

Vision of the Second Advent (vv. 11-21)

Description of the Warrior-Messiah (vv. 11-13)

VERSE 11 And I saw heaven opened, and behold, a white horse (Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ ἵππος λευκός [*conj kai + aor.act.ind.1s. eidon see + art.w/noun acc.m.s. ouranos heaven + perf.pass.part.acc.m.s. anoigo open + conj kai + part idou behold; take notice + noun nom.m.s. hippos horse + adj.nom.m.s. leukos white*], **and He who sat on it is called Faithful and True** [καὶ ὁ καθήμενος ἐπ’ αὐτὸν [καλούμενος] πιστὸς καὶ ἀληθινός [*conj kai + art.w/pres.dep.part.nom.m.s. kathemai sit + prep epi + pro.acc.m.s. autos he + pres.pass.part.nom.m.s. kaleo call + adj.nom.m.s. pistos faithful + conj kai + adj.nom.m.s. alethinos true*], **and in righteousness He judges and wages war** [καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ [*conj kai + prep en in + noun loc.f.s. dikaiosune righteousness + pres.act.ind.3s. krino judge + conj kai + pres.act.ind.3s. polemeo wage war*]).

ANALYSIS: VERSE 11

1. This series of scenes connects with the pouring out of the 7th bowl in 16:17-21 and flows naturally from the intercalation of chapters 17 thru 19:8.
2. The final song of 19:1-8 celebrates the marriage of the Lamb, but this marriage cannot continue forward until a victory is secured on the Armageddon battlefield (cf. Ps. 45).
3. The balance of this chapter concerns itself with the advent of the warrior-king and his victory over the beast and his army.
4. The OT prophets foresaw the coming of the Lord to annihilate His enemies in a final great conflict (e.g., Joel 3; Zech. 14:3; Mal. 3:2).
5. The NT portrays the second coming of Christ as the vindication of the Christian hope (Matt. 24:40-51; 25:31; Mk. 13:33-37; Lk. 21:30; Acts 1:11; 2Thess. 1:7-10; 2:8; 2Tim. 4:1; Heb. 9:28; 2Pet. 1:16).
6. When Christ returns they will be a world-wide viewing of this event (Rev. 1:7).
7. This event provides substance to the figure of Christ as the lion of the tribe of Judah, the root of David (Rev. 5:5).
8. John sees “heaven opened” signifying a door (cf. Rev. 4:1; cp. 3:8, 20) permitting the exit from heaven of rider on the white horse with His entourage.
9. The interjection “behold” calls special attention to the things that caught John’s eye.
10. First there was a white horse like that of an earlier vision but of a quite different significance (cf. 6:2).
11. What follows informs the reader that the rider is none other than the Messianic warrior.
12. This time, white is a symbol of God’s perfect righteousness, the kind that will be exercised in the battle vanquishing the last enemies posing any kind of threat to the kingdom of God on earth.

13. This righteousness demands the kind of judgment that follows in the carnage of the Armageddon battlefield.
14. Those armies made up of millions of humans will dare to wage war with the Lamb and for their actions will suffer total annihilation.
15. They will perish as when God kills a single individual.
16. It will be just that certain and that easy.
17. After all these millions are opposing absolute deity.
18. There is no answer to omnipotence.
19. In accord with Christ first coming when He sat upon a donkey (Matt. 21:4-7), He will at His second coming sit on a white horse!
20. This reference to a white horse is to be taken literally.
21. White linen garments constitute real clothing but clothing suited for a totally different environment.
22. After the white horse, John saw “the one who sat on him.”
23. “Faithful and true” is the title applied to the rider.
24. As indicated in the discussion of 19:9 “true” carries the connotation of that which is reality, meaning what is true based on facts.
25. Some interpreters take it as conveying reliability.
26. But that concept is covered in the term “faithful,” which carries the idea of “trustworthy.”
27. Christ is trustworthy in fulfilling His word (promises) and is the true Messiah announced throughout the Bible.
28. These two adjectives are descriptive of the words of the One who sits on the throne in 21:5 and of the things revealed by the angel-guide.
29. This is the first of a number of titles in vv. 11-16, a number of which occur earlier in the book, that specify the rider to be Jesus Christ.
30. The rider is both judge and warrior according to the last clause of verse 11.
31. He discharges both responsibilities in accord with “righteousness.”
32. He delivers a just verdict with respect to His chief antagonist the beast and proceeds to wage war with this man.
33. Waging war is the means God chooses to bring this man down and is fitting since this man is himself a renown warrior and considered by His following to be invincible (cf. Rev. 13:10).
34. This kind of warfare contrast sharply with the kind of warfare the beast wages (cf. 11:7; 13:7).
35. The language here alludes to Isa. 11:3-5.
36. God takes all the facts and judges them based on the attribute of +R.
37. Earlier in the book we saw Christ threatening to make war with certain believers in Pergamum (Rev. 2:16).
38. This war clears the way for the setting up of the promised kingdom.

VERSE 12 His eyes are a flame of fire, and on His head are many diadems (οἱ δὲ

ὀφθαλμοὶ αὐτοῦ [ὡς] φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά [art.w/noun
nom.m.p. *ophthalmos* eye + conj de now + pro.gen.m.s. *autos* “His” + noun nom.f.s. *phloz*

flame, blaze + noun gen.nt.s. pur fire + conj kai + prep epi on + art.w/noun acc.f.s. kephale head + pro.gen.m.s. autos “His” + noun nom.nt.p. diadema crown + adj.nom.nt.p. polus many];
and He has a name written on Him which no one knows except Himself [ἐχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός [*pres.act.part.nom.m.s. echo have + noun acc.nt.s. onoma name + perf.pass.part.acc.nt.s. grapho write + rel.pro.acc.nt.s. hos which + pro.nom.m.s. oudeis no one + perf.act.ind.3s. oida know + part. ei w/neg me “except” + pro.nom.m.s. autos “Himself”*]].

ANALYSIS: VERSE 12

1. The *de* (“and”) marks a transition from a subjective to an objective description of the rider on the white horse.
2. In agreement with the symbolic meaning of 1:14 and 2:18, the flame-of-fire analogy indicates that nothing escapes the scrutiny of this warrior.
3. He is incapable of judgment by fraud or deception.
4. His actions are in perfect accord with reality.
5. As noted in connection with 12:3, a *diadem* (crown) differs from a *stephanos* (victor’s wreath).
6. The dragon (satan) has a diadem on each of his seven heads (12:3) and the beast on each of his ten horns (13:1), but this individual has “many diadems” on his head.
7. His multiple emblems of royalty are appropriate because of his celebrity status as per the title King of kings and Lord of lords (1Tim. 6:15; Rev. 17:14; 19:16).
8. Ancient monarchs held this title based on their domination of other nations/kingdoms (cf. Ezra 7:12; 26:7; Dan. 2:37).
9. The right of the rule of the world has passed to the Messiah and so He is infinitely more powerful than the world leaders before Him.
10. His sovereignty is unassailable.
11. The text does not disclose on what part of the rider’s body was the “name written which no one knows except Himself.”
12. It may have been on His forehead because of the previous clause has focused on his head and because of the fact others in the book are marked on their foreheads (Rev. 3:12; 6:8; 13:16, 17; 14:1, 9, 11; 17:5; 20:4; 22:4).
13. Speculations about the unknown name have included the Tetragrammation (*YHWH*) , “the name that is above every name” (Phil. 2:9-11), “Jesus,” and the name inscribed on the rider’s thigh.
14. Better judgment dictates against these suggestions.
15. It is not the prerogative of readers to have this knowledge.
16. Neither is it proper to theorize that this is something of “inmost significance” regarding the person that is incomprehensible to the human mind.
17. The unknown name promised to the overcomer in Pergamum (2:17; cf. 3:12) argues against this.

18. As in Gen. 32:29 and Judg. 13:18, the one with the greater authority has the privilege of withholding his name (cf. Rev. 10:4).

VERSE 13 He is clothed with a robe dipped in blood, and His name is called The

Word of God (καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ [*conj kai + perf.mid.part.nom.m.s. periballo clothe + noun acc.nt.s. himation garment (outer) + perf.pass.part.acc.nt.s. bapto dip, immerse (as coloring cloth dipping it in dye); Lk. 16:24; Jn. 13:26 + noun loc.nt.s. haima blood + conj kai + perf.pass.ind.3s. kaleo call + art.w/noun nom.nt.s. onoma name + pro.gen.m.s. autos "His" + art.w/noun nom.m.s. logos word + art.w/noun gen.m.s. theos God*]).

ANALYSIS: VERSE 13

1. The rider's dress is the next detail.
2. Some make a case that the blood in which His outer garment is dipped is His own lifeblood (1:5; 5:9; 7:14; 12:11).
3. The absence of Christ's redemptive work from this context and the writer's obvious dependence on Isa. 63:2-3 argue more strongly for a reference to the blood of others here.
4. In this context Christ is the righteous warrior.
5. The vintage analogy of 14:17-20 further supports the view that this is the blood in view here.
6. Those who argue against this view point out that Christ is seen coming out of heaven with His robe already dipped in blood before proceeding to tread the winepress of the wrath of God.
7. They label as ridiculous the picture of a vintager dipping his garment in grape juice as a sign of his trade before beginning to tread the winepress.
8. The epithet of the garment dipped in blood is proleptic or anticipatory of the event to which will actually soil his garments with the blood of his enemies.
9. It looks forward not backward.
10. Also, "many diadems" anticipates His assumption of full authority as King of kings on the earth.
11. A shedding of the blood of his enemies is the picture presented in Isa. 63:1-3, the source of the imagery of 19:15.
12. The prophecy in Isaiah is a context speaks to how the Messiah will slaughter His enemies with their blood splattering on His clothing during the process.
13. It is parallel to grape juice staining the garments of one who treads grapes.
14. This meaning matches the parallel scene in 14:9-11, 17-20 where the Isaiah prophecy is allude to.
15. The two mentions of the blood of His enemies, here and in v. 15 point to warfare.
16. The additional name "the Word of God" is different from the unknown name.
17. This is the only place where the full expression "the Word of God" applies to Christ, though *logos* ("Word") by itself refers to Him in Jn. 1:1, 14.

18. The written word of God finds its source and fullest expression in the person of the God-man, the warrior par excellence.
19. The same *word* that brought forth the original creation into existence (Jn. 1:3); cf. Ps. 33:6) is sufficient to subdue the nations assembled at the battle of Armageddon.

VERSE 14 And the armies which are in heaven, clothed in fine linen, white and

clean, were following Him on white horses (καὶ τὰ στρατεύματα [τὰ] ἐν τῷ οὐρανῷ

ἡκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν [*conj kai +*

art.w/noun nom.nt.p. strateuma army + art.w/nom.nt.p. to "which" + prep en in + art.w/noun

loc.m.s. ouranos heaven + imperf.act.ind.3s. akoloutheo follow + pro.dat.m.s. autos "Him" +

prep epi + noun dat.m.p. hippos horse + adj.dat.m.p. leukos white + perf.mid.part.nom.m.p.

enduo clothe + adj.acc.nt.s. bussinos made of fine linen + adj.acc.nt.s leukos white +

adj.acc.nt.s. katharos clean]).

ANALYSIS: VERSE 14

1. The rider is not alone as He descends from heaven.
2. The heavenly army is made up of noncombatants as their garments are presented in the vision as "white and clean."
3. The origin of so many horses is not a problem as they are vehicles of transport that are part of a creation that is not of this world.
4. The challenge in this vision is to separate the literal from the symbolic.
5. The symbolic points to a literal reality such as the eyes like a flame, many crowns and the blood-stained garment.
6. Literal features include the descent from heaven of Christ with heavenly armies, the victory achieved, and the kingdom set up.
7. Debate has encompassed who the armies the follow Christ to earth might be.
8. Some say they are strictly angelic armies as angels are associated with Christ at His second coming (Matt. 13:41; 16:27; 24:30-31; Mk. 8:38; Lk. 9:26; 2Thess. 1:7).
9. The main reasons for considering these armies as being believers is their dress which identifies them with the dress of the Bride, namely, "bright, clean fine linen" (v.8).
10. Rev. 17:14 dealing with vanquishing of the beast and his armies explicitly says that believers will be with him on this occasion!
11. Limiting the armies to saints in this particular verse is therefore appropriate.
12. Limiting these "armies" to saints does not deny the presence of angels on this occasion but says that angels are not in view in this verse.
13. The imperfect of the verb "were following" provides a graphic scene in which the celestial warrior leads His people into the fray.

VERSE 15 And from His mouth comes a sharp sword (καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα [*conj kai + prep ek + art.w/noun abl.nt.s. stoma mouth + pro.gen.m.s. autos “His” + pres.dep.ind.3s. ekporeuomai go from + noun nom.f.s. hromphaia broad sword + adj.nom.f.s. nom.f.s. oxus sharp*], **so that with it He may smite the nations** [ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη [*conj hina so that + prep en + pro.instr.f.s. autos it + aor.act.subj.3s. patasso strike; Matt. 26:31, 51; Mk. 14:27; Lk. 22:50; Acts 7:24; 12:7; 12:23; Rev. 11:6; 19:15 + art.w/noun acc.nt.p. ethnos nation*]; **and He will rule them with a rod of iron** [καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ [*conj kai + pro.nom.m.s. “He” + fut.act.ind.2s. poimaino shepherd; “rule” + pro.acc.m.p. autos “them” + prep en + noun instr.f.s. hradbos rod, staff + adj.instr.f.s. siderous made of iron*]; **and He treads the wine press of the fierce wrath of God, the Almighty** [καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος [*conj kai + pro.nom.m.s. autos he + pres.act.ind.3s. pateo tread, step on + art.w/noun acc.f.s. lenos vat/press; Matt. 21:33; Rev. 14:19; 19:15 + art.w/noun gen.m.s. oinos wine + art.w/noun gen.m.s. thumos wrath; rage (of a strong passion) + art.w/noun gen.f.s. orge wrath, anger (settled); same construction at 16:19 + art.w/noun gen.m.s. theos God + art.w/noun gen.m.s. pantokrator the Almighty; 10x: 2Cor. 6:18; Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22*]).

ANALYSIS: VERSE 15

1. The weaponry of the warrior-Messiah consists of a sword and a rod.
2. The imagery of this verse echoes the description of the shoot from the stem of Jesse (Isa. 11:1 “Then a shoot will spring forth from the stem of Jesse, and a Branch from his roots will bear fruit.”) in Isa. 11:4: “But with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth; and He will strike the earth with the rod of His mouth, and with the breath of His lips He will slay the wicked.”
3. The “sharp sword from His mouth” refers metaphorically to Christ’s spoken word that “strikes down the nations” assembled at Armageddon.
4. The reference in Isa. 11:4 has “the rod of His mouth” which is parallel to “the sword of His mouth” here.

5. 2Thess. 2:8 dealing in context with the Antichrist has him destroyed by “the breath” of Christ’s “mouth.”
6. So the figure of the sharp barbarian broad sword (*hromphaia*) is a figure for Christ’s spoken word of destruction over His enemies on the last battlefield.
7. The nations refer to their militaries gathered together by the unseen hand of God for their destruction (Zech. 14:2 “For I will gather all the nations against Jerusalem to battle...”; Rev. 16:14 “for they are the spirits of demons, performing signs, which go out to the kings of the earth and of the whole world to gather them for the battle of the great day of God Almighty.”; cp. 14:16).
8. The upshot of this battle is the rule of Messiah which is presented under the figure of a shepherd with his staff/rod.
9. Except this rod is made of iron not wood.
10. This rod symbolizes Christ’s ruling scepter.
11. The wording of the phrase “He will rule them with a rod of iron” is identical to Rev. 2:27 and almost the same as 12:5.
12. This rod is not seen coming from Messiah’s mouth as is the case with the sword but it is in Isa. 11:4.
13. Here the idea focuses on ruling over the nations like a shepherd would over his flock.
14. A shepherd must protect his sheep by wielding the sword against wolves and the like.
15. Obviously Christ will wield His iron rod over the nations beyond Armageddon as is clearly the implication of Rev. 2:27 where CA believers participate in corporeal judgment upon felons in the Millennium.
16. Rev. 2:26-27 reads “And he who overcomes, and who keeps My deeds until the end (e.g. Ph2), TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE SHATTERED TO PIECES; as I also have received *authority* from My Father;”
17. Here the one wielding the rod is a believer who hung in there with God’s deeds to the end and earned the crown.
18. This then is a clear example of millennial SG3.
19. Here (and in 12:5), Christ is the One who administers world-wide justice from His capital in Jerusalem; and for those mortals who dare to engage in criminal enterprise there will follow capital punishment without fail.
20. The last part of v. 15 changes the figure of speech to repeat the one used in Rev. 14:19-20.
21. Here Christ is prefigured as a laborer who crushes grapes in a winepress at the time of harvest to extract the juice.
22. The crushing of the grapes in this fashion is an apt figure for the carnage that will characterize the battle of Armageddon.
23. The blood of the millions of men will form a river as deep as a horse’s bridle and over an a battlefield covering some 200 miles.
24. Like one who treads grapes in a winepress, the warrior-Messiah will expose Himself to the splattered blood of His enemies.
25. This exposure in no way puts Him at risk as He is impervious to bullets or any other human weapon, but it serves to demonstrate His physical proximity to the enemy combatants.
26. Again, this winepress analogy has its roots in OT messianic prophecies (cf. Gen. 49:11; Isa. 63:1-3).

27. The repetition of *kai autos* (“and He) serves to draw attention to Christ’s personal role in this defeat of His enemies.
28. Though already implied by the garment dipped in blood in v.13, the identity of the terrible work of the wrath of God Almighty is quite specific.
29. The words “the winepress of the fierce wrath of God” combines the ideas of a place where this takes place as well as a reason for this event.
30. The reason is that all these souls gathered at Armageddon individually chose to oppose God and take a direct part in their futile attempt to successfully wage war against the true Messiah (see Rev. 17:14; cp. Isa. 29:7-8).
31. Perhaps the most graphic description of the is battle is found in Zech. 14:3-7 but especially vv. 12-13.
32. Jesus Christ will no longer just be the remote destroyer of nations but He will have engaged in direct face-to-face combat with the final threat to His rule over the nations.

VERSE 16 And on His robe and on His thigh He has a name written, "KING OF KINGS,

AND LORD OF LORDS (καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ κύριος κυρίων [*conj kai + pres.act.ind.3s. echo have + prep epi on + art.w/noun acc.nt.s. himation garment (outer) + conj kai + art.w/noun acc.m.s. meros thigh + pro.gen.m.s. autos “His” + noun acc.nt.s. onoma name + perf.pass.part.acc.nt.s. grapho write + noun nom.m.s. basileus king + noun gen.m.p. basileus king + conj kai + noun nom.m.s. kurios lord + noun gen.m.p. kurios*]).”

ANALYSIS: VERSE 16

1. The final statement in this section dealing with the rider on the white horse presents another title of celebrity status.
2. This title is located on the outer garment that covers His thigh.
3. The second *kai* in this verse should probably be taken as ascensive (“even upon His thigh”).
4. As he sits on the horse his outer thigh covered with a cloak would be prominent to those close enough to see Him.
5. The title “King of kings and Lord of lords” is the fourth name or title mentioned in verses 1 thru 16.
6. “Faithful and true” (v.11), “the unknown name” (v.12), and “the Word of God” (v.13) are the other three.
7. In connection with this august title Paul uses almost the identical language in referring to God the Son in 1Tim. 6:15.
8. The doubling of the name “King of kings” was a practice of the Persians and Parthians to emphasize their royalties.
9. Only the Lord Jesus Christ will invest this title with its full significance as there will be no ruler who will supersede His eternal dominion.

The Carrion Feast (vv. 17-21)

VERSE 17 Then I saw an angel standing in the sun (Καὶ εἶδον ἕνα ἄγγελον ἐστῶτα ἐν

τῷ ἡλίῳ [*conj kai + aor.act.ind.1s. eidon see + adj.acc.m.s. eis one + noun acc.m.s. angelos*

angel + perf.act.part.acc.m.s. histemi stand + prep en + art.w/noun loc.m.s. hilios sun], **and he**

cried out with a loud voice [καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ λέγων [*conj kai + aor.act.ind.3s.*

krazo cry out + prep en + noun loc.f.s. phone voice + adj.loc.f.s. megas great], **saying to all**

the birds which fly in midheaven [λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν

μεσουρανῇματι [*pres.act.part.nom.m.s. lego say + adj.dat.nt.s. pas all + art.w/noun dat.nt.p.*

oreneon bird + art.w/pres.dep.part.dat.nt.p. petomai fly + prep en + noun loc.nt.s.

messouranema midair], **"Come, assemble for the great supper of God** [Δεῦτε συνάχθητε

εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ [*aor.act.imper.2p. deute or adv with imperative following;*

come + aor.pass.imper.2p. sunago gather together + prep eis to + art.w/noun acc.nt.s. deipnon

meal, supper + art.w/adj.acc.nt.s. mega great + art.w/noun gen.m.s. theos God]),

VERSE 18 so that you may eat the flesh of kings and the flesh of commanders

and the flesh of mighty men (ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ

σάρκας ἰσχυρῶν [*conj hina so that + aor.act.subj.2p. esthio eat + noun acc.f.p. sarx flesh +*

noun gen.m.p. basileus king + conj kai + noun acc.m.p. sarx flesh + noun gen.m.p. chiliarchos

commander; in Roman army a tribune + conj kai + noun acc.m.p. sarx flesh + adj.gen.m.p.

ischuros mighty (men)] **and the flesh of horses and of those who sit on them** [καὶ

σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν [*καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν*

[*conj kai + noun acc.f.p. sarx flesh + noun gen.m.p. hippos horse + conj kai +*

art.w/pres.dep.part.gen.m.p. kathemai sit + prep epi + pro.gen.m.p. autos "them"] **and the**

flesh of all men, both free men and slaves, and small and great [καὶ σάρκας πάντων

ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ μεγάλων [*conj kai + noun acc.f.p. sarx flesh +*

adj.gen.m.p. pas all + adj.gen.m.p. eleutheros free + conj te both + conj kai + noun gen.m.p. doulos slave + conj kai + adj.gen.m.p. mikros small + conj kai + adj.gen.m.p. megas great])."

ANALYSIS: VERSES 17-18

1. These two verses set the stage for the brief description of the battle proper that verses 19:21 (4th scene in this chapter).
2. The battle itself has two separate scenes (vv. 17-18 & vv. 19-21).
3. With Messiah and His armies poised and ready for battle, the insertion of this brief vision adds to the suspense.
4. The announcing angel positions himself so as to be conspicuous, "standing in the sun."
5. There all the birds could see him and respond to the summons to the battlefield which will soon be littered with corpses.
6. The noun "birds" is a general term in contrast to Jesus' use of the specific term "vultures" (αετοί) in Matt. 24:28 and Lk. 17:37 where this same battle is prophetically presented.
7. One of the amazing characteristics of vultures is how incredibly astute they are in discovering would-be prey.
8. Hence, this invitation implies the imminence of the doom about to come.
9. The summons employs two words: and adverb *deute*, meaning "hither," and the imperative "assemble."
10. This adverb is used when addressing one or more persons (cf. Rev. 17:1; 21:9).
11. It occurs in connection with imperatives also in Matt. 25:34; 28:6; Jn. 4:29; 21:12).
12. The verb "assemble" (*sunago*) alludes to Ezek. 39:17 where birds assemble to an earlier supper in the land of promise following the defeat of the Russian coalition prophesied in Ezek. 38-39.
13. The anticipated feast bears the name "the great supper of God."
14. This is stunning language describing the battlefield after the Lamb's victory, a great supper given by God!
15. It will be a veritable feast for the carrion birds.
16. Jesus commented on the habits of vultures and how carrion attracts them (Matt. 24:28; Lk. 17:37).
17. Even one corpse has a magnetic attraction for these creatures, but multiplied dead will attract many millions of these birds.
18. It is intended to be a scene of horror where millions of humans will be scattered over a large area.
19. This supper is a complete contrast to the wedding supper of the Lamb demonstrating how differently God deals with those who are positive versus those who are negative.
20. The conjunction that introduces verse 18 introduces a statement of purpose.
21. The victims whose flesh will be eaten by these birds include men of every status in life.
22. In the battle Ezekiel speaks of the vultures feed on the bodies of great men only or at least they are the only ones mentioned, but here it is everyone including the rank and file.
23. God is no respecter of persons when it comes to grace or judgment.
24. The indignity of having their bodies remain unburied recalls the same treatment these people meted out to the two witnesses in 11:9-10.
25. Similar categorizations of humanity appear elsewhere in this book with the closest to this one being 6:15 and 13:16 (cf. 11:18; 19:5; 20:12).

26. Some of these categories are overlapping.
27. The only group not mentioned elsewhere is “horses and those who sit upon them.”
28. The adjective “all” found in this verse 18 excludes those who survive the tribulation and enter the kingdom as believers.