

Behold | Sermons through the Revelation

Sermon #37 | Revelation 19:1-8 | The Glory Begins

Revelation 19:1-8 | The Fourfold Alleluia

- With the prevalence of the word *Hallelujah* among Christians from all nations, one would expect that the word is used frequently in the Scriptures. However, there are only *four* usages of the word in the King James Bible, each transliterated from Greek as **alleluia**, and each found in these verses.
- The Hebrew word הַלְלוּיָהּ [hallelujah] is always *translated*, never *transliterated*. Most often it is translated to *Praise ye the Lord*, as in Psalm 104:35.
- Verses 1-3 – the first two *alleluia's*
 - The first two come from **much people in heaven** (v. 2). These people are fulfilling the command of Revelation 19:20.
 - Their rejoicing is, in summary, that the God has taken again unto Himself the position that is His, that of Judge and Supreme Ruler.
 - The people in heaven give a *double alleluia* when **again** they shout this word of praise.
 - We are given insight into the millennium when we hear that **her smoke rose up forever and ever** (literally, unto the ages of the ages). In the millennium, the burning embers of Babylon will stand as a testament against godless humanism.
- Verse 4 – the third *alleluia*
 - The 24 Elders, first introduced in chapter 4, now join with an **Amen, Alleluia** as they **worshiped God that was on the throne**.
 - This is worship to God the Father. Verse 1 is to the **Lord our God**, which could, by itself, be either the Father or the Son.
 - In light of verse 4, it appears that verse 1 is toward *the Father*, and in study it appears that all four alleluias are to the Father, not the Son. The Son will *soon* take His throne, but *not yet*.
- Verses 5-7 – the fourth *alleluia*
 - The fourth alleluia is introduced by a **voice** that **came out of the throne** (v. 5). The voice gives a quote of Psalm 135:1, which must be used to identify the **servants**. In the context of the Psalm, this is a reference to Israel's faithful.
 - The voice continues in verses 5 to quote Psalm 115:13, which is described as "the house of Israel" in Psalm 115:12. The two

Psalms quotes of Revelation 19:5 are a fulfillment of the promised blessing of Matthew 5:10-12.

- The great voices of the universe join together to rejoice that **the Lord God omnipotent reigneth** (v. 6). This is the major subject of the fourth *alleluia*.
- With this, the **voice of the great multitude** (v. 5) begins to shout, **Let us be glad and rejoice** (v. 7). The reason for rejoicing is that **the marriage of the Lamb is come** (v. 7).
 - The **Lamb** is clearly Jesus Christ, the Son of God.
 - While the church has read herself into the position of the Lamb's bride, the Scripture never states such to be the case, and gives plenty of evidence otherwise.
 - There are numerous references to the Kingdom of God as a wedding feast (Matt 22:2, 25:1, etc). Verse 7 appears to be about the Kingdom, not the church.
 - Further, the church does not "make herself ready," but is made ready by grace through faith.
 - The church has nowhere been in the context of this chapter, but the **servants** (Israel) have been in the context. To read ourselves into the bride's position is nothing but arrogance.

Revelation 19:8 | The Bridal Attire

- The Bride **hath made herself ready** (v. 7). How has she done so?
 - Her clothing was **granted** her. This is not the same as the gift we have in Christ Jesus. In Christ we are clothed in His righteousness. The bride was **granted** by legal roadmap, not by a gracious gift.
 - The **fine linen** worn by the bride is **the righteousness of the saints**. Compare this with Matthew 22, which speaks of the Marriage feast with many guests, yet some of the guests do not have the proper garments. Such a parable doesn't fit with the age of grace, but does fit in the Kingdom age.
 - The Greek word translated **righteousness** is δικαιοσύνη [dikaiomata]. Greek words ending in *ma* or *mata* mean "the result or visible outcome" of the root word. In English, we have *stigmata*, *schemata*, *ultimata*. The clothing of the bride is righteousness, that is, the *visible outcome* of the working of the Law. This, of course, only works theologically for Israel.