

## Revelation Chapter 19

**Revelation 19:1** *After these things I heard as (it were) a loud voice of a great multitude in heaven, saying, "Alleluia; the salvation and the glory and the power of our God; 2 because true and righteous are His judgments, for He judged the harlot, the great (one), who was corrupting the earth with her fornication; and He did avenge the blood of His servants out of her hand." And a second time they have said, "Alleluia; and her smoke keepeth on going up to the ages of the ages." 4 And the four and twenty elders and the four living creatures fell down and made obeisance to God, the (One) sitting on the throne, saying, "Amen; Alleluia." 5 And a voice came out from the throne saying, "Be praising our God, all (ye) His servants and those fearing Him, the small and the great.*

*6 And I heard as (it were the) voice of a great multitude. and as (the) sound of mighty thundering, saying, "Alleluia; for the Lord God the Almighty became King. 7 Let us be rejoicing and be exceedingly glad, and let us give glory to Him, for the marriage of the Lamb is come and His Wife [the Church] did make herself ready." 8 And to her was given that she should clothe herself in fine linen, bright (and) clean, for the acts of righteousness of the saints is the fine linen.*

*9 And he saith to me, "Write: 'Blessed (are) the ones having been called to the supper of the marriage of the Lamb.'" 10 And I fell before his feet to make obeisance to him. And he saith to me, "See (that thou) not (do so). I am they fellow-servant and of thy brethren, of the ones having the testimony of Jesus. To God make obeisance. For the testimony of Jesus is the spirit of prophecy."*

*11 And I saw heaven having been opened, and behold, a white horse, and the (One) sitting on him being called Faithful and True, and in righteousness He doth judge and make war. 12 And His eyes (were) as a flame of fire, and upon His head (were) many diadems (i.e., crowns), having names which have been written, and a name which hath been written that no one knoweth except He Himself; 13 and He hath been clothed with an outer garment having been dipped in blood, and His name hath been called The Word of God. 14 And the armies that (are) in heaven kept on following Him on white horses, having been clothed in fine linen, white (and) clean. 15 And out of His mouth goeth forth a sharp two-edged sword, in order that with it He should smite the nations; and He Himself shall shepherd them with an iron rod; and He Himself treadeth the wine-vat of the wine of the anger of the wrath of God the Almighty. 16 And He hath on His outer garment and on His thigh a name having been written, "King of kings and Lord of lords."*

*17 And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the mid-heaven, "Come and be gathered together to the supper, the great (one), of God, 18 in order that yet might eat pieces of the flesh of kings and pieces of flesh of tribunes and pieces of flesh of strong ones and pieces of flesh of horses and of those sitting on them, and pieces of flesh of all, both of free and and of slave, and both of small and great." 19 And I saw the beast and the kings of the earth and their armies having been gathered together to make war against the (One) sitting on the horse and against His army. 20 And the beast was taken and with him the false prophet, the (one) doing the signs before him, in which he led astray those having received the mark of the beast and those making obeisance to his image. The two were cast alive into the lake of the fire, the one burning with brimstone. 21 And the rest were killed*



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Today as we read the next chapter of Revelation, chapter 19, we will observe the rejoicing of all the faithful who have been delivered out of the hand of Satan, the Antichrist, and his kingdom (the Great Harlot, Babylon the Great), including including all the neomartyrs and confessors of the Turkish yoke, of Russia, of Mount Athos, and the Great Tribulation period, and their invitation to the Supper of the Lamb. We also also see Christ Jesus, the King of kings and Lord of lords vanquishing the army of the Antichrist, then casting the Beast, the Antichrist, and the False Prophet into the Lake of Fire in recompense for all the evil they have perpetrated.

[Note: The word *Alleluia* is seen repetitively in this chapter. *Alleluia* is Greek transliteration of the Hebrew word Hallelujah הללויה which is composed of two elements: הללו (second-person plural masculine piel [intensified/repetitive imperative form for the verb] of the Hebrew verb *hillel*: meaning an exhortation to "praise" addressed to several people) and יה (the name of God Yah). However, "hallelujah" means more than simply "praise Jah" or "praise Yah", as the word *hallel* in Hebrew means a intensified collective joyous praise in song to God, hence, the joyous Hallelujah chorus of George Friedrich Handel's oratorio the *Messiah* in the Western world.]

***Revelation 19:1 After these things I heard as (it were) a loud voice of a great multitude in heaven, saying, "Alleluia; the salvation and the glory and the power of our God; 2 because true and righteous are His judgments, for He judged the harlot, the great (one), who was corrupting the earth with her fornication; and He did avenge the blood of His servants out of her hand." And a second time they have said, "Alleluia; and her smoke keepeth on going up to the ages of the ages." 4 And the four and twenty elders and the four living creatures fell down and made obeisance to God, the (One) sitting on the throne, saying, "Amen; Alleluia."***

St. Andrew of Caesarea: According to the holy Prophet Isaiah (Isa. 6:3), the seraphim said *holy* three times and so composed a threefold hymn to one lordship. In this manner they showed that there are three individual existences, or, which is to speak in a similar way, three persons of whom to sing, while there is one essence of the Godhead. So also in this passage the holy angels, having spoken the hallelujah three times in the passage above and having rendered homage to each of the three holy hypostases, now sing the hallelujah to the holy Trinity, showing that the holy and much-sung Trinity is in one unique essence and Godhead.

Archbishop Averky: In the first ten verses of this chapter there is described also very vividly the rejoicing in heaven in the midst of numerous choirs of saints on account of the destruction of the hostile kingdom of Antichrist and the coming Kingdom of Christ. The latter is depicted in the form of the wedding feast of the Lamb and the participation therein of the righteous (*cf.* Matt 22:1-14; Luke 14:16-24).

St. Andrew of Caesarea: *Hallelujah*, signifies divine praise, whole *Amen* means *truly* or *let it be so*. This praise is common both from the angelic powers as well as from humankind, which is similar to the angels, and this praise is sent up to God three times on account of the tri-

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hyostatic deity of Father and of Son and of Holy Spirit, one God. The praise is that God has *avenged the blood of his servants from the hand of Babylon* and has benefited its inhabitants by accomplishing the cessation of sin through its punishment. The words that the smoke from the city goes up forever and ever show wither the unforgettable nature of the punishments that have come on the city or that although it meted out punishments in part and to some extent, it will nevertheless, be punished eternally in the coming age.

***Revelation 19:5 And a voice came out from the throne saying, "Be praising our God, all (ye) His servants and those fearing Him, the small and the great. 6 And I heard as (it were) the voice of a great multitude. and as (the) sound of mighty thundering, saying, "Alleluia; for the Lord God the Almighty became King. 7 Let us be rejoicing and be exceedingly glad, and let us give glory to Him, for the marriage of the Lamb is come and His Wife [the Church] did make herself ready."***

Archbishop Averky: *Let us be glad and rejoice and give honour to Him; for the marriage of the Lamb has come.* The reason for rejoices lies in the fact that the time has come to celebrate the marriage of the Lamb. My *marriage or wedding banquet* in general the state of spiritual rejoicing of the Church is to be understood. By the Bridegroom of the Church, we are to understand the Lamb, the Lord Jesus Christ, the Head of His mystical Body. By the bride and wife of the Lamb we are to understand the Church (*cf.* Eph. 5:25). The wedding itself signifies the intimate union of the Lord Jesus Christ and His Church, which is sealed by faithfulness and confirmed on both sides by the Covenant, as by mutual agreement (*cf.* Hos. 2:18-20). The wedding feast signifies the enjoyment of the fullness of God's grace which, by virtue of the redeeming merits of Christ, will be abundantly given to all true members of Christ's Church, that they may rejoice and be glad in these unutterably good things.

***Revelation 19:8 And to her was given that she should clothe herself in fine linen, bright (and) clean, for the acts of righteousness of the saints is the fine linen. 9 And he saith to me, "Write: 'Blessed (are) the ones having been called to the supper of the marriage of the Lamb.'"***

Æcumenius: She is clothed, it says, with fine linen, that is, with a robe made of virtues. It is lined because it is bright and of fine texture, bright from her incomprehensible manner of life, and fine because of her teachings and convictions concerning God.

*And the angel said to me, Write this: Blessed are those who are invited to the marriage supper of the Lamb, even if some will be forced to leave.* For we know from the Gospels that many who are invited excused themselves from the spiritual banquet or even attended but were cast outside since they did not have the wedding garment ... Indeed, as the holy apostle said, *Many are called, but few are chosen* (Mt. 22:14).

St. Andrew of Caesarea: The marriage supper of Christ is the feast of those who are being saved and the joy that accompanies it. The blessed will come into these things when thy enter into the eternal bridal chamber with the holy bridegroom of their purified souls. For He Who has

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promised this is faithful. Since there are many blessings in the coming age, which surpass every understanding, the participation in them is indicated through various terms. Sometimes they are called the kingdom of heaven on account of their glory and honor; sometimes they are called paradise on account of the everlasting banquet of good things, sometimes they are called the bosom of Abraham on account of the rest of those who repose there, or the bridal chamber and marriage because of the endless joy and the perfect and inexpressible union of God with His servants. This union surpasses every carnal and bodily union as much as light is separated from darkness or a perfume from a foul odor.



ICON OF THE PARABLE OF THE 10 VIRGINS

***Revelation 19:10 And I fell before his feet to make obeisance to him. And he saith to me, "See (that thou) not (do so). I am they fellow-servant and of thy brethren, of the ones having the testimony of Jesus. To God make obeisance. For the testimony of Jesus is the spirit of prophecy."***

Ecumenius: For when the Evangelist wished to worship the holy angel, although certainly not to worship him as God -- for who is more aware than John who is God by nature and in truth and who are the angels, namely, that they are ministers and servants and creatures of God? -- Nonetheless, the angel is seen rejecting even this worship of an angel, since it was certainly worship. Rather, the angel says, *See that you do not do this! I am a fellow servant with you and your brethren who hold the testimony of Jesus.* The exclamation *See!* Is not simply the cry of someone who wishes only to hinder but of someone who wants to prevent something altogether.

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He calls himself a fellow servant with all of those who confess themselves to be servants of Christ, and who testify that He is God incarnate. What, then, is to be done, O most holy angel, since you forbid yourself to be worshipped? *Worship God!* He says, *for the testimony of Jesus is the spirit of prophecy.* This is as though he had said, “Do you seek to worship me, since I announced to you ahead of time what was to take place? Whoever witnesses to the lordship and deity of Christ is filled with the prophetic grace, not I alone. Why therefore, he says, do you worship that grace which I have in equal measure with my fellow servants?”

St. Andrew of Caesarea: “Do not worship me as the one who is foretelling the future,” the holy angel says. For the confession of Christ, that is, the testimony, is the gift of the prophetic Spirit. And you should not also this. The prophecy is given for this reason, so that the testimony of Christ may be made strong, and the faith be given witness by the saints. Therefore, do not pay homage to me, as a fellow servant, but to Him Who possesses power over all things. From this passage we also learn of the humble disposition of the holy angels, for they do not claim for themselves divine glory as do the evil demons, but ascribe this glory to the Lord.

***Revelation 19:11 And I saw heaven having been opened, and behold, a white horse, and the (One) sitting on him being called Faithful and True, and in righteousness He doth judge and make war.***

St. Andrew of Caesarea: the open heaven reveals that the coming of the judge who was seen was about to happen, as though it were the drawing back of curtains of the judges of the earth for the judgment and sentencing of those responsible.

The white horse signifies the future brilliance of the saints, on whom is seated the one who will judge the nations.

Æcumenius: *And I saw heaven having been opened, and behold, a white horse, and the rider is faithful and true and just.* He sees the Lord as He is about to join the battle and fight for the saints and make war against his adversaries. For this reason the vision depicts Him in the form of a general, giving him a horse and a sword and the leadership of the armies. *And behold, a white horse* on which the Lord was riding. By this the vision reveals that Christ depends on no others than those who are pure and are not tainted by any stain of sin. For this reason, the Lord also said of that *chosen instrument*, namely, [St.] Paul, that he would *carry my name before the Gentiles and kings and the sons of Israel* (Acts 9:15). You see, therefore, that Christ depends on and rides on such persons as Paul.

St. Arethas: They call Him Faithful and True about whom Saint Paul says, *He remains faithful-- for he cannot deny Himself* (2 Tim. 2:13) (PG 741B).

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Archimandrite Athanasios: This also gives us great joy and hope when we live by the experiential knowledge of the Faithfulness and Trustworthiness of our Lord. The faithful Christian, my friends, lives with this hope and joy, expecting the coming of Christ because everything spoken by Christ will come to pass ...

Further, *with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips, he shall slay the wicked. Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins* (Isaiah 11:4-5). The prophecy of Isaiah is reconfirmed with Saint John's witness of the rider of the white horse, Christ the Judge, Who will make war against His enemies. The description of the rider continues *and the name by which He is called is The Word* (Revelation 19:13), Who will judge the earth. Christ the incarnated Logos is the same One who said, *The Father judges no one, but has given all judgment to the Son* (John 5:22).

*For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do* (Hebrews 4:12-13).

There is something powerful, graceful and relevant to all of this in the Wisdom of Solomon. It refers to the punishment of Egypt for the severity of their abuse of the people of God, the Israelites. It occurs during the last night before the exodus when God is about to unleash the tenth plague and cause the death of all the Egyptian's first born males. *For while gentle silence enveloped all things, and night in its swift course was now half gone, thy all-powerful word leaped from heaven, from the royal throne, into the midst of the land that was doomed, a stern warrior* (Wisdom of Solomon 18:14-15) What an amazing verse! During the times of Moses Your fierce almighty Word descended into Egypt from the heavenly places. In the same way He now appears in the Revelation. He comes to subdue and complete the destruction of this planed that denied Him, to recompense those people of the earth who insisted on living their life in sin. This verse in the Wisdom of Solomon is a historical type of end times, pre-announcing that the incarnate Word of God will re-enter human history.

***Revelation 19:12 And His eyes (were) as a flame of fire, and upon His head (were) many diadems (i.e., crowns), having names which have been written, and a name which hath been written that no one knoweth except He Himself;***

Ecumenius: The fiery appearance of His eyes reveals His wrath against His enemies.

St. Andrew of Caesarea: He sends forth flames of fire from His eyes, that is from His all-seeing power. For those who are righteous this fire does not harm but illumines and makes bright. However, for the sinners the fire burns but does not make bright.

The multiple diadems symbolize either his kingdom, which is over all things in heaven and on earth -- as many as there are ranks of angels and kingdom on the earth and assemblies among holy people -- or they signify the victory against the sinners that was won for us by all of His acts

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of mercy, as a certain holy person said: *And you will gain victory when you are judged* (Ps. 50:6).

St. Arethas: The fact that no one knew His name refers to the inconceivable essence of God. Whereas in the mystery of divine economy, he has a multitude of names, such as Good Shepherd, Sun, Light, Life, Sanctification and redemption. Likewise in apophatic expressions He is Incorrupt, Invisible, Unseen, Immutable; in His essence He remains nameless, known only to Himself and no one else (PG 706, 741C).

***Revelation 19:13 and He hath been clothed with an outer garment having been dipped in blood, and His name hath been called The Word of God. 14 And the armies that (are) in heaven kept on following Him on white horses, having been clothed in fine linen, white (and) clean.***

Ecumenius: Also in the vision the Lord carried the tokens of His passion, and he showed His all-holy body to be altogether smeared with His precious blood.

St. Andrew of Caesarea: The robe of the Word of God here is His all-holy and incorruptible flesh, which He dipped in His own blood at His voluntary passion ...

The heavenly armies signify the heavenly orders that are resplendent with the excellence of their nature, with the sublimity of their thoughts, and with the brightness of their virtues and their intimate union with God.

Archimandrite Athanasios: Now, let's pay attention to a beautiful interpretation on this verse from Saint Andrew of Caesarea. "How is He who is inexpressible and in every sense unknowable here called *Word*? To show either the filial hypostasis and impassible begottenness from the Father, just as our word exists before hand in the mind, or that He carries in Himself the principles for all things in existence or He is *the Messenger* of Paternal wisdom and power.

How beautiful, if we can begin to understand this! How magnificent to see Jesus Christ everywhere within the created universe since all the principle causes of the existence of all things (ontology) emanate from God the Word, Who became flesh and lived with us! Additionally, He is now called Word because He expresses the wisdom and power of God. He appeared on earth to speak to us the very thing that the Father wants to say, and for this He is called *The Word of God*.

***Revelation 19:15 And out of His mouth goeth forth a sharp two-edged sword, in order that with it He should smite the nations; and He Himself shall shepherd them with an iron rod; and He Himself treadeth the wine-vat of the wine of the anger of the wrath of God the Almighty.***



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St. Andrew of Caesarea: This sword reveals the punishment that will come on the wicked and the sinful according to the righteous judgment and command that issues from the mouth of God. Through this they will be governed by the unbreakable rod of never-ending torments and be subject to various forms of evil. The saints will be free of this, *for the Lord will not allow the rod of sinners to be on them* according to the psalm (Ps. 124:3). *He walks the wine press of wrath*, because the *Father judges no one but has given to Him as a man that judgment* (see John 5:22) that as the Son He possessed by nature from the beginning.

Archimandrite Athanasios: *And out of His mouth goeth forth a sharp two-edged sword, in order that with it He should smite the nations; and He Himself shall shepherd them with an iron rod; and He Himself treadeth the wine-vat of the wine of the anger of the wrath of God the Almighty.* The description of the militant operation of Christ the Judge continues as Christ strikes the nations with the sword of His mouth, which is His Word. *And he shall smite the earth with the word of his mouth, and with the breath of his lips shall he destroy the ungodly one [the Antichrist]* (Isaiah 11:4 Lxx). This is in agreement with Saint Paul who writes, *And then the lawless will be revealed, and the Lord Jesus will slay him with the breath of His mouth and destroy him by His appearing and His coming* (2 Thess. 2:8). He will destroy the Antichrist with one Word. This same (Word of God will become the judge of humanity.

***Revelation 19:16*** *And He hath on His outer garment and on His thigh a name having been written, "King of kings and Lord of lords."*

Ecumenius: The robe symbolizes the flesh of the Lord, which was endowed with a rational soul. The holy angels spoke of His flesh through Isaiah: *Why are your garments red and your apparel as if from a trodden wine press, utterly stained by trodden grapes* (Is. 63:2-3). Moreover, the thigh indicates His birth in the flesh, for it is written in genesis, *All the souls that came with Jacob into Egypt, who came out of his thighs* (Gen. 46:26). Therefore when the vision shows that on the robe and on the thigh it was written that the Immanuel is king of all, it shows that the Word, united personally [*lit.* according to hypostasis] to the flesh and having undergone a fleshly birth from a virgin, was in no way established less a King and Lord of all things in heaven and on earth; nor was He diminished in rank by virtue of His incarnation. For even as such He was God and is and shall be God.

St. Andrew of Caesarea: His name reveals the unity of the divine incarnation. For in this unity He Who is God suffered in the flesh, and although man, He is King of kings and Lord of lords. Those who have ruled the passions and in cooperation with Christ have possessed authority and power over sin shall also rule with Him in the coming age.

***Revelation 19:17*** *And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the mid-heaven, "Come and be gathered together to the supper, the great (one), of God, 18 in order that yet might eat pieces of the flesh of kings and pieces of flesh of tribunes and pieces of flesh of strong ones and pieces of flesh of horses and*

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***of those sitting on them, and pieces of flesh of all, both of free and and of slave, and both of small and great.” 19 And I saw the beast and the kings of the earth and their armies having been gathered together to make war against the (One) sitting on the horse and against His army.***

Ecumenius: I think that this holy angel, which is now mentioned, is a certain military herald of the divine army that that he commands all the holy angels in heaven, here called birds because they are sublime and fly in the air, to partake of the slaughter of the enemies.

St. Andrew of Caesarea: That will of God is to be regarded as foremost that is called both His good pleasure and the supper most desired by Him, namely that *people be saved and come to the knowledge of the truth* and that they turn and live (see ! Tim. 2:4; 2 Tim. 2:25). But second, it is His will that those who have trusted in themselves suffer punishment. Therefore, Christ said that His food was the will of the Father (John 4:34). In this passage he calls this the supper of God, since each of those who are present desired through their works either the supper of the kingdom or the supper of torment. Through the eating of flesh it indicates the destruction of everything fleshly and the end of kings and rulers on the earth. It mentions horses, not because they will rise again, but through them it signifies either the excessive desire for women or those who have submitted to evil, or perhaps both. The riders symbolize those who are especially wicked. And a little further on it clarifies, saying, *both free and slave, both great and small*. By the free and great it refers to those who sinned freely and willingly, and by the slave and small it indicates those who transgressed in a lesser manner, either because of their intent or because of their age or because of weakness.

Averky: This appeal of the angel to birds of prey symbolically signifies that the defeat of the enemies of God will be most frightful, as in a bloody battle, when the bodies of the dead, because of their great numbers, will remain unburied and will be devoured by the birds.

Archimandrite Athanasios: This entire verse is a second reference to the final terrible war of history, the notorious Armageddon. The first reference to Armageddon was in Revelation chapter sixteen and there will be a third reference in the following chapters ...

My beloved, how are we to understand the battle presented by this awesome image? ... so how are we to understand this battle led by the Antichrist, the False Prophet, and the deceived nations against Christ who sits upon the horse? Perhaps Ezekiel best describes this battle prophetically in his amazing chapters 38 and 39. St. John uses the names used by Ezekiel verbatim in his third reference to the Battle of Armageddon, King of Gog and Magog. Magog simply means the land of Gog.

The historical confrontation of Gog against Israel did not exhaust itself, but serves as a typology of Armageddon, the final war of history. Let's see how Ezekiel describes this, *But on that day, when Gog shall come against the land of Israel, says the Lord God, my wrath will be roused* (Ezekiel 38:18). He will come from the north. This was a historical occurrence when the Scythians came down against old Israel. Now, however, the new Israel is the Church and Gog,

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who is the apocalyptic representative of all God-opposing powers of the world, will march against the Church. *But God's wrath will be roused. For in my jealousy and in my blazing wrath I declare, On that day there shall be a great shaking in the land of Israel; the fish of the sea, and the birds of the air, and the beasts of the field, and all creeping things that creep on the ground, and all the men that are upon the face of the earth, shall quake at my presence, and the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground. I will summon every kind of terror against Gog, says the Lord God; every man's sword will be against his brother* (Ezekiel 38:19-21).

This alludes to a civil war. Consequently, the armies of Gog will fight against each other, which took place when the Scythians went up against Israel. Gog, did not exist in reality. The prophet Ezekiel mentions three names. The first is *rus* and all interpreters, older and more recent, place them around the Volga ( modern day Russia) ... There are other names of barbarian tribes who lived around the Black Sea who were called by the general name of Scythes (Scythians). These barbarian warriors were outstanding archers.

*And you, son of man, prophesy against Gog, and say, Thus says the Lord God: Behold, I am against you, O Gog, chief prince of Meshech and Tubal* (Ezekiel 39:1). These barbarian tribes attacked Asia Minor, Israel and Egypt. Lthe Egyptians offered them great and precious gifts to avoid confrontation. Upon their attempt to return north and during a battle they became so panic- stricken that they became disoriented and began to fight with such mania that they were indiscriminately killing anyone near them. Without realizing whether they were fighting friend or foe they self-destructed. In order to remind themselves of this terrible invasion of the Scythes, the Israelites named a city in Palestine Scythopolis.

The prophecy of Ezekiel does not exhaust itself in its historical dimensions, but it also carries eschatological depth. It is the prefigurement of the Battle of Armageddon under the name *Rhos*, or the armies of Gog. Many interpreters hasten to point out that *Rhos* must refer to the Russians. This is not accurate. The name *Rhos* is the historical typology of all the God-opposing powers of the East and West ...

*I will summon every king of terror against Gog, says the Lord God; every man's sword will be aggainst his brother. With pestilence and bloodshed I will enter into judgment with him; and I will rain upon him and his hordes and the many peoples that are with him, torrential rains and hailstones, fire and brimstone* (Ezekiel 38:21-22). This is an escatological verse and it alludes to eternal hell, but before the God-opposing powers, the Antichrist and the False Prophet enter eternal hell, the horrific Battle of Armageddon will take place ..

The prophet Ezekiel continues, *As for you, son of man, thus says the Lord God: Speak to the birds of every sort and to all beasts of the field, "Assemble and come, gather from all sides to the sacrificial feast which I am preparing for you, a great sacrificial feast upon the mountains of Israel, and you shall eat flesh and drink blood. You 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 bulls, **all of them fatlings of Bashan.** And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast which I am preparing for you. And you shall be filled at my table with horses and riders, with mighty men and all kinds of warriors,"* says the Lord god (Ezekiel 39:17-20).

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***Revelation 19:20 And the beast was taken and with him the false prophet, the (one) doing the signs before him, in which he led astray those having received the mark of the beast and those making obeisance to his image. The two were cast alive into the lake of the fire, the one burning with brimstone. 21 And the rest were killed with the sword, which goeth forth out of His mouth, of the (One) sitting on the horse. And all the birds were filled by reason of their pieces of flesh.***

Ecumenius: And they waged war against those who believe. And they waged war against the Lord and His holy angels, that is, the devil and the antichrist -- for He calls the latter the false prophet of that brutal devil -- and the kings who are arrayed with them. However, they were defeated more quickly than a word is spoken. For what do the divine Scriptures say about them. Speaking of their sudden destruction, Isaiah says, *Let the ungodly be taken away, that he not see the glory of the Lord* (Is. 26:10). And the apostle says, *whom the Lord will slay with the breath of His mouth* (2 Thess. 2:8). For what is shorter than to breathe or to blow on one's enemies?

*These two* it says, *were thrown alive into the lake of fire. And the rest were slain by the sword. O, what a superabundance of justice!* God does not reckon those responsible for the war and those who were accomplices worthy of the same punishment.

*Rather the two, namely, the devil and the antichrist, were condemned to the fire in which they will live for eternity* -- for this is the meaning of their being thrown alive into the fire. The rest are killed by the sword. It is, certainly, much different to give swift judgment with the sword than to condemn to fire.

St. Andrew of Caesarea: It speaks of the armies allied with the devil in the plural, because of the many forms of their sin and their divisions and various opinions. By contrast, it speaks of the angelic powers and of those persons like the angels who follow Christ in the singular as an army, because of the unity of their mind and their will that is well-pleasing to the divine Word.

Although these together with the kings and rulers who trusted them, arrayed themselves against Christ the Savior, both the Antichrist and the false prophet, who by signs and wonders made the rogue acceptable, are bested and overcome by the divine wrath.

Perhaps these will not die that death that is common to all, but in the twinkling of an eye, they will be made immortal by being condemned to the second death of the lake of fire, just as the apostle spoke of others who *will not sleep but will be changed, in a moment, in the twinkling of an eye* (1 Cor. 15:51-52). These [mentioned by Paul] will probably go to judgment. But the two mentioned in this passage, being wicked and against God, will no go to judgment but to condemnation.

Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us.