

## **Christ Glorified in a Pure Bride Over a Prostitute Beast (Revelation 17:1-19:9)**

Please take the inerrant Word of our holy God and turn to the last book of the Bible. We're coming to the last section before the coming kingdom and last judgment. Next week there's one more vision before we get to heaven, and we should all long for chapter 21 where there's no more death, sorrow, pain, or tears when sin is forever gone from the new heaven and new earth. I would love to be done with multi-head beasts, weird images, wickedness. But we're not there yet...in our experience or in our exposition of this book. It's ok to wish we were there instead of where we are, looking at the beastly ugly sinful world of Rev 17. I'd much rather be preaching on heaven today than the hell-driven world this presents, but Rev 17 shows what our world is and will be, where it's going, and it reminds us there *is* an hour of judgment.

*17:1 Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great prostitute who is seated on many waters,<sup>2</sup> with whom the kings of the earth have committed sexual immorality, and with the wine of whose sexual immorality the dwellers on earth have become drunk."<sup>3</sup> And he carried me away in the Spirit into a wilderness, and I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns.<sup>4</sup> The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality.<sup>5</sup> And on her forehead was written a name of mystery: "Babylon the great, mother of prostitutes and of earth's abominations."<sup>6</sup> And I saw the woman, drunk with the blood of the saints, the blood of the martyrs of Jesus. When I saw her, I marveled greatly ...*

Let's stop there for now. We'll see more of chapter 17 later in the message. NASB ends v. 7 "*I wondered greatly.*" KJV calls her "*the great whore*" and "*mother of all harlots.*" You might wonder greatly if this should be read out loud or even heard in church. But Rev 1:3 says *Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it...to the seven churches...* This was to be read to the churches out loud, and the 7 churches represent all churches who must heed the message of this book till it's fulfilled. But we might wonder greatly how a text like this glorifies Christ or edifies His people. I wondered that myself, but I believe what Ps 19 says from last week is true of all Scripture. 2 Tim 3 tells us it's all beneficial for teaching and training, rebuking and correcting, so preach the Word even if ears itch for other preferences. And I believe Lk 24: all Scripture points to Christ. But the symbols make us wonder like v. 7.

If you're confused reading this chapter just know you're not alone and know that this world is also confusing and it will continue to be till it's judged in chapter 18 and replaced in chapters 19-20 when Christ comes to clear up all things and to make His glory clear in all the earth. The big idea of this book is the revelation or unveiling of the glorification of King Jesus. Some have taught through this book in smaller sections focusing on smaller debatable points but my goal has been to focus most on the main and plain point: how

Christ is glorified in each section. So I did a sermon on Rev 2-3, another on Rev 4-5, another message on Rev 9-11, most recently Rev 14-15 in a single exposition. Today I want to look at Rev 17-18 and the first part of Rev 19, next week the rest of Rev 19-20.

I'm intentionally choosing big sections, not just because I don't have all the little details figured out - though that's true - I want to give an overview so we view Christ's glory over all as its big point. The end of Rev 19:10 at the end of this section says *'the testimony of Jesus is the spirit of prophecy.'* I think that helps us know this is all about the testimony or self-revelation of Jesus. That's true of any prophecy in general and this portion of John's prophecy in particular. It's all about revealing Jesus and His glory to be worshipped.

**18:1** *After this I saw another angel coming down from heaven, having great authority, and the earth was made bright with his glory. <sup>2</sup> And he called out with a mighty voice, "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. <sup>3</sup> For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living." <sup>4</sup> Then I heard another voice from heaven saying, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues; <sup>5</sup> for her sins are heaped high as heaven, and God has remembered her iniquities. <sup>6</sup> Pay her back as she herself has paid back others, and repay her double for her deeds; mix a double portion for her in the cup she mixed. <sup>7</sup> As she glorified herself and lived in luxury, so give her a like measure of torment and mourning, since in her heart she says, 'I sit as a queen, I am no widow, and mourning I shall never see.' <sup>8</sup> For this reason her plagues will come in a single day, death and mourning and famine, and she will be burned up with fire; for mighty is the Lord God who has judged her." <sup>9</sup> And the kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning. <sup>10</sup> They will stand far off, in fear of her torment, and say, "Alas! Alas! You **great city**, you mighty city, Babylon! For in a single hour your judgment has come." <sup>11</sup> And the merchants of the earth weep and mourn for her, since no one buys their cargo anymore... [we can read their cargo later, look at v. **21**] Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, "So will Babylon **the great city** be thrown down with violence, and will be found no more ..."*

The big idea is the fall of the great city and its great harlotry brought about by a greater Christ who brings a greater city. This is a tale of 2 cities, earthly 'Babylon' and the heavenly city to come, and heaven has a message for us till then. I can't unpack every verse in our time today (and couldn't even I had all time). There's mystery here, and it's intentional. God intentionally uses the word *mystery* in 17:5. Some of Revelation's mystery won't be clear till its final fulfillment at the end. Some things in Rev 17-18 may not be clear till heaven, but its main points are made clear by heaven:

OUTLINE:    1. Heaven's explanation from the past  
                   2. Heaven's application to the present till Christ's future glory

**First, heaven's explanation from the past**

Rev 17-18 is before the 2<sup>nd</sup> coming in Rev 19, a final vision before the end, but it draws from past images of judgment before this. Before John sees the glory of the coming of the Lord he sees final sinful humanity as a backdrop. Look back at 17:1. Heaven's angel announces that he'll show the judgment of *the great prostitute seated on many waters*. Is this a literal lady sitting out on oceans, a gigantic girl big enough to sit on multiple seas, a huge harlot? No, v. 5 uses the word *mystery*, this is a symbol, and a mysterious one. Not a mystery for us to guess like the board game Clue (I think Lady Scarlet did it with a golden cup in the water room). A mystery in NT can't be guessed, only God in heaven can reveal it. So how do we know what this represents? If only an angel from heaven could explain the symbols so we don't wonder.

In v. 7 heaven's angel says don't wonder. He says *I will tell you the mystery of the woman...* [look at v. 15] *And the angel said to me, "The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages...* So we don't need to wonder what the many waters symbolize, it's many peoples and nations, just like we might say 'to sail the 7 seas' as a metaphor for 'sailing the world,' i.e., her sin's gone worldwide.<sup>18</sup> *And the woman that you saw is the great city that has dominion over the kings of the earth.* So this isn't a video on CNN, it's a vision using symbols.

It says the woman symbolizes worldwide power of a place on many people. We don't have to wonder if this is a literal sexually immoral prostitute who fornicates with all the earth's kings, v. 18 says *she is a symbol of a city over kings of the earth, in dominion, driving them, swaying them, seducing them - not as an actual girl - a great city/kingdom symbolized by Babylon of old.* She's attractive and alluring but rides an ugly beast. It's the original beauty and the beast, but no happy ending here. She's riding a highway to hell, v. 8 the beast her vehicle, the pimp of her ride.

Jim Hamilton explains the image: 'The whole world owes allegiance, fidelity, to God...should relate to God as a wife does to a husband, in pure devotion. But [she] has forgotten God, betrayed him, and sold herself to anyone who will pay...prostituting itself to agendas and worldviews and national interests that are nothing but pimps and customers...[v. 2 pictures a society] intoxicated with the world rather than loving and serving God. The wine of the world's disregard has made...drunk. They live in a godless stupor, blind to God's claims on them, staggering about in stupid self-importance like drunks who think themselves funny and smart but are witless and uninhibited because they are inebriated...

[calling her '*mother of abominations*' implies she] produces things that God hates. She teaches others to disregard God the way she does, to be unfaithful to their rightful Lord the way she is, and to sell themselves the way she does. [In Rev 17:5 *mother of harlots* he says means this city figuratively] gives birth to people who let others use them for pleasure in exchange for...cash, as though people...are commodities to be used if the price is right... [on v. 12-17 on the horns and kings he says] Commentators are at a loss as to who exactly these symbols signify, but everyone agrees on how these symbols function. These...represent the kingdom of the world that will be defeated and will become the kingdom of our Lord...[his point?]Go to God not the world's spiritual red-light district'<sup>1</sup>

It's a visual of Prov 6-7 that warns of the fatal attraction of immoral women dressed to kill, seducing, seeking to destroy lives, and it ends *'her house is the way to hell, descending to...death'* (7:27). In v. 6 she's bloodthirsty, she's out for blood. Rev 18 repeatedly calls her *'the great city'* and this city is a great persecutor. Look at Rev 11. Rev 11 is the only other place before Rev 17 that mentions *'the great city'*. It says in 11:8 martyr's *'dead bodies will lie in the street of **the great city** that symbolically is called Sodom and Egypt, where their Lord was crucified.'*

So the great city can be Jerusalem where Jesus died, or symbolically Sodom from early OT history. Sodom hasn't been in existence since Genesis 19 but Revelation uses past images for present and future realities. The great city is also called Egypt here. This city is judged in v. 13, v. 15 says *'the kingdom of this world has become the kingdom of our Lord and of His Christ ...'*

The great city falling seems parallel to the world's kingdom falling. I think Rev 17-19 replays when the kingdom of man becomes the kingdom of God, another way to say the great city of man becoming the city of God. v. 8 calls the great city figuratively Egypt, which was a kingdom, not a city, so in context the harlot may be a kingdom or evil empire beyond just 1 city:

- Egypt's kingdom in the OT was an empire ruling many nations like Rev 17.
- Back in Rev 17:5 the great city is given another mystery name of Babylon, like the mystical name Egypt. Both were evil empires who persecuted and enslaved Israel, called for her absolute allegiance. Many nations were under Egypt in Exodus, and Babylon in the time of the prophets, and both were names of world-ruling kingdoms, not merely cities.
- Egypt isn't technically a *city* and the place where Jesus was crucified was technically *outside the city* of Jerusalem, so 'the great city' of Rev 17-18 isn't necessarily limited to one geographical historical city.
- Babylon in Hebrew first appears in Genesis 11 as Babel, same as Babylon in original, where man united in defiance of God
- OT Babel was a kingdom of man uniting in rebellion]

Look at what Rev 18:5 says about a final Babel: *'her sins are heaped high as heaven, and God has remembered her iniquities.'* NASB says it's *'piled up'* (picture bricks put on top of each other in building), NKJV *'sins reached to heaven.'* That's an echo of Gen 11 where men first tried to build the great city *'whose top will reach into heaven,'* an original 'united nations' rejecting God, but God brought judgment down on them and will do again at the end.

Nineveh was also called *'the great city'* by the OT prophet Jonah. Rev 17-18 echoes the OT judgment promised to Nineveh the great city prostituting the nations till God exposed Nineveh's nakedness and burned her with fire and nations watched her desolation from afar (that's Nahum 3 echoed in Rev 17). Rev 17 also replays prophecies of Tyre (T-y-r-e). Tyre was a great city that Isaiah said *'prostitute[s] herself with all the kingdoms of the world'* and said her seat of sin was *'on many waters...city whose origin is from days of old'* (Isa 23:17, 3, 7, 8 echoes Rev 18:23). Ezekiel 27-28 pictures ancient Tyre as a beautiful great city on the waters with cargo, precious stones like Rev 18, but God cast her down, exposed her and burned her in judgment (28:13-20).

Jer 51:13 also calls Babylon '*you who dwell on many waters*'. The clearest echo of Rev 17:5 is when Nebuchadnezzar said in his pride '*Is this not Babylon the great...?*' (Dan 4:30 NASB, only other place outside Revelation that mentions Babylon the great). Jer 51:7 *Babylon was a golden cup in the LORD's hand, making all the earth drunken; the nations drank of her wine; therefore the nations went mad.* <sup>8</sup> *Suddenly Babylon has fallen...* [that's the image Rev 18:2-3 is from] ...<sup>9</sup> *Forsake her, and let us go each to his own country, for her judgment has **reached up to heaven** and has been lifted up even to the skies* [Rev 18:4-5]

Jer 51 ends the way Rev 18 ends with a stone thrown in the water to picture how fast Babylon is to go down in judgment, never to rise again (Mt 18:6). Babylon's OT fall was promised to be permanent like Sodom, that great city would never be rebuilt (50:13, 39-40). So Rev 17 can't be the ancient city of Babylon rebuilt if the prophecy is true, v. 5 is a mystery name, it's a symbol.

17:9 *This calls for a mind with wisdom: the 7 heads are 7 mountains* [NIV '*7 hills on which the woman sits*']. What would a 1st century reader think as he hears of a city seated on 7 mountains or 7 hills? Rome was called the city seated on 7 hills. In fact, Emperor Domitian's father had just minted coins in the Roman Empire with 7 hills and a woman sitting on them, goddess Roma. The early Christians seemed to have used 'Babylon' as a name for Rome in their writings. 1 Pet 5:13 says in the KJV '*The church that is at Babylon saluteth you...*' There was no city named Babylon then, it was destroyed in OT times, but most think Peter symbolically means Rome, the new Babylon and most think in Rev 17-18 Babylon symbolically is connected to Rome, but looks beyond the 1st century to a final city of man, culminating history (Sodom, Nineveh, Tyre, Jerusalem, Rome, Babylon, Babel and final Babel).

### **So what's heaven's application in the present till Christ's future glory?**

We don't have to wonder, Rev 18-19 gives us the application in commands. Look at 18:4: *Then I heard another voice from heaven saying, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues"*

#### Heaven's application: Separate from sin in the city of man

2 Corinthians 6 gives a clear call to Christians in the great city of Corinth: '*... go out from their midst and be separate ... says the Lord, and touch no unclean thing...*' (6:17) and it says the church is to be a pure virgin, a bride betrothed (11:2). In his 1st letter to the Corinthian church Paul explains he wasn't calling them to *leave there physically*, but to *be separate spiritually*, don't associate with immorality, purge the evil among you (1 Cor 5:9-13).

*The Application Commentary* says America has 'become one of the world's primary exporters of immorality. Is it any wonder some Muslim nations - who try to guard against public exposure at least for one gender - [based on our top TV shows they've] regarded the United States as the "Great Satan"... Sex scandals in highest reaches of U.S. government are, not surprisingly, a cause of ridicule in the Muslim world, with major consequences for American foreign policy and American lives ... The export of American democracy to some postcommunist countries has accompanied ... popular songs [that] glorify drugs or rape, courtesy of our nation's entertainment

industry. [In China] Alarmed by divorce rates...what they see as a rampant infidelity, a younger generation that gleans its values from Hollywood and MTV ... officials understandably have sought stricter laws governing public morality. Although the medium can be used for good the U.S. entertainment media has become largely an agent for propagating destructive values ... when buying and television viewing habits of Christians differ little from that of our secular neighbors, can we deny responsibility ...? ... what early Christians avoided in public, modern Christians invite into their [homes].<sup>12</sup>

But notice Rev 18 goes beyond physical immorality to idolatry. American idols include things like v. 22, and it says there music will be brought to an end in the final great city of man. The end of v. 23 uses the idolatrous term *sorcery* for her spell on the nations, it's also a spiritual adultery and idolatry, metaphorical spiritual intercourse with nations that are all just using her like a harlot. Back in v. 7 her self-glory shows she puts self above God, which is the essence of idolatry. In v. 7 it mentions luxury that can be an idol. The American dream includes many of the things in v. 12-13. In the end of v. 13 it says the cargo of her trade includes slaves that are human souls. Who led the way with merchants and ships selling souls literally, slave-trading across the oceans using human cargo like the items in v. 12-13? Our great city with lady liberty received many...as did another "Christian" great city of London.

The last statement in v. 24 says *in her was found the blood of martyrs* and it adds '*and of all who have been slain on the earth.*' As we think of innocent blood slain on the earth, it's hard not to notice America's abortion industry that also doesn't escape God's notice. The great city of NY in particular has been a leading lady in abortion, and the economic element of Rev 18 sounds a lot like the world trading, international influence of NY, Wall Street or the great city of D.C., or you could make a case for the sin city of Las Vegas in its impact on merchants, or closer to home, the great city San Francisco, etc. Great cities call for celebrating same-sex-marriage but we cannot join them.

I'm sure there's popular end times writers who assure you the U.S. isn't in prophecy, and whoever the 10 horns are in 17:12, that it says are 10 kings, whatever these kingdoms or nations are in Rev 17-18 we're not sure except *we're sure they can't include America or Israel*. But friends, Judeo-Christian backgrounds or beliefs on some level don't give immunity from this vision, and in fact, claiming to be God's people and living sinfully is what harlotry is in the OT, and Israel is repeatedly called a harlot and prostitute in the OT. Hosea 4:12 links this to wine and idols: '*a spirit of harlotry led them astray*' (it explains *played the harlot=departing from their God*, NASB).

When the Lord sees the immorality and idolatry and blasphemy broadcasted by our so-called Christian nation, who can know it can't be part of Rev 18? Those who claim to know the God of the Bible may be especially in view in this concept of spiritual adultery, unfaithfulness to the Lord we vow love to. If you think '*the great city*' can't include Israel, you need to read 11:8 again. There's hope for Jerusalem there and future grace for any people that repent but all great cities will have their hour, all will fall, the world will pass away. We need to look for the New Jerusalem and a new earth.

Listen to what John, the author of Revelation, wrote in 1 John 2:15: '*Do not love the world or the things in the world...[what things in the world?]*... *the desires of the flesh and the desires of the eyes and pride of life...the world is passing away along with its desires* [Rev 18 is a visual of 1 John 2:15-18] ... *it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour...*'

If there were many antichrists in John's day, if it was already the last hour in the 1st century, certainly we're in it in our day, surely many more antichrists have come. The beast is the antichrist in Rev 13, and in 17:8 the same beast the harlot rides, it '*was* [past tense in NT days] *and is not* [apparently it was temporarily *not* when he wrote but it says the beast again] *is about to rise...*' That seems to mean the harlot's beast was a past reality then, wasn't alive as John wrote (95 AD) but would be revived in the future. If you combine v. 6, the beastly killing of Christians seems in view. It was widespread with Nero but as he wrote under Domitian, killing had died down, but it would rear its ugly head again. It did: the great city Rome killed many in 100s-300s AD, but then there was a cycle without it, then later the great Roman empire fell.

In early church history Rev 17 seemed to mean the fall of ancient Rome, but when Rev 19 didn't happen for many centuries after Rome fell, many began to wonder if Rev 17 meant a revived *religion* in the Roman Catholic church, a *vehicle of spiritual sway over many nations*, with its seat *in Rome of old*. When v. 6 mentions the blood of martyrs and witnesses killed by this entity, it's certainly true that while Rome's emperors killed many Christians, Rome through its church killed far more thru the middle ages and in Reformation times. The RCC economic wealth certainly could fit chapter 18. Jonathan Edwards in colonial America looked for the fall of Romanism as a sign of the nearness of the 1,000 years of Rev 20 he saw as future. Other traditions see Protestants too in an apostate worldwide church prostituting Christianity. If you live in the Middle East today you might wonder if radical Islam is the evil empire with dominion over many nations. A generation ago if you lived under communism, that would have seemed like the final evil empire ruling many kingdoms. The prior generation under the Nazis would have seen the evil great city as Berlin seeking to rule all peoples while ridding it of God's. I think Rev 17:8 gives a hint this beast image is a pattern repeated in history, many manifestations but there will be a final culmination.

Which leads to a final application: Praise the Lord for His Glorious Victory

In 18:20 heaven's application is: ***Rejoice over her, O heaven, and you saints and apostles and prophets, for God has given judgment for you against her!***" <sup>21</sup> *Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, "So will Babylon the great city be thrown down with violence, and will be found no more;* <sup>22</sup> *and the sound of harpists and musicians, of flute players and trumpeters, will be heard in you no more, and a craftsman of any craft will be found in you no more, and the sound of the mill will be heard in you no more,* <sup>23</sup> *and the light of a lamp will shine in you no more, and the voice of bridegroom and bride will be heard in you no more, for your merchants were the great ones of the earth, and all nations were deceived by your sorcery.* <sup>24</sup> *And in her was found the blood of prophets and of saints, and of all who have been slain on earth."*

Does this section make you want to shout out as loud as you can 'hallelujah' and 'praise the Lord' and 'Amen'? Does it make us rejoice? It's supposed to and will for all in Rev 19:1: *After this I heard what seemed to be the loud voice of a great multitude in heaven, crying out, “Hallelujah! Salvation and glory and power belong to our God,<sup>2</sup> for his judgments are true and just; for he has judged the great prostitute who corrupted the earth with her immorality, and has avenged on her the blood of his servants.”<sup>3</sup> Once more they cried out, “Hallelujah! The smoke from her goes up forever and ever.”<sup>4</sup> And the twenty-four elders and the four living creatures fell down and worshiped God who was seated on the throne, saying, “Amen. Hallelujah!”*

Hallelujah is a Hebrew word meaning ‘praise the Lord!’ This is the only time this Hebrew word is used in the NT and it’s used 4x in v. 1-6. Matthew Henry suggested this probably highlights the future final salvation of Jews in the last days of the church after Babylon falls, and other Puritans also saw this as when Rom 11:25-26 is fulfilled, Israel saved with the fullness of the Gentiles.<sup>3 5</sup> *And from the throne came a voice saying, “Praise our God, all you his servants, you who fear him, small and great.”<sup>6</sup> Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, “Hallelujah! For the Lord our God the Almighty reigns.<sup>7</sup> Let us rejoice and exult and give him the glory ...*

The highest glory of the Lord in Revelation so far, the loudest praise by His people in the book, the most intense worship ever, happens as believers see Rev 17-18 happen. Verse 5 is a call for all God's servants to praise and fear God, including small children among us. Even Baptists will say Hallelujah on this day! All God's people will say Amen then and it's ok to say it before then in worship! Heaven will erupt with Amens and Hallelujahs and we can practice or warm-up for the big day! Let us rejoice and give God glory now! If we see Rev 17-18 rightly this is the right response: cry out praise to God! Rev 17-18 is intended to produce the greatest praise in the universe's history

Why do we rejoice and give Christ glory? v. 7 continues: *for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure’*—contrast the woman in Rev 17 wearing dark colored garments of scarlet sin. A beautiful wedding is contrasted with the ugliness of fornication outside marriage:

- The beast and his prostitute are contrasted with the lamb and His pure bride.
- Unlike the sinful woman on a scarlet beast, the sinless Man rides on a white horse in this chapter and He conquers the city of man to win His bride and take her to His heavenly city in chapter 21.
- The harlot is in a wilderness in Rev 17; the holy bride will be in a lush paradise.
- The harlot wears gold; heaven’s streets will be paved with gold.
- She wears pearls in 17; heaven’s gates will be ginormous pearls and its kingdom is a true pearl of great price.
- She wears little precious stones; Christ is the precious chief cornerstone.
- She has blasphemous names; the bride has Christ’s name on her forehead.
- The harlot gives self-glory in 18:7; in 19:7 the bride gives Christ true glory.



- In 18:22 music and song will be jammed up in the city of man but in heaven it will be jamming with music and song to the Lamb.
- In 18:23 the voices of bride and bridegroom will cease on earth, but not for the heavenly bride and bridegroom.
- The end of Rev 18:23 says the harlot deceived, the end of Rev 19:9 says '*these are the true words of God.*'

The true words are '*blessed are those who are invited to the marriage supper of the Lamb.*' Are you going? You're invited. Don't sell your soul to man's city. The bride says 'come.' When He comes our glorious King, all His ransomed home to bring, Then anew this song we'll sing, "Hallelujah! What a Savior!"

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<sup>1</sup> James Hamilton, *Revelation*, p. 325-26, 332.

<sup>2</sup> Craig Keener, *Revelation: The NIV Application Commentary*, p. 416-18.

<sup>3</sup> Matthew Henry wrote that he thinks it 'probable' that v. 6-7 'refers to the conversion of the Jews, which...will succeed the fall of Babylon.'

Matthew Poole wrote on the same text: "The conversion of the Jews, called "life from the dead," Ro 11:15; In the end of the world...To his church completed, when the Jews shall be called ... Probably the conversion of the Jews stayeth for the fall of the papacy, whose worship and persecution are great scandals to them. Probably also, upon the fall of it, many will be converted besides the Jews, and the general resurrection will not be far off.'

John Trapp wrote: 'Praise is therefore here given to God in the Hebrew tongue, saith Mr Bulkly, because the Hebrews or Jews shall acknowledge the Lord Jesus with us ... the Hebrew word is retained to import that after Rome is ruined, the Churches of the Gentiles shall by their incessant praises provoke the Jews to join with them, and concelebrate the mercy; like as the Spouse, by praising her Beloved, stirred up those dull daughters of Jerusalem to seek him with her, Songs 5:9-10 cf. Rev 6:1 ... [v. 4] is this the joint Alleluiah of the public congregation, praising and magnifying God. This may be a further means to move the Jews to come in ... Ver. 5. And a voice came out] This is the Lamb's voice, his all quickening voice, which shall rouse and raise the dead and dedolent Jews; powerfully pulling the veil from their hard hearts, which yet were somewhat moved and mollified by the former Alleluiahs, so that now all the servants of God, small and great, Jew and Gentile, shall praise him with one consent.'

John Gill connected Hallelujah in v. 1 with 'Ps 104:35 and its being an Hebrew word shows that at this time the Jews will be converted, and that Jews and Gentiles will become one church state, and will worship and praise the Lord together'

Westminster Annotations (Commentary by Westminster Divines, 1657) on v. 1: 'It seemeth...after the fall of Rome...the Jews to come in to Christ, and to joyn with them in praising him for Rome's fall...solemn thanksgiving for the fall of Rome, v. 4, might come to the ears of the Jews; but God Himself must speak to their hearts, before they will joyn with the Christians in this Allelujah ... Ye Jews, that once were his servants, joyn with the Gentiles in this Allelujah, Deut. 32:43, Rom 15:10 ... The Jews and Gentiles praising God together, for the fall of Rome, will make such a note as will fill heaven and earth ... the Jews being now come in, with the fullness of the Gentiles, Rom 11:12, 11:25-26, the Church is ready to be married to Christ.'