

THE BOOK OF REVELATION

"Salvation to the Lord"

Revelation 19:1-6

Introduction

1. Here is a fresh start of events. The two previous chapters focused on the earth and presented a dirge of sorrow and sin. Now the scene moves to heaven and conveys a paean of praise. Blessed contrast.

2. There is an apocalyptic formula to introduce the text: "After these things" (μετὰ ταῦτα meta tauta cf. 4:1; 18:1). The obvious reference is to the destruction of religious Babylon (17:1-18) and commercial Babylon (18:1-23). The destruction of the military power will be (19:11-21).

3. God's governmental wrath has been exercised. It is now time for the Lord God to be publicly proclaimed and for the Lamb to take His Bride (church). No wonder the word "Hallelujah" is utilized. The Greek form of the term is used, but why drop the "h" from the Hebrew? It is only found here in the N.T., but is common in the O.T. (cf. Ps. 106, 117, 146-150). We use it in anticipation of the Millennium and a testimony of His grace.

Note: The name "Jehovah" etymologically is derived from the Hebrew verb "to be" (hayah). Its meaning to English readers is given to Moses (Ex. 3:14): "I Am that I Am." This is, therefore, the dread and sacred Name, never applied to any created being and signifies the necessary, continuous, and eternal personal existence of God. Here is the hallowed and ineffable Name of all names. It is THE NAME (haShem).

4. Consider now the various aspects of purpose related to the four "hallelujah's of the text. Each one has a specific emphasis and relationship. Here they are:

1. HALLELUJAH – to God v. 1

a. Who was heard?

Scripture says John heard "as it were" a great voice. It sounded like many people, not angels. Specifically the people were "in heaven." As indicated, these must be redeemed. Surely this includes the souls under the altar (6:9-11) as representatives of tribulation saints. All other saints in heaven are among the "much people." Never minimize the throng in heaven!

b. What was said?

The main thrust of the multitude is a different estimate of things from that entertained by the world (18:1-24). What was earth's fondest love and joy is the object of God's fiercest wrath. Thus, four items are listed giving God a Hallelujah (note present tense "say").

1) The Salvation The article is before each item making it specific. This term (σωτηρία soteria) refers to the incredible deliverance of God! Both physical and spiritual are meant.

2) The Glory Accents the very essence of God's holiness. He is utterly moral in His judgments. Woe to the earth is divine glory.

3) The Honor (only found in TR (KJV). Here is a reference to His essential preciousness. A matter of definite value is innate with this Word.

4) The Power This term (δύναμις dunamis) speaks God's demonstrated might, His omnipotence. What a mighty God He is (Psa. 139:14-16).

Note: All said is "to the Lord our God." The ascription of praise befits the Lord our God, i.e. words of redeemed, not angels.

2. HALLELUJAH – for Judgment vv. 2, 3

a. Ground Stated v. 2

The words "true and righteous (are) His judgments" are used earlier: 1) of harpers on sea of glass about God's way (15:3), 2) of the altar about God's judgments (16:7). Here they are used about God's dealings with the harlot (17:5). These are essential attributes of God and must not be sacrificed.

b. Reason Stated v. 2

The particle (ὅτι hoti) explicates that God has judged the great whore because: 1) corrupted the earth with her fornication and 2) God has avenged (vindicated) the blood of His servants out of her hand. God's righteous and true judgment is poured out upon a system which has so longed cursed the earth.

c. Perpetuity Stated v. 3

The second comment on "said" is perfect tense. Therefore the perpetuity and finality of the judgment executed is given. The system in question deserved and received eternal punishment. The doom of Babylon is an everlasting witness to the utter true and righteous judgment of God (cf. Isa. 34:10). Smoke rises, not incense, and the present tense (rises, ἀναβαίνει anabainei) provides a dramatic picture of eternal punishment.

3. HALLELUJAH -- in Worship v. 4

a. Who involved

The twenty-four elders and four beasts were mentioned earlier (4, 5) and are now called upon to give praise. They are representatives of redeemed enthroned saints and God's government in creation.

b. What done

The verbs explain the worship: 1) they fall down, 2) they worship (make obeisance, do homage) God Who sits (present tense) on the throne (4). All in heaven will not weep over Babylon, the earth, its demise (cf. 18:1-24). All above will agree with God that His judgments are true and righteous. When the old corrupt religious system and commercial Babylon is felled, there will be no crying in heaven.

c. What said

Amen means the seal of the twenty-four elders and four beasts is put to the truth of what has been announced. Along with the seal is a hearty "hallelujah."

4. HALLELUJAH -- with Victory vv. 5, 6

a. From whence

Earlier there was the call from the altar (16:7), but here the voice comes out of the throne (5), hence from God Himself. He is moved to speak out directly.

b. To whom

All servants of the Lord are urged to praise Him, no matter what their station in life may be, small or great. Three times the Greek particle (ὡς hos) is used to show the sound of this final paean of praise includes an enormous multitude. It is rendered "as it were" (KJV) with multitude, many waters, and mighty thunderings. Therefore, in great unison, like a cataract of water and sound of thunder, the throne calls for praise to God.

c. For what

Hallelujah is expected because (ὅτι hoti) the Lord our God reigns. He is the Almighty One (ὁ Παντοκράτωρ ho Pantokrator). The verb is ingressive connoting that God had begun to reign as King. Heavenly authority now rules over rebellious society. Wicked forces would not come to Him in grace and longsuffering. They are now brought down with force.

Conclusion Today we wait for His sovereignty. The day will come when HALLELUJAH will fill the air. Please, Lord, soon! Amen.