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Introduction: Without question, the dominant feature of Chapter 19 is the glorious return of the Lord Jesus Christ to earth. In fact, you might say this is the dominant feature of the whole Book of Revelation. It is certainly what the book's opening presented as the central theme of the book (see 1:7). Everything that we have seen has been building to this. Jesus' return is presented here with a great deal of detail given concerning His glory, His appearance, and the circumstances surrounding His return.

But before getting to that, there is still the reaction to the events of Chapters 17-18 to be considered. In 18:20, a verse that thematically really seemed to stick out from the rest of the chapter, all of God's kingdom was commanded to rejoice over the destruction of Babylon. Here, in the first five verses of Chapter 19, that command is fulfilled: loud, hearty praise is heaped upon God over the great harlot's destruction.

Then the praise continues as a new concept is introduced: the "marriage supper of the Lamb" (v.9) (actually, two different "feasts" of sorts are presented in Chapter 19: there is the marriage supper of the Lamb, and there is the "supper of the great God" (v.17, wherein an angel calls the birds to devour the carcasses of the armies the Lord Jesus destroys at His return!). The Lamb, the Lord Jesus Christ, feasts with His bride, the entire body of His saints, as His triumph and their eternal union is celebrated in glorious fashion. This all sets the stage for His triumphant return to earth in the second half of the chapter.

1. Verses 1-5 - Rejoicing over the judgment of the great harlot.

- vv.1-2 - **After these things...** the events of Chapters 17-18. The rejoicing is over the destruction of the **great harlot**, the future Babylon, the kingdom of Antichrist. That kingdom will deal brutally with God's people (i.e., "Tribulation saints"), and her destruction will be very much seen as God's vengeance. **...true and righteous are His judgments** - a very comforting statement in the midst of what seems to be terrible carnage.

- v.3 - **Her smoke rises up forever and ever!** Satan, working through Antichrist, working through Babylon, will never rise again after this. All false religion is gone, all idolatry is gone, all worship of anyone but the true God is gone. Satan's greatest device is no more.

- v.4 - **the twenty-four elders**, representative of the raptured church, and the **four living creatures** - this group will be witness to all of this from heaven - pours out yet more worship of God.

- v.5 - This **voice** would seem to be that of an angel very close to the **throne**. Amidst all the praise, the call comes for more praise. *You cannot praise God too much!*

2. Verses 6-10 - The marriage supper of the Lamb.

- vv.6-7 - The praise continues, but now the attention turns from Babylon's destruction to another event, the marriage of the Lamb. Notice that the passage makes both reference to

His wife and **those who are called** (v.9; i.e., invited). These are distinct groups. But that should not cause one to think that God loves one more than the other. The illustrative terms are different, but God loves all His children. The bride, or the wife, is the church. The invited guests are other saints - those who were justified by faith in the Lord but not specifically part of the church age.

- v.8 - **the fine linen is the righteous acts of the saints**... Notice it specifically refers to acts, not just the imputed righteousness of Christ received when one believes. Throughout the New Testament believers are called to walk in righteousness, to live righteously, to obey and do good works and be holy - to *practice* righteousness. This is the fruit of true faith in the Lord Jesus Christ - that we walk as He walked. These righteous acts are our clothing, so to speak, for the wedding. Compare to Colossians 3:8-14 (note the references to "put off" and "put on" as with clothing), 1 Timothy 2:9-10 and 1 Peter 5:5.

- vv.9-10 - See previous comments. Also: **"These are the true sayings of God."** This is the concluding word to what began in 17:1; the angel that spoke there, beginning this section, concludes it here. John is so impressed by this section of prophecy that he falls down to worship the angel. The angel rebukes him. **For the testimony of Jesus is the spirit of prophecy.** In other words, the point of all prophecy of all ages is the glory of the Messiah, who is, of course, Jesus. The "testimony of Jesus" is the gospel - *the gospel is always the point.*