



FAITH PRINCETON SUNDAY SCHOOL

REV. 19:11-21 The Word of God Strikes Down Enemies

SUNDAY, OCTOBER 4, 2026

REVELATION 19 Observation Worksheet

Chapter Theme _____

19 The Coming of Christ

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. 12 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. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 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. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

17 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, 18 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.”

19 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.

Doom of the Beast and False Prophet

20 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. 21 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.

Enduring Word Commentary:

Revelation 19:11-21

Jesus Returns as Conquering Lord (part 2)

A. Praise in heaven. (1-10)**B. Jesus Christ returns to a hostile earth.****1. (11-16) Jesus returns to earth with an army from heaven.**

Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written:

King of Kings and Lord of Lords.

a. **Now I saw heaven opened, and behold:** There is a sense in which everything before this in the Book of Revelation is an introduction to this *revelation* (unveiling) of Jesus Christ. Now He returns to earth in power and glory.

i. According to [Zechariah 14:3-4](#), when Jesus returns He will come first to the Mount of Olives in Jerusalem. The plea of [Isaiah 64:1-2](#) is now fulfilled: *Oh, that You would rend the heavens! That You would come down! That the mountains*

might shake at Your presence; as fire burns brushwood, as fire causes water to boil; to make Your name known to Your adversaries, that the nations may tremble at Your presence!

ii. This prayer for deliverance will be on the lips of the Jewish people surviving through the Great Tribulation. Unlikely as it may seem now, they will cry out to Jesus their Messiah for deliverance, and as a whole, they will embrace Him as their Savior. As Jesus said in [Matthew 23:39](#): *I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of the Lord!"* Hard pressed by the terrible persecution of the Antichrist, Israel as a whole will turn their hearts towards Jesus, and He will deliver them at this late hour.

iii. When Jesus comes, He comes on a **white horse**. In Biblical times – especially among Israel – most soldiers were *foot soldiers*. To have a **horse** in battle was a significant advantage. A horse spoke of *honor*, of *power*, and of *speed*; the color of this horse speaks of *victory*.

b. **Faithful and True:** This glorious title shows Jesus is the keeper of promises, including His promises of judgment.

c. **In righteousness He judges and makes war:** Jesus comes as a judge and a general to make **war**. The world that rejected Him before rejects Him again, but this time Jesus judges those who reject Him.

i. “The world likes a complacent, reasonable religion, and so it is always ready to revere some pale Galilean image of Jesus, some meager anemic Messiah, and to give Him a moderate rational homage.” (Torrance)

ii. “Any view of God which eliminates judgment and his hatred of sin in the interest of an emasculated doctrine of sentimental affection finds no support in the strong and virile realism of the Apocalypse.” (Mounce)

iii. This is a Jesus we can't control. Here we see Jesus as someone who demands not only our attention, but also our submission.

iv. It's good for us to remember that this dramatic display of judgment comes *only at the end* of a long time of grace, patience, and mercy. This is no “rush to judgment.” Jesus has *amply* displayed His nature of mercy, forgiveness and grace to this fallen world. He comes now to judge a world hardened and totally given over to their rebellion against Him.

v. “All of these passages point to the sad conclusion that in the day of judgment it is too late for men to expect the mercy of God. There is nothing more inflexible than divine judgment where grace has been spurned. The scene of awful judgment which comes from this background is in flat contradiction of the modern point of view that God is dominated entirely by His attribute of love.” (Walvoord)

vi. Remember that He does it all in **righteousness**. “The wars which *he* wages are from no principle of ambition, lust of power, or extension of conquest and dominion; they are *righteous* in their *principle* and in their *object*. And this is perhaps what no earthly potentate could ever say.” (Clarke)

vii. “Jesus is the only king who always wars in this fashion. There have been brilliant exceptions to the general rule, but war is usually as deceitful as it is bloody, and the words of diplomatists are a mass of lies. It seems impossible that men should

deliberate about peace and war without straightway forgetting the meaning of words and the bonds of honesty: War still seems to be a piece of business in which truth would be out of place; it is a matter so accursed that falsehood is there most at home, and righteousness quits the plain. But as for our King, it is in righteousness that he doth judge and make war. Christ's kingdom needs no deception: the plainest speech and the clearest truth – these are the weapons of our warfare.” (Spurgeon)

d. **His eyes were like a flame of fire:** “Why are they like flames of fire? Why, first, to discern the secrets of all hearts. There are no secrets here that Christ does not see. There is no lewd thought, there is no unbelieving scepticism, that Christ does not read. There is no hypocrisy, no formalism, no deceit, that he does not scan as easily as a man reads a page in a book. His eyes are like a flame of fire to read us through and through, and know us to our inmost soul.” (Spurgeon)

e. **On His head were many crowns:** The last time this earth saw Jesus He wore a crown of thorns, but not in [Revelation 19](#). Now, He wears **many crowns**. The ancient Greek word used for **crowns** here is the *diadema*, the crown of royalty and authority, not the *stephanos*, the crown of achievement.

i. The fact that there are **many crowns** means that Jesus is the ultimate in royal authority and power. It is a visible manifestation of what we mean when we say **King of Kings**. It is an expression of unlimited sovereignty.

f. **He was clothed with a robe dipped in blood:** His robe is **dipped** (or sprinkled) **in blood**. Bible students debate whether this is His own blood

(reminding us of the cross) or the blood of His enemies. Either is quite possible.

g. **The armies in heaven:** These are God's people ([Revelation 17:14](#), [Jude 1:14-15](#)). There is little doubt that angels will also accompany Jesus and His people, but the main idea is that the Son of God leads the people of God from heaven against earth.

i. There is no mention of any kind of armor or weapon for any soldier in the great army that follows Jesus. The only armor or weapon they have is the only one they need: **clothed in fine linen, white and clean.**

h. **Now out of His mouth goes a sharp sword:** The idea isn't that Jesus holds a sword in his mouth like a buccaneer, or that He is "spitting swords." This is a dramatic way of referring to the power of His Word. "Christ conquers by the power of His Word" (Johnson). Five times in the Book of Revelation, John emphasizes that Jesus's sword comes out of **His mouth**.

i. **And He Himself will rule them with a rod of iron:** Jesus comes to rule and to reign in triumph, to rule the nations with a **rod of iron** as predicted in [Psalm 2](#). He comes as **King of Kings** to displace every king reigning on this earth.

i. "It does not mean the leavening of existing governments with Christian principles, the spiritual conversion of countries and empires, leaving them in existence, and simply Christianizing them so as to exhibit something of Christ's spirit in their administrations; but the total displacement of all this world's sovereigns and governments, the taking of all dominion and authority out of their hands and putting it in the hands of Christ, as the true and only King of the world." (Seiss)

j. **He has on His robe and on His thigh a name written: King of Kings and Lord of Lords:** The name is on His **thigh** for prominence, being easily visible when seated on a horse. At the same time, **no one knew** [the name] **except Himself** – that is, no one can comprehend Him perfectly.

i. Clarke is among those who believe that the **name written that no one knew except Himself** is actually the tetragrammaton, the four letters YHWH that make up the name *Yahweh*, the sacred and secret name of God.

2. (17-18) Invitation to the great supper.

Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

a. **An angel standing in the sun:** This shows how *bright* this angel shines with the glory of God. The angel can be seen, even though it stands before the sun. "The angel is standing in the light of the sun with the angel himself possibly shining with even greater brilliance." (Walvoord)

b. **Saying to all the birds that fly:** This is a preparation for a great slaughter of Armageddon, "presented in a picture of almost repellent realism." (Erdman)

c. **The flesh of kings, the flesh of captains:** The repetition of **flesh** (5 times) is revealing. "The race has walked in carnal enmity against God, living after the flesh, and now the day of His patience is at an end." (Barnhouse)

i. It also shows that men of *all stations* are judged. The high and the low together, if they remain

hardened in their rejection of Jesus, will be judged. “The divine judgment upon the wicked is no respecter of persons or station, and is the great equalizer of all.” (Walvoord)

d. Gather together for the supper of the great God: Newell points to four different suppers described in the Bible.

- The supper of salvation, alluded to in Jesus’ parable ([Luke 14:16-24](#)).
- The Lord’s supper, a commemoration of Jesus’ sacrifice.
- The marriage supper of the Lamb.
- The supper of the great God.

i. If you reject the first supper, the second supper will mean nothing to you. Then you will not be present at the third supper, but will be present at the fourth supper. Everybody gets to attend at least one of these suppers, but some will eat and others are eaten at the suppers.

3. (19-21) War and the victory of Jesus Christ.

And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

a. Armies, gathered together to make war against Him who sat on the throne: Some find it hard to understand how man could be so foolish to try to keep Jesus and this heavenly army off the earth in a pitched battle. They suggest that these

armies initially gather to battle against each other, and then turn their fury on the returning Jesus. This may be the case, but we should never underestimate man’s folly and hatred of God.

i. “This is the *incurable insanity* of sin, which wars away in spite of defeat after defeat, against a holy God.” (Newell)

ii. **To make war against Him:** This is just the logical extension of man’s constant war against God since the fall. It is no more unbelievable than the idea that God came to earth and men murdered Him.

b. To make war: John wrote no description about a battle. This is an entirely one-sided affair, more of a simple act of judgment than a prolonged battle or war. “The battle of Armageddon is the laughter of God against the climax of man’s arrogance.” (Barnhouse)

c. Then the beast was captured, and with him the false prophet: The **beast** and the **false prophet** receive special treatment. They are cast alive into the **lake of fire** before the Great White Throne of judgment holds court ([Revelation 20:11-15](#)).

i. “A lake of burning brimstone would not only be intensely hot, but malodorous and fetid as well.” (Mounce)

ii. The **lake of fire** is what we normally consider *hell*. It is *real*, and there is nothing more important than avoiding it.