

## Revelation Chapter Nineteen

Voices In Heaven (vv. 1-5)

Celebration of the Judgment of the Great Whore

(v.1)

**VERSE 1 After these things I heard something like a loud voice of a great**

**multitude in heaven saying** (Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων [*prep meta after + pro.acc.nt.p. tauta “these things” + aor.act.ind.1s. akouo hear + adv hos like + noun acc.f.s. phone voice + adj.acc.f.s. megas great + noun gen.m.s. ochlos crowd, multitude + adj.gen.m.s. polus “great” + prep en + art.w/noun loc.m.s. ouranos heaven + pres.act.part.gen.m.s. lego say*], **"Hallelujah! Salvation and glory and power belong to our God** [Ἀλληλουϊά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν [*particle hallelouia literally “praise Yahweh” + art.w/noun nom.f.s. soteria salvation, deliverance + conj kai + art.w/noun nom.f.s. doxa glory + conj kai + art.w/noun nom.f.s. dunamis power + art.w/noun gen.m.s. theos God + pro.gen.p. ego “our”*]);

**VERSE 2 BECAUSE HIS JUDGMENTS ARE TRUE AND RIGHTEOUS** (ὅτι ἀληθινὰ

καὶ δίκαιαι αἱ κρίσεις αὐτοῦ [*conj hoti because + adj.nom.f.p. alethinos true, correct + conj kai + adj.nom.f.p. kikaos righteous + art.w/noun nom.f.p. krisi judgment + pro.gen.m.s. autos “His”*]; **for He has judged the great harlot who was corrupting the earth with her immorality** [ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἣτις ἐφθείρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς [*conj hoti for, because + aor.act.ind.3s. krino judge + art.w/noun acc.f.s. porne whore + adj.acc.f.s. megas great + pro.nom.f.s. hostis who (such a kind as) + impf.act.ind.3s. phtheiro corrupt + art.w/noun acc.f.s. ge earth + prep en + art.w/noun loc.f.s. porneia fornication*], **and HE HAS AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER** [καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς [*conj kai + aor.act.ind.3s. ekdikeo avenge, get*

*justice for + art.w/noun acc.nt.s. haima blood + art.w/noun gen.m.p. doulos slave + pro.gen.m.s. autos "His" + prep ek from + noun abl.f.s. cheir hand + pro.gen.f.s. aute "her"])."*

**VERSE 3 And a second time they said, "Hallelujah! HER SMOKE RISES UP FOREVER AND EVER** *(conj kai + adv deuterios second + perf.act.ind.3p. eipon "said" + particle hallelouia hallelujah + conj kai + art.w/noun nom.m.s. kapnos smoke + pro.gen.f.s. aute her + pres.act.ind.3s. anabaino go up, ascend + prep eis into, for + art.w/noun acc.m.p. aion age + art.w/noun gen.m.p. aion age; idiom])."*

#### ANALYSIS: VERSE 1-3

1. We are presented with a series of songs in verses 1-8.
2. The first set of songs in verses 1-3 look back to the judgment of Babylon and the song in verses 4-8 looks forward to the marriage of the Lamb.
3. Together these songs comprise a response to what we have studied in chapters 17 and 18.
4. The judgment on the two Babylons, identified as the Roman Catholic Church and the USA constitutes a watershed on the path to Armageddon and the establishment of the Kingdom of God and Christ on the earth.
5. The demise of these corrupt systems clears the way for the Bride's supremacy on the earth.
6. There remains the overthrow of the assembled nations, including the king of the west, or the beast, but this will be accomplished when the Bride returns with the Lamb at the Second Advent.
7. This advent is the primary subject of chapter nineteen.
8. The first part of the celebration on the cusp of the Second Coming of Christ is divided into four parts.
9. The first part constitutes praise of God for His judgment on the harlot system (vv. 1-2).
10. Then, part two the celebration is seen in verse 3.
11. Then follows, in the third part, praise from the 24 Elders and the 4 Living Creatures (v. 4).
12. Finally, in part five a voice from the throne summons all of God's slaves to engage in praise (v.5).
13. The words "after these things" signals a change of venue, but not so much a change of subject (cf. 1:19; 4:1; 7:9; 9:12; 15:5; 18:1; 19:1; 20:3).
14. This is the visionary revelation granted to John after his vision of the two Babylons, both of which are described as great harlots.
15. John heard "[something] like a loud voice of a great multitude."
16. Though he did not hear a voice as such, what he heard resembles a loud voice.
17. Since verse 5 invites the redeemed to voice their hallelujah, this is probably the singing of the angelic host.
18. Angelic praise is seen in Rev. 5:12-14.
19. The first of four NT occurrences of "Hallelujah!" are found in Revelation 19 (vv. 1, 3, 4, 6).
20. It is a transliteration of the Hebrew meaning "Praise the LORD!" or "Praise Ya!"

21. In the Hebrew text it appears at the end of certain Psalms (104, 105, 116, 117) as well as at the beginning of Psalms 111, 112 and at the beginning and end of Psalms 106, 113 135 and 146.
22. It is generally used in the OT in connection with judgment of the ungodly and deliverance of the righteous.
23. The feast of Passover and Tabernacles were the main occasions for the singing of Psalms 104-109 referred to as the "Great Hallel."
24. "The Hallel of Egypt" is the name given to Psalms 113-118 because of frequent references in them to the deliverance from Egypt.
25. Revelation nineteen fulfills the prayer petition of Psalm 104:35 which reads, "May sinners be consumed from the earth, and the wicked be no more. Bless the LORD, O my soul! Praise the LORD!"
26. "Hallelujah" is one of a number of transliterated terms with Hebrew or Aramaic derivation used among first century Christians.
27. Others include "Amen," "Hosanna," "Abba," and "Maranatha."
28. The song celebrates "salvation" or "deliverance" from all who corrupt and destroy the earth.
29. It celebrates the glory of God that will be manifest in all its awesomeness.
30. And the third term is the celebration of God's unrivalled power that brings all these things to pass.
31. Deliverance from all forms of evil, and the glory that attends Christ's coming, and the power that makes it happen, are attributed to God by this great multitude by the angelic hosts.
32. It is perhaps fitting that the holy angels imitate this grand celebration.
33. God's power and glory are connected with the scene in 15:8.
34. "The power" is joined with "the deliverance" in 4:11 and 7:12.
35. Truth and justice will prevail because the deciding factor is with God and not with the pretensions of the great harlot.
36. The conjunction "because" (*hoti*) that begins verse 2 assigns the reason for praise of God.
37. Any punitive actions God takes are always "true and righteous" or "true and just."
38. An earlier song has celebrated this fact (Rev. 16:7).
39. This combination is reflective of the LXX of Psalms 19:9 and 119:37 presented here in all caps.
40. God's judgments are "true" in that they mirror the reality of what these harlot systems have done.
41. Further what happens to her is in perfect alignment with +R and Justice.
42. Their evil actions are summed up in this song in two parts.
43. The first part is "fornication" as that is what conventional prostitutes do for a living.
44. The prostitution of the RCC and the USA involves unholy alliances with the rulers of the earth so as to intoxicate the peoples with the evil propaganda of these respective systems.
45. The second summation is the propensity to murder those who are God's children.
46. All this has resulted in the murder of many of God's "Bond-Servants" (17:6; 18:24).
47. "Judged" and "avenged" are the two verbs fulfilled when the beast who comes up out of the abyss obliterates Roman Catholicism (Rev. 17:16-17), and when Russia attacks the US.
48. Fitting that in the chapter dealing with the glory and vindication of the true Bride of Christ that those in heaven celebrate the cessation of the mother-son cult and the cessation of American imperialism.

49. All innocent blood shed by all entities on earth will be judged to the extreme by God during the tribulation.
50. Both Babylons are charged with the killing of God's people as part of the indictment against them.
51. The aorist "has judged" and "has avenged" are no longer proleptic as the whore of Revelation 17 is no more having been destroyed in the first half of the tribulation.
52. She is but a recent memory of things God was totally opposed to but highly esteemed among the masses.
53. Both Babylons are condemned for their unsavory machinations among the ruling elite of the nations (Rev. 17:2 and 18:3).
54. God will avenge the shedding of the blood of believers who die under the genocide of the beast (cf. 6:10; 13:7, 10).
55. The relative pronoun "who" is *hostis* which means such a kind or class as; and the RCC falls within the class of those who murder in the name of God.
56. Both Babylons are responsible for corrupting the earth with their political, religious and economic machinations (cf. Jer. 51:25; LXX has the strengthened verb from of *phtheiro* namely, *diaphtheiro* translated "destroying mountain").
57. The regular form of this verb is found in 1Cor. 3:17; 15:33 and Jude 10.
58. The exact wording of the phrase "He has avenged the blood of His bond-servants on her" or "from her hand" is closely akin to 2Kgs. 9:7 where Jezebel was killed for her oppression and murder of God's servants.
59. The idea "from her hand" means that believers are no longer subject to her power to oppress.
60. The reason that the harlot of this celebration is taken as the RCC and not the USA is because of the title "the great harlot" which corresponds to 17:1 (only occurrence).
61. Furthermore the celebration with respect to the overthrow of the US has already taken place just before the actual destruction as seen in 18:20.
62. This too is a heavenly celebration and it is not apropos at this juncture.
63. The RCC represents the final viable manifestation of the ancient mother-son counterfeit.
64. It has enjoyed mass-appeal since antiquity, and it will never surface again in any form.
65. The Anglo power will have a future along with all the other three powers named in Daniel 7:12: "As for the beasts, they had their dominion taken away, but an extension of life was granted to them for appointed period of time" (e.g. the thousand years).
66. Verse 3 is a heavenly encore to the first song of praise as noted in the introductory: "And a second time they said."
67. It heightens the emphasis on the praise offered in verse 1 and 2.
68. The basis for the praise is that there is a eternal memorial to the irreversible destruction of "the great harlot" system.
69. The language for permanence is similar to that as seen in the immediate after-effects of the destruction of Sodom and Gomorrah (Gen. 19:38), when the area burned for some time after the initial holocaust.
70. This memorial is referred to in the destruction of prophetic Edom (Isa. 34:10).
71. The reference to prophetic Edom in the tribulational context of Isa. 34 is clearly the same as that of prophetic Babylon in Isaiah and Jeremiah.
72. Geographical Edom is located south and east of the land of promise.
73. The Edomites are the descendants of Jacob through his son Esau.
74. They are seen in the OT as implacable enemies of Israel.

75. Today their territory belongs to the nation of Jordan.
76. Petra is the ancient capital of Edom and today is a tourist attraction.
77. That territory is actually part of the land promised to Abraham, so the prophecy of Isa. 34 with its ban on human occupation cannot logically refer to the destruction of that territory.
78. Also, it is important to note that Isaiah chapter 34 has as its context the tribulation followed by chapter 35 which predicts millennial blessings.
79. This smoke that ascends is supernatural in nature (cf. Rev. 15:8) but the location of the memorial is not stated, only that it goes up forever and ever (cp. Rev. 14:11 where the smoke of the torment of the beast's followers "goes up forever and ever").
80. The smoke is an allusion to the termination of the all the comprises the Babylonian system (17:16; 18:8, 9).
81. Probably this anticipated memorial celebrated by the heavenly hosts is a visual tribute to all who have succumbed to the lie that denies who and what Christ is.
82. The continuing ascent of smoke is seen in the present tense of *anabaino* ("keeps on ascending").
83. The flames that destroy Babylon will, of course, burn out.
84. There will be a memorial that will last beyond the thousand years as noted in the idiom translated "FOREVER AND EVER."
85. Again, note the same expression connected with smoke in 14:11 where the reference is to those who accepted the mark of the beast.