

11/5/23

The Beatitudes Of Revelation. Pt. 2

Rev. 19:9; 20:6; 22:7, 14

John Flavel said, “When God intends to fill a soul, he first makes it empty. When he intends to enrich a soul, he first makes it poor. When he intends to exalt a soul, he first makes it sensible to its own miseries, wants and nothingness. (John Flavel, More Gathered Gold: Humility, 1627-91)

* This is exactly what the Beatitudes on the Sermon on the Mount and in the book of Revelation teach, one who is totally dependent on Jesus Christ!

As we stated in our first study about the Beatitudes of the Sermon on the Mount they mark the characteristics of a Christian, they are interrelated and interdependent, built one upon another.

1. They are not called “do-attitudes”, but “Beatitudes” because they are the evidence of the life of Christ in and through a disciple by the person of the Holy Spirit, enabling them to live in obedience to God!
2. The Beatitudes we stated are after the synthetic parallel of Hebrew poetry, the second line completes the meaning of the first line.
3. The first four are passive, the next three active, the last two are consequential.
4. Some see only eight, combining the last two, others see nine.

We have studied the first three Beatitudes in the book of Revelation and seen how they line up with the first three Beatitudes of the Sermon on the Mount.

- I. The first Beatitude declares happiness as a benefit of this book! Rev. 1:3
- II. The second Beatitude declares happiness for the dead tribulation saints resting in the work of Christ! Rev. 14:13
- III. The third Beatitude declares happiness to those watching and being ready for the Second Coming! Rev. 16:15

We want to finish our study of the Beatitudes in the book of Revelation looking at the last four Beatitudes.

- IV. The fourth Beatitude declares the blessing to those called to the marriage supper of the Lamb. Rev. 19:9
- V. The fifth Beatitude declares blessing to those being part of the first resurrection. Rev. 20:6
- VI. The sixth Beatitude declares the blessing to those obedient to the Revelation. Rev. 22:7
- VII. The seventh Beatitude declares a blessing to those in fellowship with God for eternity. Rev. 22:14

IV. The fourth Beatitude declares the blessing to those called to the marriage supper of the Lamb. Rev. 19:9

* “Then he said to me, “Write: `Blessed are those who are called to the marriage supper of the

Lamb!” And he said to me, “These are the true sayings of God.”

- A.** The context of chapter nineteen focuses on the marriage and supper of the Lamb before the return of Jesus to the earth.
- 1.** Heaven rejoices over the judgment of Babylon with the vision of the throne and praise, saying Alleluia “praise you the Lord” three times. Rev. 19:1-5
 - * God has avenged on her the blood of His servants shed by her. Rev. 16:6; 17:6; 18:24
 - a.** The seventh angel sounded and loud voices in heaven, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” Rev. 11:15
 - b.** The third “woe” is completed!
 - 2.** The prelude to the marriage of the Lamb. Rev. 19:6
 - a.** John wrote, “And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, “Alleluia! For the Lord God Omnipotent reigns!”
 - b.** This is the answer to the prayer of the church, “Your Kingdom come”.
 - 3.** The proclamation of the marriage of the Lamb. Rev. 19:7-8

- a.** The focus is the Lamb and His bride, the marriage takes place in heaven. vs. 7a-b
 - * “Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come.”
- b.** Two things are said about the bride.
 - 1)** First her faith in Jesus, “And His wife has made herself ready.” vs. 7c
 - a)** The word “hetoimozo” means having prepared herself.
 - b)** Having repented and justified by the atoning work of Jesus.
 - 2)** Second her relation to Jesus, “And to her it was granted to be arrayed in fine linen, clean and bright.” vs. 8a-b
 - a)** The word granted “didomain” means bestowed or given.
 - b)** The word clean “katharos” means pure and bright “lampros” means radiant and glorified, describing the quality of her state, the idea being spotless and glorious bride of Jesus.
 - b)** She stands in contrast to the prostitute of Babylon. Rev. 17:4
- c.** The commentary gives her righteous conduct on the earth, “For the fine linen is the righteous acts of the saints.” Rev. 19:8c
 - * The bride of Christ lived in holiness by and through Jesus!

- B.** The fifth Beatitude comes at this time, just before the return of Jesus from heaven to the earth, directed to those waiting for Him. Rev. 19: 9
- 1.** The proclamation is of privilege. vs. 9a-c
 - a.** The voice told John, “Then one said to me, “Write: `Blessed are those who are called to the marriage supper of the Lamb!”
* Again, the word blessed “makairos” means happy or Oh how happy.
 - b.** The individuals “those called” are the tribulation saint called “kaleo” means aloud to attend the marriage supper, illustrated by the Parable of the five foolish and wise virgins. Matt. 25:1-13
 - c.** The marriage is in heaven, the marriage supper is with those on the earth.
 - d.** Those called to the supper are distinct from the bride, they are those on the earth who will enter the Kingdom.
 - 1)** Jesus gave Parables of a Marriage to those who refused to come and those who were not ready. Matt. 22; 25
 - 2)** The focus being the appropriate garment and readiness!
 - e.** The blessing is that these individuals will celebrate with Christ and His bride the setting up of the Kingdom, instead of being eternally separated from God.

- * Remember Jesus promised His disciples He would not drink of the cup again till He drank it with His disciples in the Kingdom. Matt. 26:29; Mk. 14:25; Lk. 22:18
 - d.** Again there is a distinction between the wife Israel, and the bride, the church.
 - 1)** The Old Testament wife was put away for unfaithfulness. Is. 54:6; Jer. 3:1-20; Ezk. 16; Hos. 2:1-3:1-5
 - 2).** The New Testament bride is a chaste virgin. 2Cor. 11:2; Eph. 5:26-27
 - 2.** The personal authority is ascribed to God. vs. 9d-e
 - a.** The angel confirmed the truthfulness of the revelation, “And he said to me, “These are the true sayings of God.”
 - 1)** The word for true “alethinos” means that which has the name and resemblance, but the real nature corresponding to the name
 - 2)** In other words “genuine”, “real”, regarding all to take place.
 - 3)** This is repeated. Rev. 21:5; 22:6
- C.** The fourth “Beatitude in Revelation, “Blessed are those who are called to the marriage supper of the Lamb!”, lines up with the fourth Beatitude on the Sermon on the Mount, “Blessed are those who hunger and thirst for righteousness, For they shall be filled”, both

speak of longing for and rejoicing in God, alone. Matt. 5:5

1. The word blessed “makarios” is the same word, translated happy.
 - * But as we have stated, it should be distinguished from the happiness of chance or situations of the world.
2. The result of true happiness is to the believer who hungers and thirst after righteousness.
 - a. The condition is specific, the word righteousness “dikaiosume” in a broad sense means the state of being as one ought to be.
 - b. In the narrow sense of our context, that which pleases and glorifies God.
 - 1) G. Campbell Morgan defined it as, “Divine discontentment with everything unlike God”.
 - 2) “And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely.” Rev. 22:17
3. The benefit for such a person is stated, “For they shall be filled.”
 - a. The word filled “cortazo” is used of cattle who are fattened in a stall.
 - b. The word is used for filling or satisfying the multitudes. Mk. 6:42

Illustration

When it comes to belief in the Lord’s return there are two kinds of Christians—gazers and goers.

Application

1. Those who hunger and thirst for God will be filled and is a healthy sign. Ps. 42:1
 - a. Without eating you can not grow and develop as you should.
 - b. Without thirsting you cannot cleans your body.
 - c. Our hunger for the word, feeds the Christian, our thirst for God brings contentment in life.
 - d. Paul told Timothy, “If anyone teaches otherwise and does not consent to **wholesome** words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.” 1Tim. 6:3-5
2. Job is a classic example of thirsting and hungering after righteousness, here and now, “esteeming God’s word more than his necessary food!” Job 23:12
3. Likewise will those surviving the Tribulation and Great-Tribulation, who hunger for God and His Second Coming will be happy to be called to the supper of the Lamb, entering the Kingdom, being filled and satisfied.

The fourth Beatitude declares happiness to those tribulation saints called to the marriage supper of the Lamb!

V. The fifth Beatitude declares blessing to those being part of the first resurrection. Rev. 20:6

* “Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

A. The context of chapter twenty is the binding of Satan and the reign of the Tribulation saints.

Rev. 20:1-4

1. A heavenly angel binds Satan at the beginning of the Millennium. vs. 1

a. The vision of John, “Then I saw an angel coming down from heaven”. vs. 1a

* He could be Michael; we are not told.

b. The vision of John describes what he saw, “having the key to the bottomless pit and a great chain in his hand.” vs. 1b

* The keys represent the authority of God to incarcerate Satan in the bottomless pit “abussos”, a shaft in the earth where demons are bound. Rev. 9.1-2; 11:7, 17:8

2. The time is specific, for a thousand years. vs. 2

- a.** The one being bound is unmistakable, “He laid hold of the dragon, that serpent of old, who is the Devil and Satan.” vs. 2a-d
- b.** The duration is indisputable, “and bound him for a thousand years.” vs. 2e
 - 1)** The word bound “deo” to fasten or tie.
 - 2)** The thousand years are literal, appearing six times. vs. 2-7
 - 3)** To spiritualize the Millennium or deny it is wrong, as A-millennialist!
- c.** The church fathers, every one of them held to the teaching of an earthly, historical reign of peace that was to follow the defeat of the Antichrist, the physical resurrection of the saints, the judgment of unbelievers and the eternal state, until Augustine, who took it figurative as the church age.
- 3.** The time is to remove his evil influence until he is released again. vs. 3
 - a.** The vision of John revealed the location, “and he cast him into the bottomless pit.” vs. 3a
 - b.** The vision of John confirmed the confining of Satan, “and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished.” vs. 3a-d
 - c.** The vision of John revealed the times of Satan’s release, “But after these things he must be released for a little while.” vs. 3e

- 1)) This is at the end of the thousand years.
- 2)) This is only for a short time.
- 4. The Tribulation saints have their part in the Millennium. vs. 4
 - a. The vision of John revealed thrones “And I saw thrones, and they sat on them, and judgment was committed to them.” vs. 4a-c
 - * This probably refers to the judgment of angels by the church, the 12 tribes of Israel by the 12 apostles, the judgment of Israel and the nations by Jesus. 1Cor. 6:2-3; Matt. 19:28; Ezk. 20:33-38; Dan. 7:9-10, 22; Matt. 24:42-51; 25:31-44
 - b. The vision of John revealed the martyred tribulation saints, “Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.” vs. 4b-e
 - * The Tribulation saints beheaded are under the fifth seal. Rev. 6:9-11; 13:12-16
- B. The fifth Beatitude comes at this particular time and ascribed to all who have believed in Christ

during the tribulation and Great-Tribulation. Rev. 20:5-6

- 1. The vision of John revealed the first resurrection, “But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection” vs. 5
 - a. The first resurrection includes all who have trusted in God and been redeemed.
 - 1) Jesus first and those at the time of His resurrection. Matt. 27:50-53
 - 2) The saints at the Rapture. 1Cor. 15:51-58; 1Thess. 4:16-17
 - 3) The two witnesses. Rev. 11:3-13
 - 4) The Tribulation saints. Rev. 20:4-6
 - 5) The Old Testament saints. Dan. 12:1-3
 - b. The “rest of the dead”, the lost are not till raised till the end of the 1,000 years.
- 2. The vision of John revealed the blessedness or happiness is that they are excluded from the second death. vs. 6
 - a. The proclamation of the beatitude, “Blessed and holy is he who has part in the first resurrection.” vs. 6a
 - b. The reason, “Over such the second death has no power”, which is eternal separation from God.
 - 1) It is defined for us, “Then Death and Hades were cast into the lake of fire. This is the second death.” vs. 14
 - * Gehenna, the Lake of Fire are the same place, synonymous, the eternal

- abode of the wicked and was crated for Satan and his angels. Matt. 25:41
- 2) The confirmation of their separation is stated, “And anyone not found written in the Book of Life was cast into the lake of fire.” vs. 15
 * The Book of Life is the register of the saved, who have trusted Jesus for their salvation.
- 3) The second death is the result of a second resurrection, that of the wicked to be judged at the White Throne Judgment, to be eternally separation from God, being cast into the Lake of Fire. Rev. 20:11-15
- b. The vision of John revealed position of those in the first resurrection, “but they shall be priests of God and of Christ.” vs. 6c
- 1) Because they have refused to serve the Antichrist and take his mark.
- 2) Because they trusted in Jesus faithfully.
 * Jesus has made the church a kingdom of priests to our God; And we shall reign on the earth.” Rev. 5:10
- c. The vision of John revealed the duration again, “and shall reign with Him a thousand years.” vs. 6d
- 1) The thousand years are literal.

- 2) The Kingdom Age a renewed earth, but sin and death are still present.
- C. The fifth Beatitude of Revelation, “Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years”, lines up with the fifth Beatitude of the Sermon on the Mount, “Blessed are the merciful, For they shall obtain mercy”, both speak of a fellowship that is not deserved. Matt. 5:7
1. The word merciful “eleethosontai” means pitying a person with compassion of heart, entering into the individuals pain.
- a. Deals with serving compassionately.
- b. Deals with forgiveness not being self righteous.
- c. The unforgiving servant is a warning to all of us. Matt. 18:21-35
- d. The good Samaritan is the application to all of us. Lk. 10:30-37
2. The benefit for such a person is stated, “For they shall obtain mercy.”

Illustration

The resurrection and the judgment will demonstrate before all the world who won and who lost. We can't wait! (A.W. Tozer, More Gathered Gold: Resurrection of Christians)

Application

1. The merciful in Christ will be part of the First Resurrection. 1Cor. 15:20-23

* Christ is the first, everyone else in their own order at the Rapture and at His Second Coming.

2. Joseph was a classic example of being merciful to his brothers, as God's instrument to keep them from dying! Ja. 2:13

* "For judgment is without **mercy** to the one who has shown no **mercy**. **Mercy** triumphs over judgment."

3. Likewise those in the tribulation will by God's compassion and pity partake of the first resurrection, escaping the second death, eternal separation from God, but be in fellowship reigning with God and Christ as priests in the Millennial Kingdom.

a. Peter said, "But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light." 1Pet. 2:9

b. John opened the Revelation to the seven churches, "And from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen. Rev. 1:5-6

The fifth Beatitude declares happiness to those being part of the first resurrection!

VI. The sixth Beatitude declares the blessing to those obedient to the Revelation. Rev. 22:7

* "Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book."

A. The context of the sixth beatitude is after the Eternal state. Rev. 21:1-6

1. The New heaven and earth is described as having no sea. Rev. 21:1

2. The Holy City, the New Jerusalem is described as a bride adorned for her husband, coming down out of heaven from God. Rev. 21:2

3. The New relationship of God dwelling with man, described in perfect fellowship by the absence of sin-nature, sin and its effects of sorrow, rear and death. Rev. 21:3-4

4. The stamp of authority for the genuineness of the Eternal order is described to be faithful and true, trustworthy and reliable as God sent by His angel the entire revelation. Rev. 21:5-6; 22:6; 1:1-3

B. The is the place of the sixth Beatitude and is ascribed to all believers. Rev. 22:7

1. The vision of John is the record to remind people about His coming. vs. 7a-b

* "Behold, I am coming quickly!"

- a. The word quickly “tachu” means suddenly, without delay.
 - b. This is stated three times in this last chapter. Rev. 22:7, 12, 20
2. The vision of John is the record also is to warn and prepare the hearer to believe and obey. vs. 7c
- * “Blessed is he who keeps the words of the prophecy of this book.”
- a. This is the sixth Beatitude in the book of Revelation!
 - 1) The word keeps “tereo” means to attend to carefully, to observe the entire prophecy of the book of Revelation, personal accountability.
 - 2) The warnings and exhortations was declared to the seven churches.
 - 3) The obedience to live prepared for the coming of Jesus and communicate with sinners of what is to come.
 - b. The book opens with the promise to him who reads, hears and keeps the word because the time is near. Rev 1:3
 - * Jesus said, “If you know these things, blessed “happy” are you if you do them.” Jn. 13:17
- C. The sixth “Beatitude in Revelation, “Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book”, lines up with the sixth Beatitude on the Sermon on

- the Mount, “Blessed; are the pure in heart, For they shall see God”, both speak of ongoing personal relationship to God. Matt. 5:8
- 1. The word pure “katharos” is used of washed clothes, wheat separated, soldiers purged from cowards, unmixed.
 - a. The idea is an undivided heart, wholeness so as to be efficient for God.
 - b. This includes the thoughts, motives and acts seen by God.
 - c. The word of God purifies our hearts Ps. 119:9-11; Jn. 1:3; Eph. 5:26
 - 2. The benefit for such a person is stated, “For they shall see God.”

Illustration

To pay the price of obedience is to escape the cost of disobedience. (John Blanchard, More Gathered Gold: obedience)

Application

- 1. Those who keep the word of God and allow it to cleanse their hearts shall see God, in the present by having a personal intimate ongoing relation with Jesus and taking opportunities to witness to the lost, while looking for Jesus to come for His church at the rapture, the blessed hope. Titus 2:13
- 2. David is a good example of this Beatitude in his personal life. Ps. 24:3-4
 - * David said, “Who may ascend into the hill of the LORD? Or who may stand in His holy place? He who

has clean hands and a pure heart, Who has not lifted up his soul to an idol, Nor sworn deceitfully. He shall receive blessing from the LORD, And righteousness from the God of his salvation.”

3. Likewise those who keep the words of the prophecy of Revelation in the tribulation by being united to Christ shall see God.

The sixth Beatitude declares happiness to those obedient to the Revelation!

VII. The seventh Beatitude declares a blessing to those in fellowship with God for eternity.

Rev. 22:14

* “Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.”

A. The context of the seventh and last Beatitude is the epilogue or concluding speech of the vision of John. Rev. 22:8-21

1. When John heard these things he fell down to worship before the feet of the angel who showed me these things. vs. 8
2. John is rebuked by the angel, for he is a fellow servant, of his brethren the prophets, and of those who keep the words of this book, telling him to Worship God.” vs. 9
3. John is commanded not to seal the words of the prophecy of this book, for the time is at hand. vs. 10

4. The free will of man for salvation is then stated, “He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.” vs. 11

5. The certainty of His coming is stated again, “And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. vs. 12

6. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.” vs. 13

B. The seventh Beatitude is pronounced at this time and is ascribed to those who live in the city of God, the Eternal state. vs. 14

1. The vision of John revealed the one to be blessed, “Blessed are those who do His commandments.” vs. 14a
 - a. A few manuscripts read “who wash their robes”, but the majority text have “those who do His commandments.”
 - b. This simple practice of “doing” will make all the difference where people will spend eternity.
 - c. Not that we are saved by works, but we are doers of God’s word, as His children.
2. The blessing of being doers of God’s word is to live eternally “that they will have the right to the tree of life.” vs. 14b

- a. That which God intended for man from the beginning, but Adam was kept from it due to his disobedience and the fall.
Gen. 3:22-24
- b. That intimate and eternal fellowship with God that was possible from the start.
- 3. The blessing is that the bride of Christ will live in the eternal city with Jesus, the heavenly Jerusalem, “and may enter through the gates into the city.” vs. 14c
 - a. Being the bride of Christ.
 - b. Dwelling in the New Jerusalem for ever.
 - c. Displayed as brilliant translucent gem reflecting the glory of God and the light of the Lamb in eternity.
 - d. Distinct from those saved in the Millennium and enter the Eternal state, the kings on the earth that will bring the glory and honor of the nations into the city, the New Jerusalem.
 - e. The last Beatitude marks the ultimate arrival of the believer for all eternity!
- C. The seventh Beatitude in Revelation, “Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city”, lines up with the seventh Beatitude on the Sermon on the Mount, “Blessed are the peacemakers, For they shall be called sons of God”, both speak of eternal fellowship with God. Matt. 5:9

- 1. The word blessed “makarios” is the same word, translated happy but it should be distinguished from the happiness of chance or situations of the non-believer.
- 2. The word peacemakers “eirenopoioi” means one who seeks out peace for every situation.
 - a. Seeking others interest above theirs.
 - b. Seeking reconciliation not rights.
 - c. Seeking unity not strife.
 - * “And to esteem them very highly in love for their work's sake. Be at **peace** among yourselves.” 1Thess. 5:13
- 3. The peacemaker is the Christian who seeks to please God at any expense.
 - * But not at expense of doctrine!
- 4. The benefit for such a person is stated, “For they shall be called sons of God.

Illustration

Spurgeon said, “If at this instant you were to leave your body, where would your soul be? You may know very readily. Where does it delight to be now? Your delight prophesies your destiny. What you have chosen here shall be your portion hereafter. If you loved sin, you shall be steeped up to the throat in it, and it shall burn around you like liquid fire. But if your delights have been with your God, you shall dwell with him.” (Spurgeon’s quotes: Eternity)

Application

1. Those who are peacemakers here on earth will have true happiness, evident of their continuous fellowship with the Lord and ultimately have the right to the tree of life and enter through the gates into the heavenly city, the New Jerusalem.

* “Pursue peace with all people, and holiness, without which no one will see the Lord.” Heb. 12:14

2. A good example of this Beatitude of a peacemaker is Paul, who did not consider his life dear in hope of men making peace with God, to have the peace of God, to be peace makers, as sons of God. Acts 20:24

* “But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.”

3. Likewise those in the tribulation who are peacemakers and who are doer of His commandments will have the right to the tree of life, and enter through the gates into the heavenly city, the New Jerusalem.

a. Jesus is called the Prince of peace.” Is. 9:6

b. Paul says, “And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.” Col. 3:15

c. “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.” 1Thess. 5:23

The seventh Beatitude declares happiness to those in fellowship with God for eternity!

Conclusion

These are the seven “Beatitudes” in Revelations.

- I. The first Beatitude declares happiness as the benefit of this book!
- II. The second Beatitude declares happiness for the dead tribulation saints resting in the work of Christ!
- III. The third Beatitude declares happiness to those watching and being ready for the Second Coming!
- IV. The fourth Beatitude declares happiness to those called to the marriage supper of the Lamb!
- V. The fifth Beatitude declares happiness to those being part of the first resurrection!
- VI. The sixth Beatitude declares happiness to those obedient to the Revelation!
- VII. The seventh Beatitude declares happiness to those in fellowship with God for eternity!