

**Rev. 19:1-10, The First Hearing**  
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**Overview**

1. The seventh vial introduces the final series of the book, ch. 17-22. Movement is Whore -> Lord of Lords -> Bride
  - a) 17-20, The Fall of the Whore
    - 1) 17:1-18 introduces Babylon (the Great Whore) upon the Beast, and anticipates two great conflicts:
      - a> 16, the beast's ten horns destroy Babylon;
      - b> 14, they oppose but are destroyed by the Lord.
    - 2) 18:1-24 describes the consequence of 17:16, the attack of the ten horns against Babylon.
    - 3) 19:1-21:8 describes the consequences of 17:14, the battle between the Lord and the beast.
  - b) 21:9-22:5, God's comfort and blessing on Jerusalem, the Bride

2. 19:1-21:8 is chiastic. The ends and middle summarize the blessings declared earlier in the book (19:9 <-- 16:15, rapture; 20:6 <-- 14:13 death; 21:7 <-- 1:3 obedience)

a) "I Heard" (rest: "saw")	19:1-5, 6-10	21:3-8
b) Entry of Groom...	19:11-16	
c) ... and Bride		21:1-2
d) Lake for the Beast...	19:17-18, 19-21	
e) ...and his Armies		20:11, 12-15
f) Satan Imprisoned...	20:1-3	
g) ...and put in Lake		20:7-10
h) Millennium	20:4-6	

3. Ch. 19 echos 14:13-20 and 1:10-16. All three have
  - a) John's attention attracted by a voice
  - b) commanding him to write,
  - c) followed by a vision of the Lord Jesus.
 In fact, ch. 14 has two cycles, one looking back toward ch. 1 (14:13-16, the harvest of believers), the other looking forward to ch. 19 (14:17-20, the vintage of unbelievers).

**4. 19:1-10, Opening Announcement (2x; v.9 "Blessed")**

John twice reports that he "heard" (vv.1,6). In both cases he first hears a multitude in praise (1-4, 6-7), then a single voice commanding (5, 8-10).

Four times, we hear "Alleluia," from Heb. "Praise ye the Lord," common in the psalms.

**A. 1-4, Worship from a "great multitude" (AV "much people")**

The phrase appears only here, v.6, and 7:9, where it refers to those

who are not sealed, the martyrs of every nation.

Here the worship is for God's judgments on the great whore; contrast vv.6-7, where it is for his blessings on the bride, the New Jerusalem.

Proceeds in three stages: two statements by the martyrs, and a response by the beasts and elders.

1. 1-2, the Martyrs' First Psalm

Three successive statements, each substantiating the previous one.

a) 1, God possesses salvation, honor, glory, and power. He is able to convey these to his people.

b) 2a, These depend on the truth and justice of his judgments. Implies that a God with no judgment is unable to save his people! A "Santa-Clause" god who always blesses and never judges is a wimp, hardly worthy of our worship.

c) 2b, evidence for the justice of his judgments. Two case studies concerning the Whore Babylon. In both cases, the martyrs report her sin and God's response.

1) She corrupted the earth, so he has judged her.

2) She shed the blood of God's servants, so he has taken vengeance on her.

2. 3, the Martyrs' Second Psalm

"Rose up" is present tense in MT; the Martyrs continue to speak through the end of the verse. They praise God as they report the perpetual burning of the Whore.

3. 4, the Response of the Elders and Beasts

This is the biblical sense of the word "Amen"; an affirmation by one who listens of something said by someone else. They make the praise of the martyrs their own as they fall down before the Lord.

**B. 5, Command from a single voice**

Two questions: who is speaking, and what does he say?

1. Speaker: not clear.

a) "From the throne" suggests the Lord Jesus, who is with the Father on his throne (3:21; 5:6; 7:17), cf. 16:17.

b) But v.9 shows that a single speaker is in the context, who does not merit worship, v.10.

c) The phrase is not "out of the throne," but "from the direction of the throne," so may be one of the beasts.

2. Content:

Command to praise God. Four descriptions, arranged chiastically to refer to two groups:

- a) At the extremes, the angels, described as
  - 1) "His servants." Cf. Ps. 103:20,21. (We are also his servants, but the other titles, "fear" and "small," don't apply to them, so this probably doesn't apply to us in this instance.)
  - 2) "Great," in comparison to humans.
- b) In the center, humans, described as
  - 1) "Those who fear him." I don't know of any passage where angels are so described. A constant theme of both testaments. Our God is a consuming fire. We live before him in a state of godly fear.
  - 2) "Small," humans (as compared with angels).

**C. 6-7, Worship from a "great multitude"**

Now the praise is for God's blessing on his people, the New Jerusalem.

- 1. 6a, Speakers: The metaphors used to describe the sound suggest all of those involved in 1-4.
  - a) "great multitude," the martyrs from v.1.
  - b) "thunder" can be the voice of an angel (the beast in 6:1).
  - c) *"many waters," elsewhere (ch. 1:15, perhaps 14:2 as well) of the Lord Jesus, but unlikely here, since the worshippers speak of him in the third person. Probably just emphasizing the loudness of the sound.*
- 2. 6b-8, Content: two points.
  - a) The Father: The Lord God Omnipotent reigns. Finally, in answer to the church's prayer through the ages, his kingdom has come on earth, as in heaven.
  - b) The Son: The Lamb's bride is ready for the wedding.
    - 1) In the context, the bride is the New Jerusalem (21:9), contrasted with the whore Babylon. The focus is not on the hosts following the Lord out of heaven, but on the city that has not yet been revealed. This is John, not Paul.
    - 2) Yet the city in fact represents God's people who are its citizens, and is adorned by the righteousness that they have attained by washing their garments in the blood of the lamb, 7:14.

**D. 9-10, Command from a single voice**

- 1. The speaker is not specified; probably the same voice we heard in v.5.
- 2. Now the command is directly to John, to record the importance of being included in this coming feast, and the divine veracity of the message.

*Notes on commands to John to "write": (D = Dictation)*

- a) *Guiding Angel: 1:11, 19:9 D*

- b) *Lord Jesus: 1:19; 2:1 D, 8 D, 12 D, 18 D; 3:1 D, 7 D, 14 D*
- c) *"voice from heaven": 10:4 ("write not"); 14:3 D*
- d) *He that sat on the throne: 21:5.*

3. 10, John's misdirected worship, cf. 22:8.

- a) Shows the great splendor of the angels. He had beheld the glory of the LJC on earth, "the glory as of the only-begotten of the Father" (John 1:14), but even so the glory of one "made a little lower than the angels" (Heb. 2:7).
- b) Most of his commands to "write" were from the Lord (1:19; once to each of the churches in ch. 2-3), and he may have this angel confused with the Lord.
- c) The angel's description of himself is calculated to raise John's estimate of his own standing before the Lord.
  - 1) The angel is only a servant of God, like John and the other believers who bear witness to Jesus.
  - 2) These mere humans who bear witness to Jesus are indwelt by the divine Spirit of Prophecy.