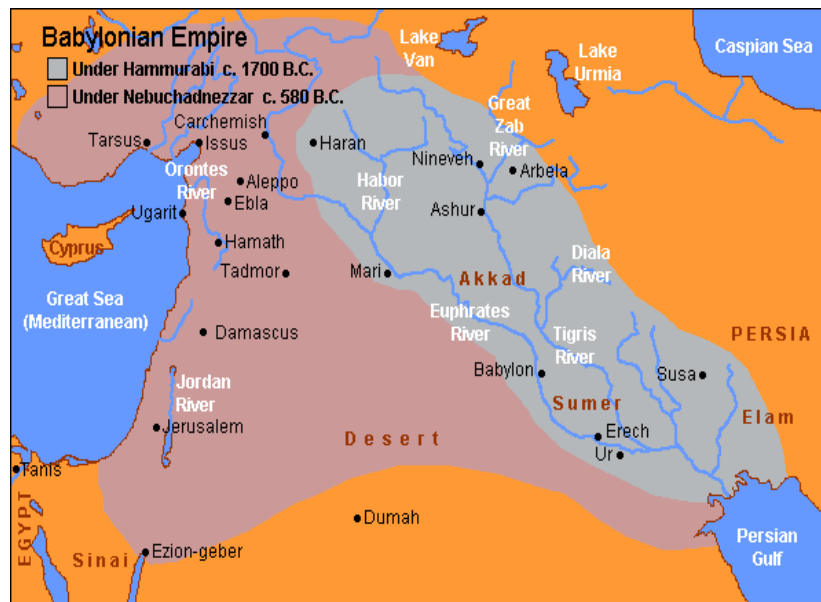


What follows represents the unedited lecture notes of Pastor Merritt's teaching of The Book of The Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

1. Last week I was in the process of closing a study of Revelation chapter 18 with what I consider one of the more scholarly positions favoring the identification of Babylon as a city located on the Euphrates. I will quote in part from Charles Dyer's book *The Road to Armageddon*. Dr. Dyer also makes a strong case for the timing of Babylon's final and ultimate destruction as the Day of the Lord.
2. Before continuing the quotation, I want to provide "1Jo 1:9 time" as may be necessary.
3. Let's first take a look at a map of the Babylonian Empire with particular emphasis on the city of Babylon on the Shinar Plain.



4. Let's see what Dr. Dyer has to say:

"Let's look at Isaiah 13:1. Babylon is the nation that starts the list of judgments against the nations. Isaiah has just finished a pronouncement of judgment against Israel. Babylon was a second rate, minor, insignificant power in Isaiah's day. Assyria was the big kid on the block. Assyria was the nation that had threatened Judah but Assyria only makes number two on God's list. God goes on and describes the destruction against Babylon. I want to look carefully at what He says. We won't read all of it, but let's pick up in verse four:

“Listen, a noise on the mountains, like that of a great multitude Listen, an uproar among the kingdoms, like nations massing together! The LORD Almighty is mustering an army for war. They come from faraway lands, from the ends of the heavens the LORD and the weapons of His wrath to destroy the whole country ...

“I am bringing nations together to destroy the nation of Babylon. I'm going to wipe out, not only the city of Babylon, but the whole country." Now the questions we have to ask are, "What destruction is Isaiah talking about? Is this a destruction in his day? Or was it something future, but something long since passed? Or is he describing something that, from our perspective, is still future?" The answer has to be found by looking carefully at the text. I notice in verse 6 that Isaiah starts giving a time frame. "Wail, for the day of the LORD is near; it will come like destruction from the Almighty." Isaiah sets the context of Babylon's destruction in the time he calls the day of the Lord. Does Isaiah have a specific day of the Lord in mind? He picks up this theme again in verse nine ...

"See, the day of the LORD is coming a cruel day, with wrath and fierce anger to make the land desolate and destroy the sinners within it. The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light. I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. I will make humanity scarcer than pure gold, more rare than the gold of Ophir. Therefore, I will make the heavens tremble; and the earth will shake from its place at the wrath of the LORD Almighty, the day of His burning anger.

“God says, "I'm going to judge Babylon, and it's going to be on the day of the Lord." What day of the Lord do you mean, Isaiah? Look for one where you see the sun, and the moon, and the stars darkened. Look for supernatural signs in the heavens, a time when the moon won't give its light. Look for a time when I'm punishing not just Babylon but, in verse 11, "I will punish the world for its evil, and the wicked for their sins." Look for a time when humanity is going to be "scarcer than pure gold," tremendous loss of human life in this world-wide judgment. Look for a time when the heavens are going to shake and the earth itself is going to be shaken off its foundations. Now if those images sound familiar, you can find them in Joel chapter two in his description of the day of the Lord, a day that ends with the coming of Jesus Christ to rule as king over Israel.

Joe 2:30 ... I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

Joe 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.

Joe 2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

“Or, you may want to go to the book of Revelation, because in Revelation chapters 11, 14 and 19, these are the very images that are pictured just before the Second Coming of Jesus Christ. In essence, Isaiah says God is going to judge Babylon, not just the city, but the whole country, and it's going to happen in the day of the Lord. You'll see supernatural signs in the heavens, destruction on earth, rapid loss of life, all of this as God comes to judge the world for its evil. Isaiah goes on to describe an enemy coming in and even mentions the Medes in verse 17, though what he describes was never fulfilled when Cyrus, king of the Medo-Persian Empire attacked Babylon in 539 B.C. Cyrus didn't destroy the city, he came to capture and to possess the wealth of the city. But this group is coming, not caring for silver or gold, but to strike down and kill everyone they find.

“And then in verse 19, my favorite part of this passage, Isaiah writes, "Babylon, the jewel of kingdoms, the glory of the Babylonian's pride, will be overthrown by God like Sodom and Gomorrah." When God destroyed Sodom and Gomorrah He destroyed all of it and that is why people who go to Israel bring back many pictures and slides but none of Sodom and Gomorrah. God says, "You'll know when I'm done with Babylon, because when I'm done it's going to be like Sodom and Gomorrah." Now that paints a vivid picture in our minds, but God doesn't leave us there just wondering what He means. He adds on to that. "She will never be inhabited or lived in through all generations." (Isa 13:20).

“Many cities were destroyed in the past, only to be rebuilt. Jerusalem was destroyed in 586 B.C., but after seventy years people came back. The city was destroyed again in A.D. 70 but people came back. Because the location of Jerusalem didn't change, the water supply didn't change, the roads didn't change, and so Jerusalem like so many other cities, though they were destroyed, came back to life. God says, however, when Babylon is destroyed, it's not going to be dwelt in again from generation to generation. Generations will not live there again. That may imply, too much. Let's narrow it some more. "No Arab will pitch his tent there" (verse 20).

Isa 13:20 She will never be inhabited or lived in through all generations; no Arab will pitch his tent there, no shepherd will rest his flocks there.

Isa 13:21 But desert creatures will lie there, jackals will fill her houses; there the owls will dwell, and there the wild goats will leap about.

Isa 13:22 Hyenas will howl in her strongholds, jackals in her luxurious palaces. Her time is at hand, and her days will not be prolonged.

“When Babylon is destroyed, God says, you will know it. It will look like Sodom and Gomorrah; no one will live there for generations; no one will pitch a tent for a short period of time; no one will even spend a single night. Could God say it any more directly; when Babylon is destroyed it is not going to be there anymore? Beginning in Isaiah 14, God even adds one additional piece to the puzzle. When Babylon's destroyed that will be the time when God restores His people Israel.

Isa 14:1 The LORD will have compassion on Jacob; once again he will choose Israel and will settle them in their own land. Aliens will join them and unite with the house of Jacob.

Isa 14:2 Nations will take them and bring them to their own place. And the house of Israel will possess the nations as menservants and maidservants in the LORD'S land. They will make captives of their captors and rule over their oppressors.

“You will know when Babylon is destroyed, because its destruction signals the restoration of Israel, not just back to the land as a small scattered group, but as a nation that is ruling over those nations that once held them in captivity.”

5. So much for Dr. Dyer’s scholarly presentation. We are now ready to begin an exegesis of Revelation chapter 19.

6. Before continuing our study of what has been called the hallelujah chapter I want to provide a brief summary of how we arrived at our climax - The Second Advent of Jesus Christ.

7. We need to start with the Tribulation and though there are many passages we could use to kick off our review. Rev 7:14 is as good as any:

Rev 7:14 I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

The Tribulation

1. God's people may expect tribulation throughout the present age.

Joh 16:33 "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

1.1 The word "tribulation," is also used specifically of a future time.

Mat 24:21 For then there will be great distress, unequalled from the beginning of the world until now--and never to be equaled again.

1.2 That future time of tribulation will last for seven years beginning with the rapture of the church and ending with the Second Advent of Christ.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1.3 The rapture of the church is said to be imminent it could occur before you finish reading this sentence. There are no signs to precede or signal the rapture.

1.4 As Dwight Pentecost has written:

"Many signs were given to the nation Israel, which would precede the second advent, so that the nation might be living in expectancy when the time of His coming should draw nigh. Although Israel could not know the day nor the hour when the Lord will come, yet they can know that their redemption draweth nigh through the fulfillment of numerous signs."

1.5 Pentecost goes on to explain that the signs cannot begin except and until the rapture occurs.

2. Furthermore, the Biblical references have in common an allusion to an unprecedented time of trouble.

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mat 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

3. The tribulation that is to occur at the end of this age -the Church Age- then will continue, the "one week" of Dan 9:27. This seven-year period is divided in the prophetic writings, into two equal halves of three and one-half years each.

4. The length of the periods is also referred to as "a time, and times, and half a time" (Rev 2:14; Dan 7:25; 12:7); "forty and two months" (Rev 11:2; 13:5); and 1260 days (Rev 11:3; 12:6).

4.1 The second half of this seven-year period will be characterized by increasing cruelty on the part of the world ruler.

5. From the Scriptures we may deduce that the tribulation will begin with the signing of the covenant to permit the renewal of the Jewish sacrifice. (Dan 9:27)

6. The elements of the Great Tribulation (the latter half of the seventieth week) are:

6.1 the cruel reign of the "beast out of the sea" (Rev 13:1) who, at the beginning of the final three and one-half years, will break his covenant with the Jews (by virtue of which they will have reestablished their Temple worship, Dan 9:27), and then he will show himself in the Temple, demanding that he be worshiped as God. (Mat 24:15; 2Th 2:4)

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

NIV

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

NIV

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel-- let the reader understand--

Mat 24:16 then let those who are in Judea flee to the mountains.

Mat 24:17 Let no one on the roof of his house go down to take anything out of the house.

Mat 24:18 Let no one in the field go back to get his cloak.

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

6.2 The active interposition of Satan "having great wrath" (Rev 12:12), is he who gives his power to the beast (Rev 13:4-5);

Rev 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6.3 The Tribulation will be an unprecedented activity of demons. (Rev 9:2 and 11; compared with verses 18-20)

Rev 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Rev 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Rev 9:18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

Rev 9:19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Rev 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood ...

6.4 The Tribulation will be a time of wrath and judgment from God terminating in the drying up of the Euphrates and a series of battles in which Christ destroys the armies of the world and Israel receives in spades their four unconditional covenants.

6.5 The tribulation will, nevertheless, be a period of salvation. There will be many saved during the seven years.

6.5.1 An election out of Israel will be redeemed and an innumerable multitude of Gentiles will be delivered.

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Rev 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. ...

Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ...

Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

6.6 The great tribulation will be followed immediately by the return of Christ in glory, and the events associated therewith. So much for review now let's return to Revelation chapter nineteen.

KJV

Hallelujah!

Rev 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

Rev 19:2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Rev 19:3 And again they said, Alleluia And her smoke rose up for ever and ever.

NIV

Hallelujah!

Rev 19:1 After this I heard what sounded like the roar of a great multitude in heaven shouting: "Hallelujah! Salvation and glory and power belong to our God,

Rev 19:2 for true and just are his judgments. He has condemned the great prostitute who corrupted the earth by her adulteries. He has avenged on her the blood of his servants."

Rev 19:3 And again they shouted: "Hallelujah! The smoke from her goes up for ever and ever."

1. In response to the invitation of Rev 18:20, John next hears "a great voice of much people in heaven." After the command to rejoice Satan's headquarters on the Shinar Plain are destroyed in preparation for the Lord's return.

Rev 18:20 A voice from heaven orders those in heaven to rejoice; those ordered to rejoice are: ordinary believers, prophets and apostles. The pain and suffering caused by Babylon representing all of Satan's demons and the gentile empires over which they indirectly ruled are now poured out on the city of Babylon.

2. The chronological relationship of the destruction of the two Babylon's is obvious.

2.1 The first Babylon (ecumenical) destroyed in chapter seventeen and the second Babylon (commercial/political) in chapter eighteen are no more. Now we hear from heaven the sound of praise in contrast to the mourning heard on earth.

3. The scenario is about to move forward; the intercalation of chapters seventeen and eighteen is over; history is about to be foretold.

4. The time, therefore, must be just before the second coming of Christ. Dr. J. Vernon McGee mentions that chapter 19 marks a dramatic change in the tone of the Apocalypse.

“The destruction of Babylon, the capital of the Beast's kingdom, marks the end of the Great Tribulation. The somber gives way to song. The transfer is from darkness to light, from black to white, from dreary days of judgment to bright days of blessing. This chapter makes a definite bifurcation in The Book of The Revelation, and ushers in the greatest event for this earth the Second Coming of Christ. It is the bridge between the Great Tribulation and the Millennium.”

4.1 The reference to "a great multitude" is a reference to the same group as in Rev 7:9.

The Great Multitude in White Robes

Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

5. The general reference may be to all people in heaven. If such is the case then the cadre would include all believers over time. Think of it: bankers, lawyers, plumbers, doctors, soldiers, sailors and indian-chiefs shouting in unison praise to God.

5.1 It is my view the primary allusion seems to be to the martyred dead of the Great Tribulation. This multitude is heard saying, "Alleluia." The English translation is a transliteration of the Greek word **Alleluia**. Both the English and the Greek are very similar to the Hebrew word transliterated "hallelujah." Whatever the make-up mentioned here, their return with the Lord to earth will be a sight to see.

6. Warrior Jesus is about to arrive. Wycliffe in his Commentary provides a scholarly introduction: "While chapter 19 of this book is generally given the heading, "The Battle of Armageddon," actually the first half of the chapter is devoted to a scene in heaven, where we have the last three songs of the Apocalypse.

6.1 First, a great multitude is heard singing, Hallelujah; Salvation, and glory, and power, because of the judgment upon the great harlot that has now been completed.

6.2 This song in Revelation nineteen is repeated a second time. Then the twenty-four elders and the four living creatures fell down before God, also crying out Amen; Hallelujah. (Rev 19:4)

Rev 19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; "Alleluia."

7. Before we continue, let me give you an expanded translation of Rev 19:1-5:

Expanded Translation

Rev 19:1 After I saw the destruction of Babylon and the resultant joy in heaven I heard the roar of a great crowd in heaven exclaiming: "Praise God! Deliverance and glory and power solely belongs to Jesus the Christ,

Rev 19:2 for certain and just are all His judgments. He has condemned and judged both ecumenical, political and commercial Babylon who for centuries corrupted the earth by her false teachings. He has put upon her the blood of His servants."

Rev 19:3 At this point John again heard from heaven: "Hallelujah!"

Rev 19:4 The twenty-four elders representing the raptured church age saints and the four special elect angels all fell prostrate and worshiped the Christ, who was seated on the throne. The raptured saints of heaven cried out: "Amen and Hallelujah!"

Rev 19:5 And from the Throne Room I heard another voice saying "Praise the Lord all of you who serve Him, Praise the Lord both small and great, Praise the Lord all you who fear and respect Him."

8. Finally, John hears voices, which he does not specifically identify (verse 6), singing the last of the songs, beginning with Hallelujah, this time not because of the judgment on Babylon, but because the marriage of the Lamb is come, and his wife hath made herself ready. (Rev 19:6-8)

KJV

Rev 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia:" for the Lord God omnipotent reigneth.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Rev 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

NIV

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Rev 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

1. With this, John is commanded to write the last of the beatitudes of this book, in which is announced that the marriage of the Lamb has come.

2. The relationship of God and Christ to the redeemed in marital terms is expressed in both the Old and New Testament.

Hos 2:16 "In that day," declares the LORD, "you will call me 'my husband'; you will no longer call me 'my master.'

Mar 2:19 Jesus answered, "How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them.

Eph 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her

Eph 5:26 to make her holy, cleansing her by the washing with water through the word,
Eph 5:27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

3. The bridal attire is noticeably different from the attire of the great harlot, for the holy bride wears only glistening white and pure linen, a symbol of the righteous acts of the saints.

Rev 19:8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.)

Rev 17:4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Rev 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

4. All that the New Testament speaks of as relating to Christ the bridegroom and the Church finds its ultimate consummation in Revelation chapter nineteen.

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