

Third Song (v.4)

VERSE 4 And the twenty-four elders and the four living creatures fell down and**worshiped God who sits on the throne saying** (καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι

τέσσαρες καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες

*[conj kai + aor.act.ind.3p. pipto fall + art.w/noun nom.m.p. presbuteros elder +**art.w/adj.nom.m.p. eikosi twenty + adj.nom.m.p. tessares four + conj kai + art.w/adj.nom.m.p.**tessares four + noun nom.nt.p. zoon living creature + conj kai + aor.act.ind.3p. proskuneo bow**down, worship + art.w/noun dat.m.s. theos God + art.w/pres.dep.part.dat.m.s. kathemai sit +**prep epi upon + art.w/noun dat.m.s. thronos throne + pres.act.part.nom.m.p. lego say], "Amen.***Hallelujah** *[part amen + part hallelouia praise Yah]!"*ANALYSIS: VERSE 4

1. The third response comes from the 24 elders and the 4 living beings, which were last mentioned in 14:3.
2. Their antiphonal response concludes their function around the throne where they join in praise for the demise of the end of the religious and political system that had its inception at Babel.
3. In that verse the 144,000 sing in the presence of the elders and 4 four living beings in the throne room, suggesting the transfer (e.g., rapture) of the 144,000.
4. These Jewish evangelists are men who are redeemed from earth's population.
5. The term "elder" is used of someone who is advanced in age (Acts 2:17; cp. 1Tim. 5:1-2); or someone who is the senior of another (Lk. 15:25 older of the two); or of ancestors (Heb. 11:2); or of officials in local counsels (Lk. 7:3); or of a specific category within the Sanhedrin as distinct from priests and scribes (Mk. 11:27); or as denoting those who preside over a local Christian assembly (Acts 14:23; 15:2).
6. With regard to the usage in connection with the local assembly the term refers to either deacons or pastor-teachers (1Tim. 5:17 indicates two categories who rule: "Let the elders who rule well be considered worthy of double honor, especially (superlative adv. *malista*) those who work hard in the word and teaching."; cf. 1Pet. 5:1; 2Jn. 1:1; 3Jn. 1:1).
7. Both the apostle Peter and the apostle John referred to themselves as elders.
8. Twelve times are group of 24 elders are mentioned in Revelation (Rev. 4:4, 10; 5:5, 6, 8, 11, 14; 7:11, 13; 11:16; 14:3; 19:4).
9. These 12 individuals are seen as sitting upon thrones in a circle around the throne of God.
10. They are frequently mentioned as in close association with the 4 living beings (4:8-9; 5:6, 8, 11, 14; 7:11; 14:3; 19:4).
11. The initial description has them wearing garment of white with golden wreaths upon their heads (4:4).

12. The wreaths suggest that they are not angelic beings like the four living beings, but are in fact glorified humans (cf. 4:10; they cast their crowns before the throne when it is revealed that Christ is the only One worthy to open the seven-sealed book).
13. This would fit well with the understanding that the only glorified humans in heaven at this juncture, besides Jesus Christ, are CA saints taken to heaven at the Rapture.
14. Only CA believers would be in possession of the crown of glory.
15. Also in connection with the Lamb taking the 24 elders are each in possession of a harp and a bowl of incense (5:8).
16. The incense in the bowls is at some point given to an angel who adds it to the prayers of other saints to be placed upon the golden altar (8:3-4).
17. This takes place in connection with the opening of the 7th seal which occurs around the very mid-point of the tribulation and signals the consummation of all things.
18. Again, when the 7th angel blows his trumpet (under 7th seal), signaling the onset of the final seven bowls of wrath, the 24 elders prostrate themselves before the throne and proceed to sing a paean to the final battle culminating in victory over the enemies of God (Rev. 11:15-19).
19. John asks one of the elders a question regarding the identity of the tribulational martyrs (Rev. 7:13-17).
20. This would suggest that the 24 elders do not include any from the apostolic roster (e.g., “The Twelve”).
21. They will be distinguished with the CA as rulers over the 12 tribes of Israel (millennial) and have their names inscribed on the foundation of the New Jerusalem.
22. John will not be asking any questions in heaven after the Rapture about something that is clearly revealed in the Book he authored!
23. Nor will he be weeping over the search for one who is worthy to open the seven-sealed scroll (5:4).
24. These things he really experienced in his dream-trance during the presentation of the details of the Apocalypse.
25. So, it would appear that if indeed the 24 elders are CA saints, and not merely representative of all CA believers in glory, then it follows these 24 men must have been leaders in the Church during their days on earth.
26. Obviously these men are distinguished in that each earned a crown and each functioned as P-Ts while on earth.
27. They are honored because they taught sound doctrine to the end of their respective ministries.
28. This may seem shocking that only 24 ministers are so honored but consider the paucity of sound teaching and the fact few hold fast to the faith one-for-all delivered to the saints (Jude 3).
29. Paul kept “the faith” to the end (2Tim. 3:8).
30. These are 24 P-Ts from the CA, possibly, but not necessarily, from the early and latter rains eras (cf. Jam. 5:7).
31. In our verse (19:4) they are mentioned for the last time in the Apocalypse.
32. The scene is in connection with the preparation of the Bride for her advent with Christ just after the pouring out of the 7th and last bowl judgment (Rev. 16:17-21).
33. The seven bowls set up the situation for the grand finale, the 2nd Advent.
34. Here they simply exclaim in a unified voice “Amen! Hallelujah!”

35. This combination alludes to Ps. 106:48, the doxology that concludes Book IV of the Psalter.
36. Interestingly, the LXX translates the “Amen” with *genoito, genoito* (“may it be, may it be”).
37. “Amen” means they concur with the song just sung by a much larger group.
38. One other time in the book does the name of God appear with the appellation “the One who sits on the throne.”
39. That is in 7:10.
40. The rest of the time, “the One who sits on the throne” functions independently as a title for the first person of the Trinity.

Call to Universal Praise (v. 5)

VERSE 5 And a voice came from the throne, saying (Καὶ φωνὴ ἀπὸ τοῦ θρόνου

ἐξῆλθεν λέγουσα [*conj kai + noun nom.f.s. phone voice + prep apo from + art.w/noun abl.m.s. thronos throne + aor.act.ind.3s. exerchomai come out + pres.act.part.nom.f.s. lego say*]), **"Give praise to our God, all you His bond-servants, you who fear Him, the small and the great** [Αἰνεῖτε τῷ θεῷ ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ [καὶ] οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι [*pres.act.imper.2p. aineo praise; 8x only used of praise of God in NT; Lk. 2:13, 20 (shepherds before angelic choir at birth of Christ); 19:37 (multitude heralding Christ at His triumphal entry); Acts 2:47 (over conversion of the 3000 on Pentecost); 3:8,9 (healing of lame man and his praise); Rom. 15:11 (prophecy of praise of Gentiles)+ art.w/noun dat.m.s. theos God + pro.gen.p. ego “our” + adj.voc.m.. pas all + art.w/noun voc.m.p. doulos servant + pro.gen.m.s. autos “His” + [conj kai] + art.w/pres.mid.part.voc.m.p. phobeomai fear + pro.acc.m.s. autos “Him” + art.w/adj.voc.m.p. mikros small, little + conj kai + adj.voc.m.p. megas great*])."

ANALYSIS: VERSE 5

1. This third song comes from a different source.
2. It constitutes both a song and a call to praise God.
3. The response to this call to praise is verses 6 and 7.
4. The identification of the singer of this 4th song is not immediately apparent.
5. The voice itself comes “out from the throne” (cf. 16:17 “out from the temple”).
6. The voice is not the voice of God or the voice of the Lamb, because of the first person pronoun “our God.”
7. The throne is the direction from which the voices came, but this is not the first time such a difficulty has occurred (cf. 1:10; 10:4, 8; 14:2).

8. It is possibly one of the four living creatures.
9. Remember that it is their responsibility to supply continuous praise before the throne of God.
10. Whatever the exact source of the voice, the voice speaks with authority, as it directs praise to God.
11. Those called on to praise God are designated “all you His servants and those who fear Him, both small and great.”
12. Those who are “His servants” or “bond-slaves” constitute the entire family of God in heaven on this occasion.
13. This would include all believers in heaven whatever their dispensation.
14. The words “all you His servants” signifies all believers as all believers are God’s servants regardless of their Phase 2 orientation (e.g. faithful or faithless; positive or negative; cf. Lk. 12:47 for the unfaithful slave).
15. The servant designation would also include the angelic hosts (Ps. 104:4).
16. The call to praise God recognizes those “who fear Him.”
17. As with the first designation this one is preceded by the definite article.
18. This designation refers to those who are the elite in heaven.
19. They are the ones who on earth feared God to the end and who enjoy Ph 3 approbation.
20. While all believers in heaven are oriented to the truth at all times existing apart from the ISTA not all lived a life on earth under the fear of God.
21. Only those who lived in accordance with the truth of BD while on earth are in view in this second classification.
22. So it would seem that those who were positive to the end and who earn the prize are in view under the separate designation of “those who fear Him.”
23. The third appellation “the small and the great” signifies two classifications of believers in Ph 3.
24. Those who failed to make the maturity adjustment are “the small”, while those who make it are “the great.”
25. Just as this general differentiation is acknowledged in the cosmos (cf. Rev. 20:12) based on a person’s standing within a particular society, so this distinction exist among believers in Ph3.
26. Again, in this realm all believers are fully adjusted but those who were sufficiently adjusted in time are designation “servants” who feared God and who are therefore among the eternally great.
27. All other servants are “the small.”
28. See the song of the 24 elders in 11:17-18 where the same terminology is employed to distinguish believers.
29. “The great and the small” is not a socio-economic distinction in this verse as it is in 20:12 (or as is the case with Ps. 115:13 dealing with Jewish society).

Song of the Great Multitude (vv. 6-8)

VERSE 6 Then I heard *something* like the voice of a great multitude (καὶ ἤκουσα ὡς

φωνήν ὄχλου πολλοῦ [*conj kai + aor.act.ind.1s. akouo hear + adv hos like + noun acc.f.s. phone*

voice + noun gen.m.s. *ochlos* multitude + adj.gen.m.s. *polus* large] **and like the sound of many waters** [καὶ ὡς φωνὴν ὑδάτων πολλῶν [conj kai + adv hos like + noun acc.f.s. *phone* voice + noun gen.nt.p. *hudor* water + adj.gen.nt.p. *polus* “many”] **and like the sound of mighty peals of thunder, saying** [καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων [conj kai + adv hos like + noun acc.f.s. *phone* sound, voice + noun gen.f.p. *bronte* thunder; “peals of thunder” + adj.gen.f.p. *ischuros* robust; “mighty” + pres.act.part.gen.m.p. *lego* say], **“Hallelujah! For the Lord our God, the Almighty, reigns** [Ἀλληλουϊά, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς [ἡμῶν] ὁ παντοκράτωρ [part hallelouia “praise Yah” + conj hoti because + aor.act.ind.3s. *basileuo* reign + noun nom.m.s. *kurios* lord + art.w/noun nom.m.s. *theos* God + art.w/noun nom.m.s. *pantokrator* All-Powerful; 10x: 2Cor. 6:18; Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14; 19:6, 15; 21:22]).

VERSE 7 “Let us rejoice and be glad and give the glory to Him (χαίρωμεν καὶ ἀγαλλιωμεν καὶ δώσωμεν τὴν δόξαν αὐτῷ [pres.act.subj.1p. *chairō* be glad, rejoice + conj kai + pres.act.subj.1p. *agalliao* be very happy, exult + conj kai + aor.act.subj.1p. *didomi* give + art.w/noun acc.f.s. *doxa* glory + pro.dat.m.s. *autos*], **for the marriage of the Lamb has come and His bride has made herself ready** [ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν [conj hoti because + aor.act.ind.3s. *erchomai* come + art.w/noun nom.m.s. *gamos* marriage, wedding + art.w/noun gen.nt.s. *arnion* lamb + conj kai + art.w/noun nom.f.s. *gune* woman; “bride” + pro.gen.m.s. *autos* “His” + aor.act.ind.3s. *etoimazo* prepare, make ready]).”

ANALYSIS: VERSES 6-7

1. The last song in this series turns from retrospect and praise of God for His victory over the great harlot to praise for His impending reign.
2. Both objects of praise are introduced by the same conjunction *hoti*/"because."
3. The wedding party is in place, and the marriage ceremony is about to begin.

4. The singers are compared to a large crowd of vocal people, the roar of a mighty waterfall, and resounding peals of thunder, and are fitting considering the awesome import of its pronouncement.
5. John heard what resembled a great multitude in 19:1, but what he hears now is even more impressive.
6. Establishing the identity of the singers is once again up for grabs.
7. There is reason to indicate that what the song in verses 6b and 7 is not the response to verse 5, because the specific perspective is different from that of earlier songs in the series.
8. The redeemed are not the singers as a significant portion of their number are members of what is here designated the “bride,” that is, church age believers.
9. Would “the bride” who is the counterpart to “the Lamb” be singing at her own wedding?
10. The better choice is to see this as the singing of heavenly voices in an angelic chorus as in 14:2, where angels are clearly in view.
11. “The sound of many waters” is found here and in 14:2.
12. The description “the voice of loud thunder” is similar to 6:1; 10:1-4 and 14:2 is striking.
13. In all these citations the utterances were angelic.
14. The identification of the singers as angels also matches 11:5-7 where there is anticipation of the establishment of God’s kingdom on earth just has here.
15. This vast chorus sings a fourth “hallelujah,” and immediately supplies the reason for doing so in the *hoti*/because clause.
16. They begin by celebrating the 2nd Advent and the reign of God on the earth.
17. The heavenly kingdom can now supplant the dominion of the cosmic rule that has been in the wings for so long.
18. The aorist of “reigns” is prophetic and ingressive.
19. This looks beyond the decisive battle of 19:19-21.
20. This is the same use of the verb and tense as in 11:17.
21. This critical transition will accompany the marriage of the Lamb, as is noted in verses 7-8.
22. This direct and visible rule will continue on into the eternity of the heavenly city (20:11-21:5), but first it must demonstrate itself upon the old earth during the Millennium.
23. The title used by the singer is “our Lord God, the Almighty.”
24. The same title occurs in 4:8; 11:17; 15:3; 16:7; 21:22, and nearly the same one as in 1:8; 16:14 (in all these verses either as a vocative or as a 3rd person).
25. This song continues in verse 7 with an exhortation to joyfulness to all who are present at this marriage.
26. The two verbs *chairō* (“I rejoice”) and *agallioō* (“I exult”) are found together in Matt. 5:12 where Jesus calls upon His disciples to rejoice in the face of persecution considering the greatness of their eternal SG3.
27. Here the two hortatory subjunctives are a mutual invitation from the singers to keep on rejoicing and exulting because of the arrival of the Lamb’s wedding.
28. As part of the celebration, the invite one another to “give glory” to God for this wondrous occasion.
29. The work of getting the bride ready has been God’s, so He deserves the credit.
30. Other mentions of giving God glory or failing to do so are in 11:13; 14:7; 16:9.
31. The conjunction *hoti*/for introduces the reason for the three exhortations of v. 7 and brings into view a new theme, the consummation of the union between Christ and Church Age believers.

32. From the perspective of the seven-bowl judgments, the marriage has come at last.
33. In one sense, the marriage-day of the Lamb and His Bride is the day of His second coming.
34. The 1000 years is the marriage supper of the Lamb and the Bride (Rev. 19:9, 17).
35. The eternal state in the New Jerusalem pictures the life of a husband and wife.
36. In the OT, the LORD is the bridegroom of Israel (cf. Isa. 54:6; Jer. 31:32; Ezek. 16:7-14; Hos. 2:16, 19) and in the NT, Christ is the bridegroom of the Church (cf. 2Cor. 11:2; Eph. 5:25ff.; Rev. 3:20; 19:9; 21:2, 9; 22:17).
37. In the gospels, Christ is the bridegroom a number of times (cf. Matt. 9:15; Mk. 2:19-20; Lk. 5:34-35; Jn. 3:29).
38. Parables pertaining to marriage occur in Matt. 22:2-14; 25:1-13; Lk. 14:15-24).
39. The figure of marriage denotes the intimate and indissoluble union of the community of believers with the Lamb.
40. The wedding imagery was a intimate aspect of the kingdom of God.
41. The marriage ceremony takes place in heaven while the wedding festivities (e.g. marriage supper; see v. 9) take place on earth.
42. The preparedness of the bride for this wedding is a tangential reason for the celebration called for in the song of v. 7.
43. The words “His wife/bride has made herself ready” indicates the responsibility of self-preparation that rests on her shoulders.
44. Those who make up this particular woman/bride are those who unwittingly prepared themselves for this relationship when they first became believers (e.g. salvation adjustment).
45. It is God who gets the glory but it is the free choice of individuals to believe in Christ.
46. Individual believers who enjoy an enhanced state in this relationship are those who not only came to saving faith within the super privileged dispensation, but who took advantage of BD earning them the crown of glory.
47. God will clean up the Bride and make her perfect at the resurrection of the Church (Eph. 5:25-27).
48. So the self-preparation of the Bride is strictly what was done during the membership’s time on earth.
49. Otherwise all else is the work of God (gospel one and two, the rapture, and rewards).
50. Faithless members of the body are not disqualified as being part of this Bride as per the doctrine of eternal security and doctrine of positional sanctification.
51. Those who have believed in Christ and lived during the interval between Pentecost and the Rapture will put on the attire of verse 8.