

BEHOLD: A SERIES THROUGH THE BOOK OF REVELATION
SESSION 34 | REVELATION 18:20-19:10 | THE DESTRUCTION OF BABYLON, PART 3

THE INSTRUCTION TO REJOICE | REVELATION 18:20-24

- Verse 20 - **God hath avenged her**
 - Literally, "God judged your judgment upon her" --and was in agreement. Thus, God **hath avenged you on her**.
- Verse 21 - The Greek uses the double negative, which is a means of double emphasis in Greek. Literally, "Babylon the great absolutely not at all will be found."
- Verse 24 - From Genesis 11, murder and martyrdom had roots in the Babylonian system that celebrates secular humanism rather than worship of the one true God.

HEAVEN REJOICES | REVELATION 19:1-5

- Verse 1
 - The **voice of much people** comes forth, fulfilling the instruction of 18:20
 - **Alleluia** is the Greek transliteration of Hallelujah. In the KJV Old Testament, the Hebrew is translated "Praise ye the Lord" (as in Ps 104:35, which is remarkably corresponding in context). In the New Testament, KJV transliterates as "alleluia."
- Verse 2 - **God hath judged the great whore**.
 - This makes clear that God was "behind the scenes" working through the beast and his 10 kings.
- Verse 3 -
 - **Again** is the Greek word δεύτερον [*deuteron*] from which we get "Deuteronomy," which is a repetition of the Law.
 - The smoke of Babylon:
 - In Rev. 18:21 we see that Babylon **shall be found no more at all**, yet here we see her smoke **for ever and ever**.
 - This is not a contradiction, since the smoke of her ruins is not the city of Babylon.
 - Even in the Millennium, her smoke will remain as a reminder of Babylon and the sin of humanism, for which she was the icon.
- Verse 4 - The 24 Elders and the 4 Living Creatures
 - What a picture of rejoicing as the 24 elders and 4 living creatures rejoice in the finality of the judgment.
- Verse 5 -
 - **Praise our God, all ye his servants**, is a quote of Ps. 135:1, which must be used to identify the **servants**. In the context of Ps. 135, this is a reference to Israel's faithful.
 - **Ye that fear him, both small and great** is a quote of Ps. 115:13, which is described as "the house of Israel" in Ps 115:12.
 - The two Psalms quotes of Rev. 19:5 are a fulfillment of the promised blessing of Matthew 5:10-12.

THE LAMB, HIS BRIDE, AND THE MARRIAGE FEAST | REVELATION 19:6-10

- Verse 6 -
 - Because Greek doesn't have a "time" sense, as in English, this *ao*rist tense for **reigneth** has to be interpreted.
 - The *ao*rist is often translated in past tense, but past is not inherent in the *ao*rist.
 - Rather, *ao*rist is used for something that takes place at a particular point in time, whether past, present, or future.
 - NKJV, NASB, ESV, NIV and many others say "reigns," which implies a *perfect* tense which is not in the Greek.

- My own interpretation is that this is a foreshadow of the almost-arrived reign, therefore is future. See note of v. 7 for confirmation on this interpretation.
- Verse 7 - **Be glad, rejoice, and give honor**
 - The three verbs are in the subjunctive, which is the tense of potentiality.
 - The verbs **Be glad** and **rejoice** are only used in the subjunctive in this verse and nowhere else in the New Testament.
 - The verb **give honor** is used in the subjunctive in six other places in the New Testament (Mark 6:37, 12:15 [twice], John 1:22, 1 Cor 9:12, 2 Thes 3:9).
 - Each of those six times the KJV translates the verb as future.
 - This is evidence that the aorist of v. 7 is a future aorist, not present or past.
- Verse 7 - **the marriage of the Lamb**
 - While the church has read herself into the position of the Lamb's bride, the Scripture never states such to be the case, and gives plenty of evidence otherwise.
 - There are numerous references to the Kingdom of God as a wedding feast (Matt 22:2, 25:1, etc).
 - Revelation 22 identifies the bride.
 - Further, the church does not "make herself ready," but is made ready by grace through faith.
 - The church has nowhere been in the context of this chapter, but the **servants** (Israel) has been in the context.
 - While we read the church into verse 9, we should rather read Scripture and let it interpret itself.
 - Compare, for example, Isaiah 54:1-5, which speaks of the land of Israel as the bride. To read ourselves into the bride's position is nothing but arrogance.
- Verse 8 - **the righteousness of saints**
 - These words serve as further evidence that the church is NOT the bride.
 - For the church, Christ is our righteousness (1 Cor 1:30).
 - For the **saints** (Jewish believers in the Kingdom age), they **overcome** and their works of the Law and their belief in the Messiah are their righteousness.
 - Without this perspective, many passages in Revelation become contradictory with the grace passages of Paul.
 - Compare this with Matthew 22, which speaks of the Marriage feast with many guests, yet some of the guests do not have the proper garments. Such a parable doesn't fit with the age of grace, but does fit in the Kingdom age.
 - The Greek word translated **righteousness** in KJV is δικαιώματα [*dikaionmata*].
 - Greek words ending in *ma* or *mata* mean "the result or visible outcome" of the root word.
 - In English, we have *stigmata*, *schemata*, *ultimata*.
 - If God had wanted to talk about the **righteousness** rather than the **righteous acts**, He would have used the word δικαιοσύνη [*dikaio-syne*].
 - This is one reason I am a KJV proponent, but not an adherent to KJV only.