

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 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.

“After these things” – After the pouring out of the final judgments and the destruction of Babylon

John hears a great voice (indicates that the sound is in unison) of much (a very large number) people in heaven. That is a real comfort. There will be a great number of people who do respond in faith to God’s provision for them and who reject the deceptions of Satan. The voices of the believing multitude are unified in spirit as they give praise to the “Lord our God.”

“Alleluia” – an adoring exclamation

“salvation” – rescue, deliverance, safety, health (physically or morally)

“glory” – very apparent glory, dignity, honour, praise, worship

“honour” – value, esteem of the highest degree, dignity itself, precious

“power” – force, miraculous power, ability, abundance, strength, violence, mighty/wonderful work

“Lord” – supreme in authority, controller, Master (as a respectful title)

“God” – the supreme deity

This multitude of the redeemed are expressing verbally in the best terms they know their adoration, thankfulness, worship and recognition of God as their Savior and Master.

“true” – true (as not concealing)—as opposed to hidden, ignorance or lack of awareness

“righteous” – equitable (in character or act), innocent, holy, just

“equitable” – fair, unbiased, impartial

They go on to affirm God’s actions/judgments regarding the “great whore” (Babylon) and avenging the blood of his servants “at her hand.” He didn’t conceal His judgment. He was totally aware of her actions all along, contrary to the impressions of many on earth throughout history. This makes me think of the verses in 2 Peter 3:3-4 –

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

He was totally fair and unbiased, holy and just in His judgment. Those judged brought that judgment upon themselves. They made the choice to reject God and His provision for them.

John 3:17-19 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

What does it mean to avenge something? To retaliate for unjust treatment; to carry out justice. Webster's puts it this way: to exact satisfaction for by punishing the injuring party; to vindicate by inflicting pain or evil on a wrongdoer.

This brings back to mind the pleas of those under the altar in Rev 6:10-11 –
And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

Again, it jumps out that they weren't rebuked for wanting vengeance to be taken. It was a right attitude because they were expecting that vengeance to come from God; they weren't expecting to accomplish it for themselves. The true servants of God/Jesus had suffered, and many were killed under the authority and direction of the leaders of false religion that found its roots in the power and deception of Satan.

Rev. 19:3 And again they said, Alleluia. And her smoke rose up for ever and ever.

This verse is just an exclamation point to the truth of the previous verses. They want to emphasize their love and adoration for their Savior.

“her smoke rose up” – Who and what is this referring to? Babylon, the great whore, the smoke of her judgment (from hell) will be there for eternity. This brings back to mind the verses in chapter 14 –

Rev. 14:10-11 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Again, I take comfort in the fact that this constant reminder of judgment, which may include some of our loved ones, is for the eyes of the Lamb and the holy angels. I think we are going to be so absorbed in our relationship and service to our Father and Husband that we will be oblivious to any type of distraction.

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.

John reminds us of the 24 elders and the four creatures whose purpose it is to worship God before the throne continually. This is definitely an appropriate time for that praise and worship. They are giving their exclamation point to the praise expressed by the multitude of the redeemed.

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.

John then hears a voice that originates from the throne. The voice is not identified. He says, "Praise our God." The owner of the voice claims God as his own God as well as the God of those who are His servants and those that fear Him.

What does it mean to "praise" God? According to Webster's, it is:

1. To commend; to applaud; to express approbation of; to laud; — applied to a person or his acts,
2. To extol in words or song; to magnify; to glorify on account of perfections or excellent works; to do honor to; to display the excellence of; — applied especially to the Divine Being.

Who is being encouraged to express their praise? "His servants (slaves by choice)." The use of the word "and" indicates another group of people—those who "fear Him." This is all happening in heaven; Christ hasn't departed for His glorious appearing yet. This seems to indicate that although all those in heaven have been justified by faith, not all those in heaven chose to make themselves "servants" to God.

1Cor. 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

"Both small and great" seems to refer to the status or esteem in which these people were regarded while on earth. This is very thought provoking, yet seems to be supported by scripture.

"ye that fear him" - This is a subject I have thought about from time to time. It would seem that this person was busy and active, yet none of his works passed the test of being performed "as unto the Lord." It would seem that they were done "as unto self." That is something from which I often ask the Lord to protect me. I am so prideful. It is something I have to guard against constantly. I enjoy praise and appreciation. **My desire is to be God's vessel, to be used wherever He can use me for His glory, and to serve Him from a pure heart without thought to self.** I so want to have treasure to place at His feet to show my love and gratitude for His sacrifice and provision for me.

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.

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.

Now John describes another voice—one that He is trying to describe to us with comparisons as indicated by the words "as it were" and "as." This voice is described as the sound of a "great multitude," as the "voice of many waters, and as the "voice of mighty thunderings." The following verses support the thought that this voice is from the Supreme Being, God the Father, honoring the Son.

Psa. 104:7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

Dan. 10:6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

Jer. 10:13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Jer. 51:16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Rev. 1:15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

Rev. 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

Although some of the verses seem to apply specifically to Jesus, the context of the verses seem to indicate that it is God the Father giving honor to the Lamb, His Son.

The redemption of creation is complete and the “prince of this world” has been defeated. The Son is going to take his rightful place on His earthly throne and rule as King of kings and Lord of lords.

“Let us” – God the Father will rejoice with the redeemed of the ages and the angels in heaven as His Son takes the position of honor He so richly deserves. The time for the highly anticipated marriage supper of the Lamb has come, and His wife (the church) has made herself ready.

The following verse is a description that Paul is using as he shares his heart with the Corinthian believers concerning their relationship to Christ.

2Cor. 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

I think one of the most convincing passages to me regarding the church as the bride of Christ is found in Ephesians. Paul is writing to the Ephesian believers regarding their relationship to Christ and states specifically in verse 32 that the truths being presented in the preceding verses regarding husband and wife are applicable to “Christ and the church.”

Eph. 5:23-32 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the

church is subject unto Christ, so *let the wives be* to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.

How can the wife make herself ready?

John 6:28-29 Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye **believe on him whom he hath sent.**

Acts 13:39 And by him all that **believe** are justified from all things, from which ye could not be justified by the law of Moses.

Col. 1:10 That ye might **walk worthy of the Lord** unto all pleasing, **being fruitful in every good work, and increasing in the knowledge of God;**

Col. 3:12-14 **Put on** therefore, as the elect of God, holy and beloved, **bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another**, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*. And above all these things **put on charity**, which is the bond of perfectness.

2Tim. 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ **depart from iniquity.**

1 Pet. 1:22 Seeing ye have **purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren**, *see that ye love one another with a pure heart fervently:*

2Pet. 1:5-7 And beside this, giving all diligence, **add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity.**

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.

The bride is given white linen to wear, pure and white. I love the entry for the word “white.”

2986. lampro/ß lampros, *lam-pros´*; from the same as 2985; **radiant**; by analogy, limpid; figuratively, **magnificent** or sumptuous (in appearance):—bright, clear, gay, goodly, **gorgeous**, white.

This fine linen is the righteousness (judgment, justification) of the saints. It has nothing to do with our “good” works. This righteousness has been imputed to us by Jesus.

Rom. 4:5-7 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

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.

My first instinct was to reference the one speaking to the last voice speaking—which was that of deity, but verse 10 makes it clear that that is not the case. I think I’ll wait awhile before trying to assess whom the speaker might be. John was specifically instructed to write down the following blessing. Blessed (happy, fortunate, well off) are those who are called (urged, bidden, commanded) to the marriage supper of the Lamb. The Greek indicates that this is a costly, expensive meal. Clearly, it is. It required the shed blood of the Savior, the Son of God, as a prerequisite to its ever being held. Then John is assured that all that he has been told is truth from the heart of God. The Greek for the word “sayings” indicates “something said (including the thought)

One place that seems to reference this verse is found in Matthew 25. In my recent study of the Olivet Discourse (early ‘04) it seems that in context this chapter of Matthew is talking about people who will be living on earth when the Lord returns to set up His earthly kingdom. The five virgins with the oil in their lamps represent believers prepared and waiting for His return to be attendants at the wedding; they are not part of the bride. (See Topical Study, “The Olivet Discourse.”)

Matt. 25:1-13 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the

door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

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 a bit overwhelmed and falls to his feet to worship his heavenly guide. He explains to John that he is a fellowservant; he serves the same master as John. The speaker also claims the relationship of brother, which would indicate another Jew, except that the Greek indicates that this term can be applied literally or figuratively. The fact that this relationship of brother indicates one that has the testimony of Jesus would imply that this speaker could also give personal witness regarding Jesus. The Greek goes on to imply that this speaker could have been a martyr for his testimony.

The speaker reminds John that his worship should be directed to God.

Then John is told that the testimony (or witness or record of truth) about Jesus is the spirit of prophecy (foretelling). This is a truth that was stated by the prophets as well as by Jesus.

Is. 46:9-10 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

Is. 48:5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

John 13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

John 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

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 now sees heaven open and sees a rider on a white horse. He recognizes the rider. It is He who is called Faithful (trustworthy) and True (includes the idea of not concealing), the One who comes in righteousness to judge and make war. This can only be Jesus and is supported by the scriptures below.

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he

hath given assurance unto all *men*, in that he hath raised him from the dead.

2Tim. 4:1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

Rev. 3:14 And unto the angel of the church of the Laodiceans write: These things saith the Amen, **the faithful and true** witness, the beginning of the creation of God.

Jesus is returning to judge those on planet earth and to make war with Satan and his armies.

Rev. 19:12 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.

Now John is giving his description of the warrior/judge Jesus. His eyes have the look of a flame of fire; He is angry – with great cause – and intense in His purpose. On His head are many crowns. After looking at the Greek, I get a picture of a group of diadem encrusted circlets woven together that fit His head. He has a “name written”; the Greek indicates that this name is a descriptive title concerning His authority and character that is gratifying and joyous. No man, except himself, knows this name (Jesus is both God and man.). Maybe this is a special name between Father and Son.

Phil. 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Rev. 19:13 And he *was* clothed with a vesture dipped in blood: and his name is called **The Word of God**.

The Greek entry for the word “dipped” is interesting. **911. βαπτω βαπτο, βαπ’-to;** a primary verb; to whelm, i.e. cover wholly with a fluid; in the New Testament only in a qualified or special sense, i.e. (literally) to moisten (a part of one’s person), or (by implication) to stain (as with dye):—dip.

I have always pictured a corner of His garment carrying the stain of blood. This entry has made me think that His garment is soaked/stained with blood in contrast to His armies, which are dressed in white. This would add emphasis to the fact that the battle is the Lord’s. What a stark contrast that would be as He sits astride a white horse!

Isaiah 63:1-2 makes the picture clearer:

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?

His name is called “The Word of God.”

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

(8/07) I noticed this time through that His garment is soaked with blood as He appears. This must represent blood that has already been shed—His own....martyrs of the faith.

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

Jesus is not alone; He is followed by the armies of heaven. They are dressed in fine linen, white and clean. We know that everyone and everything in heaven is dressed appropriately. At this point, you cannot discount any of the servants of God in heaven as part of this army—angels or redeemed ones.

Zech. 14:5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, **and all the saints with thee.**

1Th. 3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ **with all his saints.**

Who are the saints? Verses 7-8 indicate that the church, the bride of Christ, are some of them.

Col. 3:4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

Arthur Pink made an interesting statement in reference to the transfiguration that applies here:

"....When our Lord returns to the earth, He will be accompanied by two classes of saints here represented by Moses and Elijah, namely, those who have passed through death and those who have been 'changed' and raptured to heaven without seeing death."

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.

What is the Lord's weapon—the sword of His mouth—His word. The only weapon necessary in this battle is the spoken word of the Son of God.

Eph. 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Heb. 4:12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

Who is He going to smite with His sword? The nations (Gentiles, heathen).

The next phrase says He will “rule them with a rod of iron.” The Greek for the word rule means “tend as a shepherd.” The shepherd’s rod was used to control the entry to the sheepfold for process of counting, examining, and protecting. The fact that it is a rod of iron seems to indicate that He will be in total control. It also indicates that there will be those who belong to Him caught up in this battle. He will identify and protect His own—His sheep. Treading the winepress indicates a judgment of intense and fierce passion, punishment and vengeance on the part of Almighty God—the absolute and universal sovereign, the Omnipotent.

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

John now tells us that His robe/ vesture/ garment and His thigh are engraved with the name “KING OF KINGS AND LORD OF LORDS.” I would tend to think that this means that the name could be read on the robe on the part that covers the thigh. It’s hard for me to picture the captain of this army with His thigh exposed as He approaches battle. (John is writing what he has seen.) This title emphasizes that there is only one King and one Lord of heaven and earth—Jesus.

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.

John sees an angel “standing in the sun.” When I looked at the Greek, it would make better sense to me to say that he saw an angel standing in a great light in the east. He is issuing an invitation to the fowls that fly in the midst of heaven to come to a great supper of the flesh of dead men and horses. It sounds awful unless you are a carnivorous bird. It is also a statement being made before the battle is ever fought—in fact, it is a declaration of victory before the fact.

“Supper” indicates “the chief meal (usually in the evening); feast.” God is the one hosting/ serving the meal. This meal will include the flesh of kings, captains, mighty men, horses, soldiers—free men and slaves, small and large. The angel standing in the sun sounds like it could be indicating a morning announcement to an evening meal.

These verses seem to go hand in hand with the following verses from Ezekiel (8/07) although the verses in Ezekiel seem to be a foreshadowing of the events being referenced here in Revelation.

Ezek. 39:17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Ezek. 39:18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

Ezek. 39:19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Ezek. 39:20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

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 then views the beast, the antichrist, and the kings/ rulers on earth, and their armies gathered together to make war against the Kings of kings and Lord of lords and His armies. Where have they gathered for battle? In the Valley of Armageddon.

Rev. 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

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.

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.

It seems as though the first act of this conflict is the capture of the beast and the false prophet and casting them alive into the “lake of fire burning with brimstone.” You would think that this would mean their total destruction, but Rev 20:10 indicates that they will continue in a state of existence of torment for eternity. Daniel supports the fact of the beast being cast into fire—

Dan. 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

(2/09) It stood out to me this time through that the torment of hell will not be to the physical body; that will be destroyed. It will be the torment of the essence of our being—the soul and spirit.

The really sad part is that this pair had been able to deceive--to (properly, cause to) roam (from safety, truth, or virtue): go astray, deceive, err, seduce,--so many into receiving the mark of the beast and worshipping him.

They had the choice of believing the truth or the deception, and they chose the deception—just like Eve did. How did these deceived people meet their end? By the sword proceeding out of Jesus’ mouth—His Word. The victory is God’s alone; not one of His soldiers had to lift a finger. They just accompanied Him in victory.

This had to be a supernatural gathering of all the fowl on earth to fill them with the flesh of the defeated army.