SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Revelation

Chapter Nineteen, Verses 1–21

The King Returns for His Throne — Hallelujah, the Wedding, and the Rider Called Faithful and True

NASB 1995 | VERSE BY VERSE | FOUR VOICES

Heaven sings four hallelujahs, the bride is dressed, and the door of heaven opens on a white horse — read through four teachers — **Amir Tsarfati**, **Mark Hitchcock**, **John MacArthur** and **David Jeremiah**, with the Greek behind the wedding, the Rider's names, the rod of iron, and the two suppers.

THE PASSAGE

Revelation 19:1–21

Praise · wedding · Rider · supper

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Four hallelujahs, a wedding, a Rider, and two suppers

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"And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war." — Revelation 19:11

SECTION I · THE PASSAGE

Revelation 19:1–21

The King Returns for His Throne — heaven's praise, the Lamb's wedding, the Rider on the white horse

† How to Read This Study

This study walks Revelation 19 in five movements, in the order John saw it: a heaven full of Hallelujahs over a fallen city, a wedding announced, a door opened on a white horse, a Rider whose names are written on Him, and a battle that ends before it begins. At each movement you will hear four teachers, each in his own color — Amir Tsarfati, the Israeli who listens for Israel and the times, and Mark Hitchcock, the seminary professor who places every event on the prophetic timeline — and you will see the Greek John chose and why it matters. Read the Scripture first; then let each voice add its angle. This four-voice edition adds two more: **John MacArthur** of Grace to You, the expositor who works the text phrase by phrase and holds the line on a literal reading, and **David Jeremiah** of Turning Point, who reads the signs of the times and presses the chapter home as a call to live ready.

AMIR TSARFATI · Revealing Revelation
MARK HITCHCOCK · The End
JOHN MACARTHUR · Grace to You sermons, 1994
DAVID JEREMIAH · Age of Signs

HOW THIS STUDY IS MARKED
God — His character & actions
Command / instruction
Key repeated word
Sin / warning
Promise / blessing
Time / place / contrast

KEY VERSE · REVELATION 19:11

"And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war."

† Before the Passage

Chapter 18 ended in silence — no harp, no millstone, no lamp, no bride and bridegroom — and a single command: "Rejoice over her, O heaven" (18:20). Chapter 19 is heaven obeying. The city that silenced the voice of the bridegroom and bride on earth is answered by a wedding in heaven, and the millstone thrown into the sea is answered by a door thrown open in the sky. Ed's workbook, following Amir Tsarfati's *Revealing Revelation*, titles the chapter "The King Returns for His Throne," and every line of it moves toward that return.

The background is Israel's whole hope. "Hallelujah" is Hebrew — *hallelu-Yah*, "praise Yah" — the refrain of the Psalms, and the Hallel psalms (113–118) were sung at Passover; Jesus and His disciples sang a hymn before the Mount of Olives (Matthew 26:30). The Rider comes out of Psalm 2 (the nations broken with a rod of iron), Isaiah 63 (the treader of the wine trough with stained garments), Zechariah 14 (the LORD going forth to fight,

His feet on the Mount of Olives), and Ezekiel 39 (the birds summoned to a great sacrifice). John is not inventing a climax; he is showing the one the prophets already saw.

Where does the chapter sit? Both of our teachers read Revelation as future history, in order: the church caught up before the tribulation (chapters 4–5), the seals, trumpets and bowls of the seven years (6–16), the fall of Babylon (17–18), and now the second coming (19), followed by the thousand-year reign (20) and the new creation (21–22). Mark Hitchcock notes that the bride is already in heaven, dressed and ready, in 19:7–8 — before the Rider leaves heaven in 19:11 — and both men take that order seriously: the church is not rescued at Armageddon; she rides out with the King.

Read the chapter as a hinge. Verses 1–10 face backward to heaven and the wedding; verses 11–21 face forward to earth and the war. Two suppers frame it — "the marriage supper of the Lamb" (v. 9) and "the great supper of God" (v. 17) — and every reader is invited to one or the other. Heaven opened once at the Jordan for the Son to be named (Matthew 3:16–17); it opens here for the Son to be crowned.

I
MOVEMENT

REVELATION 19:1–5

Hallelujah over the Harlot

Heaven answers Babylon — three Hallelujahs, one Amen, and a call to praise

> *"After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power belong to our God; because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her immorality, and He has avenged the blood of His bond-servants on her." And a second time they said, "Hallelujah! Her smoke rises up forever and ever." And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, "Amen. Hallelujah!" And a voice came from the throne, saying, "Give praise to our God, all you His bond-servants, you who fear Him, the small and the great.""*
>
> REVELATION 19:1–5

Ἀλληλουϊά

HALLĒLOUIA · "PRAISE YAH" — HALLELUJAH

A Hebrew word left untranslated in a Greek book — *hallelu*, "praise" (plural imperative), and *Yah*, the short form of the divine name. Strong's G239. It appears four times in the New Testament and all four are here (19:1, 3, 4, 6). In the Psalter it first sounds at the close of Psalm 104 (v. 35) over the removal of the wicked from the earth — exactly its use here — and it frames the Hallel psalms (113–118) Israel sang at Passover. Three Hallelujahs look back at a judged city; the fourth (v. 6) looks forward: *ebasileusen*, "He reigns," an aorist that is best read as ingressive — **He has begun to reign** (G936), with *pantokratōr*, "the Almighty" (G3841), the Septuagint's word for the LORD of hosts. SBLGNT reads *kyrios ho theos ho pantokratōr* without "our"; NASB95 follows the manuscripts that add it.

ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ

ALĒTHINAI KAI DIKAIAI · "TRUE AND RIGHTEOUS ARE HIS JUDGMENTS"

Alēthinos (G228) is not merely "true" as opposed to false, but genuine, the real thing; *dikaios* (G1342) is right by the standard of God's own character; *kriseis* (G2920) are His acts of judging. The same pair answered the third bowl ("true and righteous are Your judgments," 16:7) and echoes Psalm 19:9 — "the judgments of the LORD are true; they are righteous altogether." The verb that follows, *exedikēsen*, "He has avenged" (G1556), is the answer to the martyrs' cry under the altar, "How long … will You refrain from judging and avenging (*ekdikeis*) our blood?" (6:10). Heaven's first song is a verdict.

ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς

EPHTHEIREN TĒN GĒN · "WAS CORRUPTING THE EARTH"

Ephtheiren is the imperfect of *phtheirō* (G5351), to corrupt, ruin, destroy — she kept on corrupting. The verb carries its own sentence: "If any man destroys (*phtheirei*) the temple of God, God will destroy (*phtherei*) him" (1 Corinthians 3:17). The one who ruined the earth is ruined, and 11:18 had promised it with the compound *diaphtheirō*: God will "destroy those who destroy the earth." Paul used the same word for the bride's danger — minds "led astray" (*phtharē*) from pure devotion to Christ (2 Corinthians 11:3). *Pornē* (G4204), harlot, appears five times in Revelation (17:1, 5, 15, 16; 19:2); this verdict is her last mention.

ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων

HO KAPNOS … EIS TOUS AIŌNAS TŌN AIŌNŌN · "HER SMOKE RISES FOREVER AND EVER"

Kapnos (G2586), smoke, occurs thirteen times in the New Testament, twelve of them in Revelation; the other is Acts 2:19, quoting Joel. *Anabainei* is present tense — it keeps rising. "To the ages of the ages" (*aiōn*, G165) is the strongest Greek has for "unending": it is used of the God who lives forever (4:9–10), of the smoke of the beast-worshipers' torment (14:11), and of the devil, beast and false prophet (20:10). The picture is old: Abraham watched the smoke of Sodom rise "like the smoke of a furnace" (Genesis 19:28), and Isaiah said of Edom, "its smoke will go up forever" (34:10).

AMIR TSARFATI · Behold Israel

In *Revealing Revelation* Tsarfati hears this as a fourfold praise, and he draws the contrast that runs through it: joy over salvation on one side, judgment on a false religious and worldly system on the other. The harlot who corrupted the earth and the Babylon that bought it are gone, and heaven does not apologize for rejoicing. For an Israeli the word itself is home — Hallelujah is the language of the Psalms, of the Temple, of Passover — and here it rises from a heaven where the church already stands, raptured before the wrath began. The saints who were slandered, imprisoned and killed on earth find out that God kept every name. That, he presses, is why believers can live now without fear of what the world's system can do to them.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock places this praise precisely on the timeline: Babylon — which he reads as a literal city rebuilt on the Euphrates, the religious, political and economic capital of the end times — has fallen at the close of the seven years, and heaven celebrates before the King rides out. The order of the book is his key: Revelation 1:19 gives the outline, chapters 4 and following describe real future events on a global scale, and that is why the Hallelujahs come after the bowls and before the second coming. Of the major ways to read Revelation — preterist, historicist, idealist, futurist, eclectic — he holds that futurism alone holds up under scrutiny, and this chapter shows why: no event in AD 70 or in church history matches a smoke that rises forever and a King who comes visibly to rule.

JOHN MACARTHUR · Grace to You

MacArthur sets these verses between Babylon's fall and the Rider of verse 11: earth's merchants mourn the city in chapter 18, and heaven answers with praise. He takes the great multitude of verse 1 to be most likely angels — millions of them — since the redeemed are not called to join until verse 5, and he notes that they are *saying* rather than singing. This is the first "hallelujah" in the New Testament, and he traces the word to Psalm 104:35, where it first rings out over the removal of the wicked. Heaven praises judgment, he says, for four reasons: full salvation has come, justice is meted out as the martyrs' blood of 6:10 is avenged, rebellion is ended for good — the smoke rising forever marks a permanent result, as at Sodom (Genesis 19:28) and Edom (Isaiah 34:10) — and God reigns. "God's in charge at last."

DAVID JEREMIAH · Turning Point

Jeremiah opens the chapter on the far side of the tribulation: the seven years are over and Christ's return is imminent. He points out that "Hallelujah" appears only a handful of times in the New Testament, and only as part of a celebration in heaven. The city being celebrated over is, for him, a literal Babylon that will be rebuilt and become the hub of the Antichrist's one-world economy — and will rise and fall again. He reads Revelation's songs as a crescendo, the doxologies growing from twofold to fourfold to sevenfold, and he quotes 19:6 — "Hallelujah! For the Lord our God, the Almighty, reigns." — to tell believers that heaven's worship is communal and that church worship now is a rehearsal for that choir.

II
MOVEMENT

REVELATION 19:6–10

The Marriage of the Lamb

The fourth Hallelujah — a reign begun, a bride ready, a guest list blessed

"Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For △ the Lord our God, the Almighty, reigns. Let us rejoice and be glad and give the glory to Him, for ✩ the marriage of the Lamb has come and His bride has made herself ready." It was given to her to clothe herself in fine linen, bright and clean; for ⟳ the fine linen is the righteous acts of the saints. Then he said to me, "Write, '✩ Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God." Then I fell at his feet to worship him. But he said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; ⌸ worship God. For the testimony of Jesus is the spirit of prophecy.""

REVELATION 19:6–10

ὁ γάμος τοῦ ἀρνίου

HO GAMOS TOU ARNIOU · "THE MARRIAGE OF THE LAMB"

Gamos (G1062) is the wedding and its celebration — the word of the wedding feast parable (Matthew 22:2–12) and of Cana (John 2:1). *Arnion* (G721), "Lamb," is John's title for Christ twenty-eight times in Revelation: the Bridegroom is the One who was slain. *Ēlthen*, "has come," is aorist — the hour has struck. And the bride *hētoimasen heautēn*, "has made herself ready" (G2090), the verb Jesus used for Himself: "I go to prepare (*hetoimasai*) a place for you" (John 14:2). He prepared the house; she has prepared herself. Verse 9 then names the meal, *to deipnon tou gamou*, "the supper of the marriage" — the first of the chapter's two suppers.

βύσσινον … τὰ δικαιώματα τῶν ἁγίων

BYSSINON … TA DIKAIŌMATA · “FINE LINEN … THE RIGHTEOUS ACTS”

Byssinos (G1039) is fine linen of byssus, the costly white cloth of priests (Exodus 28:39) — and the same word sat in Babylon’s cargo list (18:12) and on Babylon’s body (18:16). The harlot bought hers; the bride is given hers: *edothē autē*, “it was given to her.” It is *lampron* (G2986), bright, and *katharon* (G2513), clean. Then the definition: *dikaiōmata* (G1345), plural, righteous deeds — not the imputed righteousness of justification (that is *dikaiosynē*) but its fruit, the acts the saints did by grace. The gift is the cloth; the faithfulness is the weave.

ἡ μαρτυρία Ἰησοῦ … τὸ πνεῦμα τῆς προφητείας

HĒ MARTYRIA IĒSOU · “THE TESTIMONY OF JESUS … THE SPIRIT OF PROPHECY”

Martyria (G3141) gives English “martyr”; Revelation uses it nine times, often for testimony sealed in blood (6:9; 12:11; 20:4). “Of Jesus” can mean the testimony Jesus gives or the testimony about Him; either way, the line says that the heart (*pneuma*, G4151) of all prophecy (*prophēteia*, G4394) is Jesus. The angel calls himself a *syndoulos* (G4889), a fellow slave — the same rank as John and the prophets — and refuses worship, as he will again in 22:8–9. Prophecy that leads anywhere but to Christ has lost its spirit.

χαίρωμεν καὶ ἀγαλλιῶμεν

CHAIRŌMEN KAI AGALLIŌMEN · “LET US REJOICE AND BE GLAD”

Chairō (G5463) is ordinary gladness; *agalliaō* (G21), used eleven times in the New Testament, is exultation — the lexicons gloss it “to jump for joy.” Both are hortatory subjunctives: “let us.” Jesus joined the same pair in the Beatitudes: “Rejoice and be glad (*chairete kai agalliasthe*), for your reward in heaven is great” (Matthew 5:12) — spoken to the persecuted, fulfilled here in heaven. Peter promised that those who share Christ’s sufferings would “rejoice with exultation” at the revelation of His glory (1 Peter 4:13), and Mary’s spirit “rejoiced (*ēgalliasen*) in God my Savior” (Luke 1:47). The joy of the wedding is the joy the sufferers were promised.

μακάριοι οἱ … κεκλημένοι

MAKARIOI HOI KEKLĒMENOI · “BLESSED ARE THOSE WHO ARE INVITED”

Makarios (G3107) opens seven blessings in Revelation (1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14); this is the fourth, the middle one. *Keklēmenoi* is the perfect passive participle of *kaleō* (G2564) — invited, and the invitation stands. It is the verb of the wedding-feast parable, where the king sent his slaves “to call those who had been invited” and they would not come (Matthew 22:3, 9). The chapter uses *kaleō* three times: the guests are *invited* (v. 9), the Rider is *called* Faithful and True (v. 11), His name is *called* The Word of God (v. 13). The One named is the One who invites.

AMIR TSARFATI · Behold Israel

We are the bride, Tsarfati says — and it is the Holy Spirit who makes the bride: whoever does not have the Spirit is not part of her. Ephesians 5 is the background: Christ gave Himself up for the church so He could present her to Himself without spot or wrinkle. And he is emphatic about the location — the wedding is not down here; it is up there, in heaven, while the tribulation runs its course on earth (21:9 shows John the bride in heaven). The ten virgins of Matthew 25 are his warning: the oil is the Spirit, the bridegroom comes, and the door is shut. Those caught up to meet the Lord in the air (1 Thessalonians 4:17) are “always” with Him — so they come back with Him, judge with Him and reign with Him. Readiness is not a prediction; it is a wardrobe.

MARK HITCHCOCK · Bible prophecy · DTS

For Hitchcock the timing in this paragraph is one of the strongest arguments in the book. The bride is already in heaven in Revelation 19, dressed and ready, before the second coming in verse 11 — which is very hard to square with a rapture at the end of the tribulation; she has to have been taken earlier to be standing here. He also distinguishes the wedding from the supper: the celebration begins in heaven before Jesus returns and extends throughout the millennial kingdom. The church is the bride; the invited guests are the Old Testament saints and the tribulation saints, raised to share the feast. In *The End* he treats "The Marriage of the Lamb" right after the judgment seat of Christ — the order fits the text, since the bride's linen is her righteous acts, the very thing the *bēma* examines.

JOHN MACARTHUR · Grace to You

MacArthur reads the wedding through the three stages of a Jewish marriage. The betrothal was a legally binding contract; the church was pledged to Christ in eternity past. The presentation began at the rapture and continues in heaven during the tribulation. The ceremony and supper begin at the return, are played out through the millennial kingdom, and are consummated in the new heaven and new earth. The bride is the church (Ephesians 5; 2 Corinthians 11:2), though "the bride is distinctively the church, but it is more than the church." Her readiness is tied to the judgment seat of Christ, and her linen is righteous deeds done by God's power (Philippians 2:12–13). The invited guests are the friend of the Bridegroom, John the Baptist, with the Old Testament saints and tribulation believers. The angel refuses worship (Colossians 2:18), and the testimony of Jesus — the gospel — is "the soul of all preaching."

DAVID JEREMIAH · Turning Point

Jeremiah asks what a wedding and a dinner have to do with the second coming, and he answers that heaven's celebration is about to turn into a solemn ceremony. On his *Book of Signs* pages the Judgment Seat of Christ and the Marriage Supper of the Lamb both take place in the seven years the raptured church spends in heaven while the tribulation runs on earth. The judgment seat, he insists, is not a final exam to decide who gets into heaven; sins are already forgiven, and what is reviewed is faithful service, rewarded with crowns and with positions in the kingdom. He counts verse 9 as the fourth of Revelation's seven blessings — "Blessed are those who are invited" — sealed with "These are the true words of God."

III
MOVEMENT

REVELATION 19:11–13

The Rider Called Faithful and True

Heaven opened — a white horse, eyes of fire, many crowns, a robe dipped in blood

> *"And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God."*
>
> REVELATION 19:11–13

πιστὸς καλούμενος καὶ ἀληθινός

PISTOS KAI ALĒTHINOS · "FAITHFUL AND TRUE"

Pistos (G4103), faithful — keeping every promise; *alēthinos* (G228), true — genuine, the real King set against every counterfeit. Christ gave Himself this title in the letter to Laodicea, "the faithful and true Witness" (3:14), and 19:9 has just called God's words *alēthinoi*. The rider of the first seal also came on a white horse (6:2) with a bow and a crown; this Rider is what that one imitated. SBLGNT puts *pistos* first ("Faithful, called, and True"); NA28 and the Byzantine text read *kaloumenos pistos kai alēthinos*, as NASB95 does. "In righteousness He judges and wages war" echoes Isaiah 11:4 — "with righteousness He will judge the poor."

διαδήματα πολλά

DIADĒMATA POLLA · "MANY DIADEMS"

Revelation keeps two crowns apart. The *stephanos* (G4735) is the victor's wreath — worn by the elders (4:4) and promised to the faithful (2:10). The *diadēma* (G1238) is the royal crown of sovereignty, and until now only the dragon (12:3, seven) and the beast (13:1, ten) have worn it. The Rider wears *many*: every counterfeit claim to rule ends on His head. His eyes, *phlox pyros*, "a flame of fire," are the eyes of the risen Christ in 1:14 and 2:18 — nothing hidden from them.

βεβαμμένον αἵματι · ὁ λόγος τοῦ θεοῦ

BEBAMMENON HAIMATI · HO LOGOS TOU THEOU · "DIPPED IN BLOOD · THE WORD OF GOD"

Bebammenon is the perfect passive participle of *baptō* (G911), to dip — a robe that has been dipped and stays stained. Some manuscripts read *rhe(r)antismenon*, "sprinkled," the language of Isaiah 63:3 ("their lifeblood is sprinkled on My garments"); either way the picture is Isaiah's treader of the wine trough, and the blood is His enemies' before the battle begins (v. 15 explains it). Then His name: *ho logos tou theou* (G3056, G2316) — in all the New Testament only John calls Christ "the Word" (John 1:1, 14; 1 John 1:1). The Word that spoke creation into being will speak judgment into it.

τὸν οὐρανὸν ἠνεῳγμένον

TON OURANON ĒNEŌGMENON · "HEAVEN OPENED"

Ēneōgmenon is the perfect passive participle of *anoigō* (G455), to open — heaven standing open. In 4:1 John saw "a door standing open (*ēneōgmenē*) in heaven" and was called up; now the whole sky stands open and the traffic runs the other way. Heaven opened at the Jordan for the Spirit to descend (Matthew 3:16); Jesus promised Nathanael he would "see the heavens opened" (John 1:51); Stephen saw them opened and the Son of Man standing (Acts 7:56). Each opening showed the Son; this one releases Him. Isaiah had prayed, "Oh, that You would rend the heavens and come down" (64:1).

ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ

EN DIKAIOSYNĒ KRINEI KAI POLEMEI · "IN RIGHTEOUSNESS HE JUDGES AND WAGES WAR"

Polemeō (G4170), to wage war, occurs seven times in the New Testament — once in James 4:2 and six times in five verses of Revelation (2:16; 12:7 twice; 13:4; 17:14; 19:11). Only twice is Christ its subject: "I will make war against them with the sword of My mouth" (2:16), and here. Elsewhere the dragon fights Michael, the world asks who can make war with the beast, and the kings make war against the Lamb (17:14). *Krinei* (G2919) and *polemei* are present tense — what He characteristically does — and both are governed by *en dikaiosynē* (G1343): the war is a verdict carried out. "The LORD is a warrior" (Exodus 15:3).

AMIR TSARFATI · Behold Israel

Tsarfati distinguishes the two comings sharply. At the rapture the Lord comes in the clouds for His church but does not make landfall (1 Thessalonians 4); here He comes all the way down, with His saints, and the whole world sees it. *Revealing Revelation* calls Him a warrior King who returns visibly and bodily to vanquish His enemies, descending on the Mount of Olives while the nations are gathered against Israel (Zechariah 14). And the robe stained with blood takes him straight to Isaiah 63 — the One coming up from Edom and Bozrah with garments red from the wine trough. The Lord who came the first time to His people for the issue of sin comes the second time as King.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock calls the second coming the cornerstone of Bible prophecy, and in *The End* he walks it under four headings: the place (the Mount of Olives), the companions (angels and the redeemed), the purpose (to defeat the Antichrist, regather Israel, judge, and reign), and the pattern — personal, literal, visible and sudden. Verses 11–13 are the pattern in portrait. He reads the symbols the way Jesus taught John to read them in 1:20, where lampstands are churches and stars are messengers: the symbols are real, and they point to literal realities. A white horse means a conquering King who will actually come; the unknown name means there is more to Him than the redeemed will ever exhaust.

JOHN MACARTHUR · Grace to You

MacArthur notices why heaven opens: in chapter 4 a door opened to let John in; here it opens "to not let us in but to let Him out" — Isaiah's prayer, "rend the heavens and come down" (64:1), answered. The white horse is the image of a Roman general's triumph, not the donkey of Zechariah 9:9. "Faithful and True" stands against the lies of Satan and Antichrist, and Christ is as faithful to His judgments as to His promises of grace. Only here and in 2:16 is Christ said to make war (Exodus 15:3). The flaming eyes are righteous omniscience; the diadems mean "All the crowns are on one head"; the unknown name shows the incomprehensibility of His person. The blood on the robe is not the cross but judgment, from Isaiah 63 — "He is a bloody conqueror." And "The Word of God" names the Creator of John 1, the full expression of God's mind.

DAVID JEREMIAH · Turning Point

In *What in the World Is Going On?* Jeremiah sets the two comings side by side: at His first coming He was wrapped in swaddling clothes; at His second He will be clothed royally in a robe dipped in blood. This time the door of the heavens is opened to Him, the massive armies of heaven ride behind Him, and "the King over all kings will descend to defend and protect His chosen people." His prophecy pages stress the scale and visibility of the event — every eye will see Him (1:7), and scholars count 1,845 biblical references to the second coming — and they contrast this warrior King with the Suffering Servant of the first advent. At the rapture He comes *for* His saints; here, seven years later, He comes *with* them.

IV
MOVEMENT

REVELATION 19:14–16

King of Kings, and Lord of Lords

The armies in white, the sword from His mouth, the rod of iron, the name on His thigh

> *"And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS.""*
>
> REVELATION 19:14–16

ῥομφαία ὀξεῖα

RHOMPHAIA OXEIA · "A SHARP SWORD"

Rhomphaia (G4501) is the long, broad Thracian blade, not the short *machaira*; six of its seven New Testament uses are in Revelation (1:16; 2:12, 16; 6:8; 19:15, 21; elsewhere only Luke 2:35). *Oxys* (G3691), sharp. It comes out of His **mouth**, never His hand: the battle is won by a word. Isaiah 11:4 — "He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked" — and 2 Thessalonians 2:8 — "whom the Lord will slay with the breath of His mouth" — say the same. The same verb, *pataxē*, "strike down," is used of the angel striking Herod (Acts 12:23).

ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ

POIMANEI EN RHABDŌ SIDĒRA · "HE WILL RULE (SHEPHERD) THEM WITH A ROD OF IRON"

Poimanei is the future of *poimainō* (G4165), to shepherd — the Septuagint's rendering of Psalm 2:9 (the Hebrew reads "break"). The King rules as a shepherd rules: the rod (*rhabdos*, G4464) guards the flock and breaks the wolf, and this one is *sidēra* (G4603), iron — unbreakable. Revelation quotes the psalm three times: of the Son (12:5), of His overcomers who share His rule (2:26–27), and here. The wine press is the vintage of 14:19–20, where the blood rose to the horses' bridles for two hundred miles; the Treader is the One of Isaiah 63:3 who trod it alone.

Βασιλεὺς βασιλέων καὶ κύριος κυρίων

BASILEUS BASILEŌN KAI KYRIOS KYRIŌN · "KING OF KINGS AND LORD OF LORDS"

The Hebrew superlative — the King over all kings (*basileus*, G935), the Lord over all lords (*kyrios*, G2962). Moses said it of God ("God of gods and the Lord of lords," Deuteronomy 10:17); Paul said it of Christ (1 Timothy 6:15); the Lamb was given it in 17:14, in the reverse order. The beast had names of blasphemy on his heads (13:1); the King has His name written on His robe and on His thigh, where a rider's sword hangs and where the oath was sworn (Genesis 24:2) — visible to every army on the field.

τὰ στρατεύματα

TA STRATEUMATA · "THE ARMIES"

Strateuma (G4753), an army or body of troops, occurs eight times in the New Testament, four in Revelation: the two hundred million horsemen (9:16), "the armies which are in heaven" (19:14), and twice in 19:19 — the kings' *armies* assembled against Him and "His *army*." John uses one word for both sides; only one has a Commander whose weapon is His word. Two Gospel uses sharpen it: in the wedding-feast parable the king, his invitation refused, "sent his armies and destroyed those murderers" (Matthew 22:7), and Herod "with his soldiers" mocked Jesus in a gorgeous robe (Luke 23:11). The robe and the troops have changed sides.

τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς

LĒNOS … THYMOU TĒS ORGĒS · "THE WINE PRESS OF THE FIERCE WRATH"

Lēnos (G3025) is the trough where grapes were trodden; it appears five times — the vineyard owner's wine press (Matthew 21:33), the great wine press of 14:19–20, and here. John stacks two words for anger: *thymos* (G2372), heated passion, and *orgē* (G3709), settled wrath — literally "the wine of the fury of the wrath of God." The same pair filled Babylon's cup (16:19), and *orgē* is "the wrath of the Lamb" the kings fled in 6:16. Paul says the impenitent are "storing up wrath (*orgē*) for yourself in the day of wrath" (Romans 2:5). The press is full because men filled it.

AMIR TSARFATI · Behold Israel

The armies in white are not angels only; they are clothed in the bride's own fine linen, white and clean — the saints who were taken up before the wrath now ride down behind their King. That is the point Tsarfati keeps returning to: believers are always with the Lord, so they return with Him, judge with Him and reign with Him. They carry no weapons; the only sword in the passage comes from His mouth. And Israel is waiting at the end of this ride. Jesus told Jerusalem it would not see Him again until it says, "Blessed is He who comes in the name of the Lord" (Matthew 23:39) — the nation must first ask Him back. At His coming the Jewish remnant will realize that Jesus is the Messiah, and the King of kings will take His throne in the city that once rejected Him.

MARK HITCHCOCK · Bible prophecy · DTS

Hitchcock reads the rod of iron forward into the next chapter. When the King comes, the millennial kingdom follows — a literal reign marked by peace and prosperity, with Christ ruling from Jerusalem with a rod of iron and believers reigning with Him in positions that reflect their faithfulness in this life. The armies that follow Him are the companions of the second coming — angels and the redeemed. And he keeps the sequence tight: the King of kings does not merely win the war; He comes to sit on the throne that Psalm 2 promised the Son, and every lesser crown on the field is answered by the name on His thigh.

JOHN MACARTHUR · Grace to You

MacArthur identifies the armies of verse 14 by their clothing: the fine linen is the bride's (v. 8), so the church is there; the tribulation saints whose robes were washed (chapter 7) are there; Old Testament saints likely come too (Jude 14), and angels accompany the King (Matthew 25:31). The best reading, he concludes, is that all the saints arrive together — and "None of the saints who've come with Him have any weapons." The sword from His mouth was a defense of the church in chapter 1; here it judges: "Where once He spoke comfort, He now speaks death." The rod of iron of Psalm 2 is swift, sure, unyielding justice, and believers share the rule (2:26). But Christ alone treads the winepress; angels gather and sort, and "Angels are not executioners." The name on robe and thigh declares a sovereignty no one can contest.

DAVID JEREMIAH · Turning Point

Jeremiah's armies of heaven are the raptured believers and the tribulation martyrs riding behind their King — and they do not fight: "We will not need to fight. We will stand with our King and witness His power." In his *Agents of the Apocalypse* message on 19:11–21, "The Victor," Christ comes as KING OF KINGS and LORD OF LORDS to balance the scales of judgment and justice for a final time. He reads the rod of iron as justice without delay in the kingdom that follows — no drawn-out trials or postponed sentences — and teaches that every Christian will have a place in that government, with responsibilities matched to faithfulness now (the parable of the talents) and David, he says, sitting on the throne with Him.

V
MOVEMENT

REVELATION 19:17–21

The Great Supper of God

An angel in the sun, birds at a feast, two thrown alive, and the rest slain by a word

"Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God, so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh."

REVELATION 19:17–21

τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ

TO DEIPNON TO MEGA TOU THEOU · "THE GREAT SUPPER OF GOD"

Deipnon (G1173) is the main meal of the day, the evening banquet — the same word as "the marriage *supper* of the Lamb" eight verses earlier. Two suppers, one word: at one the saints are guests; at the other the rebels are the meal. The summons is Ezekiel 39:17–20, where the birds are called to "My sacrifice … on the mountains of Israel" after Gog falls. The angel cries to birds in *mesouranēma* (G3321), "midheaven," the zenith of the sky — the same place the eagle cried "woe" (8:13) and the angel flew with the eternal gospel (14:6). The list runs from kings to slaves: "small and great" refused the gospel together and fall together.

ἐπιάσθη … ζῶντες

EPIASTHĒ … ZŌNTES · "WAS SEIZED … ALIVE"

Epiasthē, aorist passive of *piazō* (G4084), to lay hold of, arrest — the word used when the crowds tried to *seize* Jesus and "no man laid his hand on Him, because His hour had not yet come" (John 7:30). The hour has come for His enemies. There is no duel: the beast is simply taken, like a man arrested. *Zōntes* (G2198), "alive" — the beast and the false prophet are the first two creatures in Scripture to enter the lake of fire, and they go in without dying. A thousand years later they are still there (20:10).

ἡ λίμνη τοῦ πυρὸς … ἐν θείῳ

HĒ LIMNĒ TOU PYROS · “THE LAKE OF FIRE … WITH BRIMSTONE”

Limnē (G3041), lake; *pyr* (G4442), fire; *theion* (G2303), brimstone — burning sulfur, the judgment of Sodom (Genesis 19:24; Luke 17:29). The phrase “lake of fire” occurs only in Revelation (19:20; 20:10, 14, 15; 21:8) and names the final, eternal destination Jesus called Gehenna, “the eternal fire which has been prepared for the devil and his angels” (Matthew 25:41). Hades is a holding place; the lake is final — in 20:14 death and Hades themselves are thrown into it.

συνάχθητε … συνηγμένα

SYNACHTHĒTE … SYNĒGMENA · “ASSEMBLE … ASSEMBLED”

Synagō (G4863), to gather together, is the verb of the whole campaign: demonic spirits gather the kings for war (16:14) to Har-Magedon (16:16); the angel tells the birds, “assemble (*synachthēte*) for the great supper” (19:17); the kings and armies stand “assembled” (*synēgmena*) to make war (19:19); Gog and Magog are gathered again in 20:8. One verb for birds and soldiers: the armies think they are gathering for a battle; heaven says they are gathering for a meal. Jesus used it the same way — “wherever the corpse is, there the vultures will gather” (Matthew 24:28) — and the servants “gathered together” guests for the wedding (Matthew 22:10).

ὁ ψευδοπροφήτης … ἐπλάνησεν

HO PSEUDOPROPHĒTĒS … EPLANĒSEN · “THE FALSE PROPHET … DECEIVED”

Pseudoprophētēs (G5578) occurs eleven times in the New Testament, three in Revelation (16:13; 19:20; 20:10), naming the beast from the earth of 13:11. Jesus warned that false prophets would “show great signs and wonders, so as to mislead (*planēsai*), if possible, even the elect” (Matthew 24:24) — the very signs (*sēmeia*, G4592) and deceiving here. *Planaō* (G4105), to lead astray, is the devil’s verb in Revelation: he “deceives the whole world” (12:9), the false prophet deceives the earth-dwellers (13:14), and Satan is bound “so that he would not deceive the nations” (20:3). John’s first letter says it plainly: “test the spirits … many false prophets have gone out” (1 John 4:1).

AMIR TSARFATI · Behold Israel

Tsarfati lives on a hill overlooking the Valley of Armageddon, and he says it does not frighten him — it gives him hope, because he expects to be taken out in the rapture before that chaos comes. The armies of the world gather in that valley on their way to fight in Jerusalem; it is the place where confusion and rebellion reach their culmination. And at the height of Satan’s last attack the Lord returns, His feet on the Mount of Olives as Zechariah 14 says. The irony is that the war he has watched the nations prepare for in the valley below his house lasts one sentence: the beast is seized, the false prophet with him, and the rest fall to a word.

MARK HITCHCOCK · Bible prophecy · DTS

Armageddon, Hitchcock explains, is a place before it is a disaster: *Har Megiddo*, the hill of Megiddo, overlooking the Jezreel Valley, about twenty miles long and fourteen wide — the field Napoleon is reported to have called the ideal battlefield. The armies gather there at the end of the age; Scripture does not say exactly why, and he will not pretend to know. In *The End* he treats it as a campaign rather than a single skirmish, and he links it to the second coming as the two events that culminate this present age. He then reads Daniel 12:11–12 as a seventy-five-day interval between the return and the kingdom: thirty days for mop-up after Armageddon and cleansing the land of the dead — the birds’ work here — and forty-five more in which the beast and false prophet are consigned to the lake, Satan is bound, and the nations are judged (Matthew 25:31–46).

JOHN MACARTHUR · Grace to You

MacArthur calls these verses the execution of the ungodly at Christ's return — not yet the final judgment. He pictures the angel standing before the sun like an eclipse, with the darkened sky of Matthew 24 and Joel following, and he takes the birds' feast literally, drawing on Ezekiel 39, Zephaniah 1 and Isaiah 18. The armies were gathered by the demonic spirits of the sixth bowl (16:13–14), the beast leading his ten regional rulers with advanced weapons that do not matter. The beast and false prophet are men empowered by demons; they are seized first and thrown alive into the lake of fire, the final form of hell — and since they are still there a thousand years later (20:10), annihilationism fails. The rest die by the word of His mouth, the voice that once stilled storms, with Zechariah 14's plague. He closes with 2 Peter 3: how then should you live?

DAVID JEREMIAH · Turning Point

Jeremiah calls Armageddon the final showdown between good and evil on earth, with no bystanders and every human being a witness. He gives it three purposes: it ends the time of Jacob's trouble (Jeremiah 30:7), it judges the nations that persecuted Israel, gathered in the Valley of Jehoshaphat (Joel 3:2), and it formally judges every nation that rejected Christ, whose patience (2 Peter 3:9) they mistook for indifference. The beast brings the full strength of Satan, and it is no match. The Antichrist and False Prophet are captured and cast into the lake of fire; the sword from His mouth kills the rest; he calls it "the largest, bloodiest battle in history." Yet "The Victor and His armies will remain unscathed," the birds are filled, and Satan is bound for a thousand years.

VI
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

Where the Rider was first promised, and where the bride was first loved

> *"'Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. 'You shall break them with a rod of iron, You shall shatter them like earthenware.'"*
>
> PSALM 2:8–9

> *"I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My raiment."*
>
> ISAIAH 63:3

> *"As for you, son of man, thus says the Lord GOD, 'Speak to every kind of bird and to every beast of the field, "Assemble and come, gather from every side to My sacrifice which I am going to sacrifice for you, as a great sacrifice on the mountains of Israel, that you may eat flesh and drink blood."*
>
> EZEKIEL 39:17

> *"Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south."*
>
> ZECHARIAH 14:3–4

> *"For I say to you, from now on you will not see Me until you say, 'Blessed is He who comes in the name of the Lord!'"*
>
> MATTHEW 23:39

> *"And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory."*
>
> MATTHEW 24:30

> *"Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless."*
>
> EPHESIANS 5:25–27

> *"Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;"*
>
> 2 THESSALONIANS 2:8

> *"These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful."*
>
> REVELATION 17:14

> *"It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.""*
>
> JUDE 14–15

AMIR TSARFATI · Behold Israel

Tsarfati reads the second coming through Israel's prophets: the Lord returns to Jerusalem and to the Mount of Olives (Zechariah 14), coming up from Edom with stained garments (Isaiah 63) — but only after Israel asks for Him (Matthew 23:39). That is why the tribulation ends where it does: a remnant of His own people, cornered by the nations, finally calls on the One they pierced. And Ephesians 5 tells the church what she is to Him in the meantime — a bride being washed by the word, made ready by the Spirit, waiting for a Bridegroom who will come for her before He comes with her.

MARK HITCHCOCK · Bible prophecy · DTS

For Hitchcock the cross references prove the chapter is not a symbol of the gospel's spread but the climax of a timeline the whole Bible has been building. Psalm 2 promises the Son the nations and a rod of iron; Revelation 19 delivers both. Matthew 24:30 and Jude 14–15 say the coming will be visible and with His holy ones; 2 Thessalonians 2:8 says the lawless one will be destroyed by the breath of His mouth — exactly what verses 15 and 21 show. And Revelation 17:14 has already announced the outcome: the Lamb overcomes, and those with Him are the called, chosen and faithful.

JOHN MACARTHUR · Grace to You

MacArthur hears Revelation 19 as the event the prophets and Jesus Himself announced — Isaiah 11, Zechariah 14, Matthew 24 and Revelation 14 — and he reads it against Isaiah 63's lone Treader, Psalm 2's rod of iron, Ezekiel 39's summoned birds and Exodus 15:3's "warrior." His larger point is about how history ends: "History does not quietly and gradually merge into the Kingdom of Christ." Against postmillennial, reconstructionist and kingdom-now views that expect the church to bring in the kingdom, he holds that Christ returns first, suddenly — "It's not a prolonged engagement. It's not a siege." — and then reigns. And he presses 2 Thessalonians 1 on his hearers: God will repay those who afflict His people and give relief to the afflicted.

DAVID JEREMIAH · Turning Point

Jeremiah anchors the return in Israel. Zechariah 14:4 puts the Lord's feet on the Mount of Olives, and Acts 1:11–12 says He will come back the way He left, from that same mount — a site he notes came under Israeli control in 1967. Daniel 7:13, Matthew 24:30 and Revelation 1:7 make the coming visible to all, and Jude 14 brings the saints with Him. Joel 3:2 and Jeremiah 30:7 explain why the nations are judged on Israel's account, and Romans 2:5–6 why the wrath is just: men have stored it up. Behind every one of these texts he sees the weight of the whole Bible: references to the second coming outnumber those to the first eight to one, and the Lord Himself spoke of His return twenty-one times.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

The same chapter, read four ways. Tsarfati stands in Israel and listens for the bride, the Mount of Olives and the remnant that will finally welcome its King; Hitchcock stands at the whiteboard and shows where each scene falls in the sequence. Together they keep Revelation 19 from becoming either a war movie or a metaphor. MacArthur adds the expositor's precision and Jeremiah the pastor's call to readiness — four men who share one framework (a future, literal fulfillment, the church caught up before the wrath) and still hear different notes.

THE MOMENT	TSARFATI · the times	HITCHCOCK · the timeline	MACARTHUR · the text	JEREMIAH · the signs
The Hallelujahs (19:1–5)	Fourfold praise: joy over salvation, judgment on the false system; heaven where the church already stands.	Literal Babylon fallen at the end of the seven years; futurism and the 1:19 outline put the praise here.	Likely angels speak; four reasons heaven praises judgment — salvation, justice, rebellion ended, God reigns.	Tribulation over, return imminent; Hallelujah only in heaven; literal rebuilt Babylon falls; worship now rehearses heaven's choir.
The wedding (19:6–10)	We are the bride, made by the Spirit; the wedding is up there, not down here; Matthew 25's shut door.	Bride in heaven before v. 11 argues against posttrib; supper begins in heaven and runs through the millennium.	Betrothal, presentation, supper; bride is the church and more; guests include John the Baptist and Old Testament saints.	Judgment Seat and Marriage Supper in heaven during the seven years; verse 9 is Revelation's fourth blessing.
The Rider (19:11–13)	Rapture without landfall, return with the saints; warrior King; Isaiah 63's stained robe.	Second coming as cornerstone: place, companions, purpose, pattern; symbols point to literal realities.	Heaven opens to let Him out; Roman triumph; all crowns on one head; blood of judgment, not the cross.	Swaddling clothes then, a robe dipped in blood now; every eye sees; He comes with His saints.
The King (19:14–16)	The saints ride with Him unarmed; Israel must ask Him back (Matthew 23:39); the remnant sees its Messiah.	Rod of iron = the millennial reign from Jerusalem; believers reign by faithfulness.	All the saints ride unarmed; the word that comforted now kills; Christ alone treads the winepress.	Raptured believers and martyrs ride but never fight; rod of iron means swift justice; faithful saints govern.
The supper (19:17–21)	The armies gather in the valley below his home on the way to Jerusalem; the war lasts one sentence.	Har Megiddo and the Jezreel Valley; a campaign; seventy-five days from Daniel 12 to the kingdom.	Execution of the ungodly, not final judgment; beast and false prophet still burning a thousand years later.	Final showdown, three purposes tied to Israel; the bloodiest battle in history; the Victor's armies unscathed.

REVELATION 19:1–21 · A COMPARATIVE READING

† Key Insights to Carry

- **Four Hallelujahs, and only here.** *Hallēlouia* appears four times in the New Testament, all in 19:1–6. The Bible's great song of praise was saved for the day God judged the world's system and began to reign. TEXT
- **"He reigns" means "He has begun to reign."** *Ebasileusen* (v. 6) is an ingressive aorist: God was always King, but the moment has come when His rule takes visible possession of the earth. TEXT
- **The bride is in heaven before the Rider leaves it.** She is dressed and ready in 19:7–8, before heaven opens in 19:11 — which is why the church rides out with Christ rather than being rescued at Armageddon. HITCHCOCK

- **"The wedding is not here — it is up there."** The church, made a bride by the Spirit, is with the Bridegroom in heaven while the tribulation runs on earth (21:9; Ephesians 5:27). TSARFATI
- **The harlot bought her linen; the bride was given hers.** *Byssinos* was cargo in 18:12 and Babylon's dress in 18:16; in 19:8 it is a gift — "it was given to her" — woven of the saints' righteous acts. TEXT
- **Two suppers, one word.** *Deipnon* is the marriage supper of the Lamb (v. 9) and the great supper of God (v. 17). Everyone attends one; at the second, the guests are the meal. TEXT
- **Many diadems answer every counterfeit crown.** Only the dragon (12:3) and the beast (13:1) wore *diadēmata* before; the Rider wears many. The white horse of 6:2 was the imitation; this is the original. TEXT
- **The sword is in His mouth, not His hand.** *Rhomphaia* from the mouth (vv. 15, 21): the war is won by a word, as Isaiah 11:4 and 2 Thessalonians 2:8 foretold. The saints in white carry no weapons. TEXT
- **Israel must ask Him back.** "You will not see Me until you say, 'Blessed is He who comes in the name of the Lord!'" (Matthew 23:39). At His coming the remnant realizes Jesus is the Messiah. TSARFATI
- **Armageddon is a place before it is a disaster.** *Har Megiddo*, the hill over the Jezreel Valley. Daniel 12:11–12's extra 75 days, on Hitchcock's reading, clean up the field and set up the kingdom. HITCHCOCK
- **Heaven opens to let Him out.** In 4:1 a door opened so John could go up. In 19:11, MacArthur notes, the whole heaven opens "to not let us in but to let Him out" — the answer to Isaiah's prayer that God would rend the heavens and come down. MACARTHUR
- **All the crowns are on one head.** The dragon wore seven diadems and the beast ten; the Rider wears many. For MacArthur the many diadems mean every claim to rule ends with Christ — and the unknown name means He will never be fully comprehended by His saints. MACARTHUR
- **The saints ride out, but they do not fight.** Jeremiah's armies of heaven — raptured believers and tribulation martyrs — carry no part in the killing: "We will not need to fight." The sword is in His mouth, and the Victor's armies come home unscathed. JEREMIAH
- **Swaddling clothes, then a robe dipped in blood.** Jeremiah sets the comings side by side: then wrapped as an infant, now clothed royally in a robe dipped in blood; and at His return the door of the heavens opened to Him, massive armies behind Him, His voice like many waters. JEREMIAH

† Questions for the Table

1 **Heaven sang "Hallelujah" over a judgment. What would have to change in your heart for you to praise God for His justice, not only His mercy?**

His judgments are "true and righteous" — the same character that saves you is the one that ends Babylon.

REVELATION 19:1–3; 16:7

2 **"His bride has made herself ready." If the fine linen is "the righteous acts of the saints," what is being woven into your garment this week?**

The linen is given by grace, and its threads are the deeds grace produces.

REVELATION 19:7–8; EPHESIANS 2:10

3 **John fell down to worship the angel, and was told, "Worship God." What good thing — a teacher, a ministry, a prophecy chart — tempts you to stop one step short of Christ?**

The testimony of Jesus is the spirit of prophecy: every true word points past itself to Him.

REVELATION 19:10; 22:8–9

4 **The Rider is called “Faithful and True.” Which of His promises are you finding hardest to trust right now, and why?**

He is the faithful Witness of 3:14; the white horse is His word kept.

REVELATION 19:11; 3:14

5 **The armies in white follow Him unarmed; the only sword is from His mouth. Where are you trying to win by your own hand a battle He has said He will win by His word?**

Victory in this chapter is a sentence spoken, not a weapon swung.

REVELATION 19:14–15, 21

6 **Every person attends one of two suppers. How would you explain the difference to someone at your table who has never accepted the invitation?**

“Blessed are those who are invited” — the invitation is still open until heaven opens.

REVELATION 19:9, 17; MATTHEW 22:1–14

❖

Heaven opened once to name the Son at the Jordan; it opens here to crown Him. The bride is ready, the Rider is Faithful and True, and the war ends in a word. Hallelujah — the Lord our God, the Almighty, reigns.

Teaching the Word. Watching the Times. — Smith For Christ

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