**Hallelujah!**

Rev. 19

Introduction:

1. The angels have poured out their bowls of wrath on the earth.
2. Babylon the Great has fallen under the judgment of God and heaven is rejoicing because God has prounounced His judgment against her.
3. And so Revelation 19 opens with a fourfold Hallelujah chorus praising God for His condemnation of the harlot.
4. Reading of Rev. 19:1-6.

Discussion:

1. Praise God, the Almighty, for His power and glory and salvation.

 A. He reigns in sovereignty.

 1. His power is executed in the judgment of the harlot and in the salvation of those who

 are His. Behold then the kindness and the severity of God.

 2. Vengeance indeed does belong to the Lord. Just as one of the songs of Moses

 declares (Deut. 32:43).

 3. He afflicts the comfortable and comforts the afflicted.

 B. The first Hallelujah (19:1-2).

 1. Prounounced by a great multitude in heaven.

 2. Jer. 51:48-49 is called to mind.

 3. The language of God's judgment against Jezebel is used (19:2; 2 Kings 9:7).

 C. The second Hallelujah (19:3).

 1. Uses language from Isa 34:10 and God's condemnation of Edom.

 2. Psa. 34:33-35 says, " I will sing to the Lord as long as I live; I will sing praise to my

 God while I have my being...I shall be glad in the Lord. Let sinners be consumed

 from the earth and let the wicked be no more."

 D. The third Hallelujah came from the twenty-four elders and the four living creatures.

 1. They fell down and worshipped God.

 2. They said, "Amen. Hallelujah!"

 3. A voice from the throne called on all God's bondservants to praise Him.

 E. The fourth Hallelujah responds to them.

 1. It is the voice of a great multitude like the sound of many waters and like the sound

 of mighty peals of thunder.

 2. Hallelujah! For the Lord our God, the Almighty reigns. Note He is not identified as

 "father" but "the Almighty." This praise stems from His judgment against the harlot.

 It does not come from affection for her.

II. Out of this fourth Hallelujah the great multitude rejoices for the marriage of the Lamb (7-10).

 A. We have seen so many times God portraying His relationship with His people as a

 marriage.

 1. Of course this occurs in both the OT and the NT.

 2. Eph. 5:32 says, "I am speaking with reference to Christ and the church."

 3. Other NT texts remind us of the same (Matt. 22:1ff; 25:1ff; Jn. 14:1ff).

 B. Jesus has washed His bride and prepared her (Eph. 5:26-27).

 C. Notice the emphasis in this text on the voice of prophecy and the invitation to the

 wedding feast. Compare Matt. 22:1ff.

III. The King of kings and Lord of lords dominates the next scene that John sees (11-21).

 A. God has executed His judgment upon the harlot Babylon the Great, but what about the

 beast (from the sea, 13:1) and the false prophet (the beast from the earth)?

 1. Earlier we identified the sea beast with the Roman emperor and the earth beast with

 those who enforced emperor worship (his false prophets).

 2. Will they come under condemnation too?

 B. In this scene the King of kings comes executing the wrath of God upon them.

 1. He leads the armies of heaven.

 2. He treads the wine press of the fierce wrath of the Almighty.

 3. The birds who eat dead carcasses are called out.

 C. The beast and the false prophet are seized along with those who worship the image of

 the beast.

 1. The beast and the false prophet are thrown into the lake of fire.

 2. The rest are killed with the sword from the mouth (his word?) of the King of kings.

 D. The King of kings has now defeated all opposing forces except one, the dragon,the

 serpent of old, the devil and Satan. Chapter 20 addresses his end. (For another time.)

Conclusion:

1. God's righteousness judgments are to be praised. Can you praise them or are you so caught up by the things of the world that you look back on their loss with grief desiring them like the merchants who had gotten rich off Babylon?
2. In light of the reign of the Almighty that condemns sin do you praise His work or blaspheme Him?
3. Whose side are you on? You are invited to the marriage feast of the Lamb. What are you doing with the invitation?