

The Revelation

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Revelation 19:1-10

Vss. 1-2

- In Ch. 18, Rome, the scarlet harlot, has fallen, and while there was great weeping on the earth for the loss of wealth, here there is great rejoicing in heaven as evil is defeated. A vast multitude, perhaps of angels, have lifted their voices in praise to God.
- "Hallelujah" is a common word in religious language, but only occurs 4 times in the Bible, and all here in this chapter. The word literally means "Praise God" and does appear in its translated form frequently. Psalms 113-118 are called "The Hallel" as our word Hallelujah is taken from two Hebrew words, "halal" to praise, and "jah" which is the name of God.
- Here God is praised because His judgements are true and righteous. God's moral law is as unbreakable as His laws of nature and mathematics. He alone can judge because He alone is good, because He alone is able to see into people's hearts, because the earth is His and all it contains. Justice will come, evil will be punished, all in God's time.

Vss. 3-5

- A second hallelujah comes up from the multitude celebrating the permanence of God's judgement. The 24 elders (the 12 patriarchs and the 12 disciples, representing the whole of the church) and the 4 living creatures (representing creation) all fall down to worship God and bless His judgements and offer a third Hallelujah. There is a similar celebration over the fall of Edom in Is. 34:9-10.
- A voice from the throne quotes Ps. 135 and calls on God's bondservants, both small and great, to praise Him.

Vss. 6-10

- A fourth Hallelujah comes like thunder and echoes Ps. 97:1. It introduces the marriage of the Lamb and His bride, the church. At a wedding you are to “rejoice and be glad”. The only other place in scripture where those two verbs are paired is in Matt. 5:11-12.
- The idea of defining our relationship to God in terms of marriage is a common biblical theme: Hosea, Is. 54:5; Jer. 3:14, Ezek. 16, and throughout the gospels and epistles, especially Eph. 5:21-33.
- Note the contrast in the apparel between the church and the Harlot. The church is clothed in pure white linen, bright and clean, made from the righteous acts of the saints, while the harlot has her gold and scarlet, the color of the blood of the saints she is drunk with.
- The concept of the Messianic Banquet is deep in Jewish tradition (Is. 25:6) and is a common theme of Jesus throughout the gospels (Matt. 8:11; 26:29).
- Worship the Creator, not the creation. The cherubim or angel who delivers this message to John causes such awe in John’s heart that the disciple falls down to worship him and is rebuked. Angel worship was not uncommon in the early church and even among pagans. Part of God’s frustration with us is that we want to push Him off as being too unapproachable, so we find it easier to worship angels or Mary or creation, rather than the One who loves us.
- Vs. 10 ends with a double meaning. It may mean that the witness of the Christian points to Christ or it may mean that our true witness is that message we receive from Christ. What we hear from Christ becomes our witness, our message.