

## THE BOOK OF REVELATION

### "The Great Supper of God"

Revelation 19:17-21

#### Background

1. Babylonian religion is decimated (17) and Babylonian commercialism meets its demise (18). These events provoke four thunderous "hallelujahs" (19:1-6).

2. With the settling of Babylonian accounts (17, 18), the scene is set for the marriage of the Lamb (19:7-8). The marriage supper follows (19:9, 10).

3. Next on the Biblical agenda is the second Advent (revelation/invasion) of the Lord Jesus Christ as the Deliverer out of Zion (19:11-16; Ro. 11:25, 26). The time is the end of the Tribulation Period and is called the day of the wrath of Almighty God (19:15).

4. The only legitimate way to interpret Scripture is in its plain sense. This is totally literal and indicates God's intention to clean up the earth for the coming of Christ. Under the description of an enormous slaughter of those opposing the invasion of Messiah Jesus to the earth, a "supper of the great God" is detailed.

5. Consider the aspects of the "supper."

#### 1. ITS INVITATION v. 17

##### a. By Whom?

A single (one) angel is identified as seen by John. The employment of angels as messengers of God is abundantly supported by Scripture (cf. 18:1, 21). This one, however stands fixed (perfect tense, ἑστῶτα hestota) "in" the sun. The full significance of this position is not open for human speculation. The cry of the angel is said to be "great," apparently so that the universe hears!

##### b. To Whom?

As usual, the angel "spoke" (not "sing") and his message was addressed to the feathered population of the earth. The term "all" is probably representative of the "fowls," a word from which "ornithology" is derived (ὀρνέοις orneois). That real birds are envisioned is clear inasmuch as they "are flying (present tense) in mid heaven."

##### c. For Whom?

Along with the adverb (come δεῦτε Deute), an aorist passive imperatival verb (συνάγεσθε sunagesthe) calls the birds together. Obviously there is a divine activity involved, albeit a command given to the birds.

#### 2. ITS PREPARATION vv. 17, 18

##### a. By Whom?

What an impressive expression is given here, "the supper (dinner) of the Great God." There is no other "God" Who is "Great." Some MSS link "great" with the noun "supper." That is also true for no supper in history will match this one!

##### b. For Whom?

The purpose of the call to the birds for the supper is clearly stated by "that" (v. 18). This term introduces a purpose clause (ἵνα φάγητε hina fagete). As the birds are real so is the eating. Five times the noun "flesh" is written and each time it is plural (σάρκας sarkas) connoting pieces of flesh. While the scene is terribly repulsive, it is nonetheless true (cf. 14:19, 20). Kings, chiliarches (commanders of 1000), mighty men (strong ones), horses and riders, and

flesh of all men, free, bond, small, great – all class distinctions are erased at this moment of carnage and are on the table to be devoured. What a feast for the birds!

#### 3. ITS CONFLAGRATION v. 19-21

##### a. Persons Included

The "supper" involves, specific significant latter-day personalities. They are enemies of Messiah. Their list includes: the Beast (final western ruler, antichrist: Dan. 7, 9, 11; Mt. 24; 2 Thess. 2; Rev. 17:10-14). These have come as the records of Daniel predict (11:36-45).

##### b. Pattern Declared

God has brought representatives of the entire world to make (the) war against the Lord and His Messiah. The perfect passive verb (συνηγμένα sunegmena) points to the divine activity in the event.

##### c. Purpose Intended

The Lord is mentioned as being seated on the horse (cf. v. 11) and Messiah's armies are present (cf. v. 14). In no way can this be construed to indicate the Rapture of the Church (1 Thess. 4:13-18). Rather, here is the invasion or revelation of the Son of Man as He comes in His regal glory (Mt. 14:27-31).

Note: This scene is post tribulational, i.e. the second Advent of the Lord Jesus Christ (Mt. 14:18, Lk 17:34, 35). Here is the final battle against those who oppose the Lord of glory (Ps. 2). All of this is contrasted with the mid-tribulation battle of Gog and Magog (Ezek. 38, 39) and the end of the millennium battle of God and Magog (Rev. 20:7, 8).

##### d. Particulars Explained

###### 1) About Leaders

a) The Beast He is the personal Antichrist of the last days (Rev. 13:1-10). He is taken (ἐπίσθη hepiasthe), an aorist passive verb meaning to lay hold of or capture. Hence, this politico-military leader is overthrown so that the Messiah will have total control.

b) False Prophet He is the second beast (Rev. 13:11-17) and he does the following: (1) works miracles, (2) deceives those who have the mark of the first beast and who worship his image. This false religion is closed out to make the world worship the only true Lord (Zech. 14:9).

Note: These two persons are cast into the lake of fire which burns with fire and brimstone. This is gehenna (Mt. 5:22, 29, 30; 10:18; 18:9; 23:15, 33). It is hell (cf. 21:8). Isaiah spoke prophetically about this place (Isa. 11:4). A thousand years later the two are still there (20:10, 14, 15). They are put in there "alive" which means they have bodies! Like Enoch and Elijah who went to heaven without dying, these men go to hell without dying. They never do die, but they are tormented forever and ever (20:10).

###### 2) About Remnant

While the leadership is cast alive into perdition forever, all the remaining armies become the carnage of the birds. They have been killed by the sword of Messiah's mouth for consumption.

Conclusion Today's events are ratcheted to incredible tension and critical action. Most of us are not aware of the seriousness of the hour in which we live. This is no time for foolishness nor jesting (Eph. 5:4). It is a time for repentance and confession. It is a time to get right with God through faith in Christ. What about YOU?