great men of God can become overwhelmed by circumstances and momentarily lose perspective.



The angel stops him instantly with two short, sharp words in the original language (*Hora mē*), which basically means, "**Stand up! Don't you dare do that!**" Worshipping angels is strictly wrong, and this holy messenger refused to fall into the same trap of pride that ruined Lucifer (Col 2:18; Isa 14:12-15).

The angel explains that he is not a God, but merely a fellow servant alongside John and our brothers and sisters who hold fast to the testimony of Jesus. Angels are simply spiritual workers sent to serve those who inherit salvation (Heb 1:14).



The angel gives us a **master key** for studying the Bible by stating that "***the testimony of Jesus is the spirit of prophecy***" (Rev 19:10d). Every story, every single prophecy, every picture, and every rule in the Bible isn't there to give us a complex puzzle; **it all points to Jesus Christ** (Ps 40:7; John 5:39; Heb 10:7).



Rev. 19:11] *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 looks up and sees heaven thrown wide open for a giant, global event that every eye on earth will witness — **The Coming King!** (Rev 19:11; cf. Ps 2; Ps 45; Ps 46; Ps 47; Ps 50:1-6; Ps 68; Isa 11; Isa 24:19-23; Isa 25; Isa 26:20-21; Isa 63:1-6; Isa 65:5-16; Dan 2:44-45; Dan 7:9-14; Joel 3; Hab 3; Zech 14; Acts 1:11; 2 Thess 1:7-10; Rev 12:12; Matt 24:29-30; Matt 26:64).

Only a few times in Scripture do we find heaven opening in such a dramatic way: At Christ's baptism (Matt. 3:16-17), when Stephen was being martyred (Acts 7:55-56), and when John saw a door opened in heaven and was invited upward (Rev. 4:1).



Jesus is riding a literal white horse, which in ancient times was the ultimate symbol of a conquering general celebrating a total victory over his enemies. He is called "***Faithful and True***", which perfectly matches how He was introduced to us earlier in the book and contrasts completely with the lying, deceptive character of the Antichrist.

This event is **completely different from the Rapture** (1 Thess 4:13-18); here, **He is not coming in the air** to take His people up, but is coming to conquer His enemies and establish His kingdom, with His people to rule and reign.

The Difference Between the Rapture and the Revelation

At the Rapture:

- Christ comes in the air.
- Believers are caught up.
- The unbelieving world doesn't see Him.
- The focus is deliverance.



Here in Revelation 19:

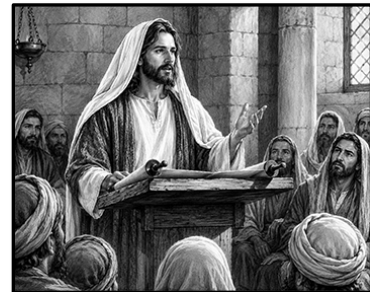
- Christ comes from heaven to the earth.
- The nations see His arrival.
- His enemies are confronted.
- The focus is judgment and the kingdom



See how our modern culture increasingly portrays Jesus as merely a teacher, philosopher, social reformer, or moral example. Revelation 19 presents a very different picture. The same Jesus who came as Savior will return as Judge and King. As the world becomes more hostile toward biblical authority and God's standards, the stage continues to be set for the day when heaven opens and the rightful King returns to claim His throne.

When Jesus was at the synagogue in Nazareth reading Isaiah 61 (Luke 4:10-21), he stopped reading at a comma. He closed the book and declared, *"This day is this scripture fulfilled in your ears."*

*The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, **and the day of vengeance of our God**...* Isaiah 61:1-2



Notice the part He did not read at that time! *"The day of vengeance of our God"* **had not yet come**, but now, **He is completing this mandate**. This was not to be fulfilled on His first coming, but here at His second coming.



Rev. 19:12, 13] *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*

John sees that Jesus' eyes are like a **blazing flame of fire**, which shows us His perfect ability to look right through human pretense and bring absolute justice to the earth (cf. Rev 1:14-16; Rev 2:18; Rev 3:14). On His head are many crowns, showing us that He has completely conquered and holds total, undisputed royal authority over every single nation.

John then records something mysterious - **the secret name**. Throughout Scripture, names often reveal character, authority, or purpose, and Jesus is known by many names. Yet here we discover there remains an aspect of His person known fully only to Himself. Even in eternity, the infinite nature of Christ can never be exhausted by finite creatures. There will always be depths of His glory beyond our complete comprehension.

John next notices Christ's robe: **"He was clothed with a vesture dipped in blood."** This image has generated much discussion. Some believe the blood refers to Christ's sacrificial blood shed at Calvary. **However, Scripture strongly points to a different conclusion.** The scene is one of judgment, not redemption. Here Jesus, at His 2nd coming, is answering the explicit call for the final grape harvest of humanity's evil (cf. Rev 14:14-20).

Let's look at the timeline:

2nd Coming Timeline



1. Global pressure on Israel intensifies throughout the Tribulation
2. Israel repents and cries out (Hos 5:15 / Matt 23:39)
3. Final global proclamation (Rev 14:6–7)
4. Harvest authorized (Rev 14:14–20)
5. Christ appears **already engaged in judgment** (Rev 19:13 / Isa 63)
6. Southern campaign (Bozrah/Edom)
7. Northward advance (Hab 3 imagery)
8. Armageddon confrontation (Rev 16 / 19)
9. Victory arrival at Jerusalem / Mount of Olives (Zech 14:4)
10. Beast system destroyed → Kingdom established

In Chapter 14 (**point #4 above**), we heard the 5th, 6th, and 7th angels calling for the grape harvest of humanity's evil—this is the harvest authorized. Humanity's evil was ripe (a very bad thing), and in Rev. 19:13 (**point #5 above**) we see Christ coming in answer to the three angels' call already engaged in battle. The culmination (**point #8 above**) of Christ's harvest is **summarized** in Rev. 14:20, below:



And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. Revelation 14:20

Isaiah elaborates on **point #6 in the timeline above**, when Christ appears in the desert between Edom and Bozrah:



Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 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. For the day of vengeance is in mine heart, and the year of my redeemed is come. 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. 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. Isaiah 63:1-6



These images of Christ have generated much discussion and are hard to accept if you have been taught an allegorized and sanitized version of scripture. This is just a brief overview of the actual steps of the Second Coming.

Key Insight (this is what many churches and pastors miss): The Second Coming is not a **single vertical descent and instant battle**. That view creates contradictions in Scripture. Instead, it is a directional campaign progressing south to north, with a series of engagements culminating in Jerusalem.



Our culture increasingly reduces Jesus to a teacher, life coach, or religious figure among many others. Revelation 19 presents a radically different picture. The returning Christ is the eternal Word of God, crowned with absolute authority and returning in judgment. Many churches have grown comfortable with a customized, softened version of Jesus, yet Scripture continues to reveal the majestic King who will one day rule every nation and answer every challenge to His authority (Ps. 2:1-12; John 1:1-14; Rev. 19:12-13).



Rev. 19:14] *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

John now sees an incredible sight, "***the armies which were in heaven followed him.***" The Lord is not returning alone. This fulfills one of the oldest prophecies in Scripture, where Enoch declared before the Flood, "*Behold, the Lord cometh with ten thousands of his saints.*" Jude 14. The prophets repeatedly anticipated this event. "*The LORD my God shall come, and all the saints with thee.*" Zech. 14:5. For thousands of years believers have read these prophecies. Revelation 19 records their fulfillment.

Who Are These Armies? The armies appear to consist of two groups accompanying Christ.

- **The Church:** The most obvious group is the redeemed Church. Only a few verses earlier, the Bride was clothed in: "**Fine linen, clean and white.**" Rev. 19:8. Now these armies are described with identical clothing (1 Thess 3:13; 2 Thess 1:10; Heb. 2:10; Col. 3:4; Zech. 14:5).
- **The Holy Angels:** Scripture also teaches that angels accompany Christ at His return (Mt 13:41; 25:31; 2 Thess 1:7).

The armies ride white horses just as their King does. Throughout Scripture, white symbolizes victory, purity, triumph, and Righteousness (Rev. 6:2; Rev. 19:11). These are not weary soldiers returning from defeat. These are the victorious hosts of heaven accompanying the conquering King.



The idea that believers or heavenly armies **fight** with Christ when He returns stems from assumptions about the word "*armies*" and from conflating it with passages about reigning and other general military analogies in the Bible. However, **Scripture itself emphasizes Christ alone executes judgment.** Any armies that accompany Him at His 2nd coming **follow, not fight.**



Rev. 19:15] *And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.*

This is not a literal sword protruding from Christ's mouth as some paintings suggest. Throughout Scripture, the **sword is an idiom for the Word of God** (Isa 11:4; 2 Thess 2:8; Heb 4:12; Eph 6:17; Rev 1:16; 2:16; 19:15, 21; Ps 149:6; Isa 49:2). The emphasis is clear. Christ conquers by the power of His spoken Word. The Messiah was described this way centuries before Revelation was written. "*He hath made my mouth like a sharp sword.*" Isa. 49:2.

Again, Jesus, completely alone, treads the winepress of the fierceness and wrath of Almighty God, crushing the ungodly systems of man like ripe grapes until their blood runs as deep as a horse's bridle (Rev 19:15; cf. Rev 14:20; Isa 63:1-6).



We cannot fully grasp what the unadulterated "**fierceness and wrath of Almighty God**" will actually look or feel like on the ground. While the devastation will be catastrophic for those who openly chose to follow the Antichrist, it may manifest as a sudden, massive sonic or spiritual wave directly from the King's mouth that completely paralyzes and dismantles the atomic cohesion of the rebel armies in a single second.

The Absolute Rule of God: This is the ultimate, final event where God's long-delayed judgments are fully unleashed, proving that this is explicitly **NOT the Rapture of the Church**, but the global, visible Revelation of Jesus Christ to rule the earth (Rev 19:15; cf. 1 Sam 3:12).



Rev. 19:16] *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

John looks closely at the King and sees an official name written right on His outer vesture and on His thigh. In the ancient style of horseback warfare, it was standard custom for a warrior to wear their weapons on the thigh as part of their armor. The Bible uses this exact concept of the "thigh" in several other major accounts throughout history to show authority, binding oaths, or special identity (Gen 24:2, 9; 32:25; 31, 32; Gen 47:29).



Rev. 19:17] *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*



Rev. 19:18] *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.*

This is the **second of two "suppers"**. It is **NOT** the marriage supper of the Lamb, as believed by many. This horrific "supper" represents the total physical carnage of the battle of Armageddon, which stands as the second of two distinct end-times suppers (Rev 19:17-18; cf. Rev 14:14-20; Rev 16:13-16; Ezek 39:17-20; Luke 17:37; Matt 24:28).

The Marriage Supper of the Lamb	The Supper of the Great God
• The guests are blessed. • The Bride is honored. • The Lamb is glorified.	• The guests do not attend willingly. • The participants are the defeated enemies of God. • The birds consume the aftermath of divine judgment.
This supper celebrates salvation.	The supper displays the consequences of rebellion.
The contrast could not be greater.	

The birds are invited to eat the flesh of every single segment of the "earth dwellers"—including kings, captains, mighty men, horses, riders, and all men, whether they are free, bond, small, or great.

This grim feast describes God's heavy judgment on the ungodly and does not involve the Church at all; as the Bride of Christ, we are already safe, married to the King, and we will not be data points in this destruction.





Speaking candidly to the idea that the Bride of Christ would have to endure the Tribulation, the idea that Christ would subject His bride to a prolonged season of wrath—only to prepare her for the marriage supper—stands in stark contrast to the very nature of that relationship. No bride is refined by being beaten down; she is cherished, set apart, and made ready in love. The imagery of the “supper” above is not one of preparation for the bride, but of judgment upon the wicked—the aftermath of divine justice, not a means of sanctifying those who belong to Him.



Rev. 19:19] *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.*

John looks down at the earth and sees the Beast (the Antichrist), the kings of the earth, and their massive combined armies completely gathered together to make war against Jesus and His heavenly army. Psalm 2 records a conversation among the Trinity! Laughing at the arrogance of the kings of the earth who would take up arms against God!



*Why do the nations rage, And the people plot a vain thing? The kings of the earth set themselves, And the rulers take counsel together, **Against the Lord and against His Anointed**, saying, “Let us break Their bonds in pieces And cast away Their cords from us.” He who sits in the heavens shall laugh; The Lord shall hold them in derision. Then He shall speak to them in His wrath, And distress them in His deep displeasure: “Yet I have set My King On My holy hill of Zion.” “I will declare the decree: The Lord has said to Me, ‘You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. **Psalm 2:1-12***

The Coming World Leader (Antichrist) will have a headquarters in the Paledstine are (Dan 11:45), he will go forth in great fury (Dan 11:44; Joel 2; Isaiah 24) leading a great motorized army (Nahum 3:2), that will be arrayed in red (Nahum 2:3). A prerequisite to the Second Coming is a petition by the remnant, who are taking refuge in the east (Hos 5:15). It is interesting to note that there is not the slightest mention of any struggle, God summarily defeats them all (2 Thess 2:8).



Rev. 19:20] *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, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

After all the buildup of the previous chapters, the actual defeat of the Beast, along with the False Prophet, is remarkably brief right in the middle of their massive military campaign. The unholy duo that dominated the last half of the Tribulation falls together. Throughout Revelation, these two men worked in partnership. The Beast provided political power. The False Prophet provided religious deception.



Bypassing the normal holding areas of the dead, this dynamic duo is thrown completely alive straight into Gehenna, the permanent lake of fire that burns with sulfur and brimstone. Their punishment is total and everlasting; they are still locked inside that flaming prison a thousand years later at the very end of the Millennium when Satan is finally thrown in to join them.



Rev. 19:21] *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*

John sees that the entire remaining remnant of the rebel army is instantly slain by the sword of the Word of God that carries absolute authority (Heb 4:12). All the birds of the air that were called together by the angel are completely filled with the flesh of the destroyed armies, finishing the massive cleanup of the valley. With this final pocket of resistance removed, the clock officially transitions into the thousand-year reign of Christ, where we will help enforce His perfect righteousness on a restored earth (Rev 19:21; cf. Rev 20:1-3).



The souls of the “earth dwellers” enter Hades, the temporary realm of the dead, awaiting future judgment. The final judgment of these unbelievers does not occur here. That event will take place **after the Millennium** at the **Great White Throne Judgment** (Rev. 20:11-15).

With this verse, the **Tribulation period effectively comes to a close**. Jesus now takes the throne upon the earth—the Throne of David (Isa 9:6-7; Luke 1:32). Zechariah saw this day centuries before it occurred:



*For I will gather **all nations** against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. **Zech. 14:2-4***

What this passage—and others like it—makes clear is that the day will come when **all nations**, including the United States, will turn against Israel, just as Scripture foretells. This does not require us to agree with every political decision Israel makes as a nation, but it does demand that we recognize her right to exist. **The issue is not concern for Israel’s survival—her future is already established in Scripture—but rather concern for our own.** From a prophetic standpoint, America is notably absent from the biblical end-times narrative, **unless one identifies it with the Daughter of Babylon**. Either way, the outlook for America, scripturally speaking, is **not favorable**.

This shift is already underway. We see changes in America’s posture toward Israel—in many of our political leaders, definitely on college campuses, and within many of our communities. What once seemed unthinkable - a return to the **antisemitic views** of the holocaust is now increasingly visible.

Over the years, many theories have been proposed to explain America's eventual decline. Some suggest that the United States is connected to **Babylon the Great**, either directly or indirectly. Others believe America will be drawn into alignment with other struggling nations. There are strong arguments that an **economic collapse** could be the catalyst, especially in light of staggering financial realities—tens of trillions in national debt and even greater unfunded liabilities. Still others point to **internal societal breakdown**, the threat of **major terrorist events**, or the possibility of **nuclear conflict** as potential causes. Each of these scenarios highlights a different vulnerability, but all point in the same direction: **instability and decline**.

It may be that as long as the United States maintains its **support for Israel**, God continues to honor the promise given in **Genesis 12:2–3**, delaying judgment despite our many failures. But if and when the nation decisively turns its back on Israel, that protective alignment will be removed. At that point, the consequences could unfold rapidly. Either way, it is increasingly evident that the present trajectory is unsustainable. For believers, it is a sober reminder that our time on this earth, as it now stands, may be drawing to a close.

Next Lesson: For lesson 20, read chapter 20, which deals with what we call **the millennium**. Arguably, the millennium is probably the biggest divide in the body of Christ. Much of what we know about the millennium comes from Isaiah 65, so if you have time, look it over. Ask yourself this question while you are reading it: **"Is it literal, or is it symbolic?"**

A large portion of churches today—**often estimated at around 80%**—hold to an amillennial view, meaning they **do not believe in a literal thousand-year reign of Christ**, but instead interpret it **symbolically or allegorically**. This is not a minor or inconsequential distinction; it represents a significant theological divide within the church, particularly among those who give little attention to eschatology.



At first glance, this difference may not appear especially important, especially to believers who do not understand the nuts and bolts of eschatology. However, beneath the surface, **it carries far-reaching implications**. For those unfamiliar with its impact, **this perspective can subtly reshape how Scripture is interpreted**, often leading to conclusions that affect one's overall understanding of God's prophetic plan.

After the millennium, we will talk about what occurs after the millennium, **which is eternity!** There are different viewpoints on eternity, so we will tackle them head-on.

We have two lessons left: **Lesson 20** (Chapter 20, The Millennium) & **Lesson 21** (Chapters 21 & 22, eternity & conclusion). Start thinking about ideas for what book you would like to study.