



FAITH PRINCETON SUNDAY SCHOOL

REVELATION 19:1-10 Hallelujah Chorus

SUNDAY, SEPTEMBER 27, 2026

REVELATION 19 Observation Worksheet

Chapter Theme _____

19 Fourfold Hallelujah

1 After these things I heard something like a loud voice of a great multitude in heaven, saying,

“Hallelujah! Salvation and glory and power belong to our God; 2 because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her immorality, and He has avenged the blood of His bond-servants on her.” 3 And a second time they said, “Hallelujah! Her smoke rises up forever and ever.” 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, “Amen. Hallelujah!” 5 And a voice came from the throne, saying,

“Give praise to our God, all you His bond-servants, you who fear Him, the small and the great.” 6 Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying,

“Hallelujah! For the Lord our God, the Almighty, reigns.

Marriage of the Lamb

7 Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” 8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.

9 Then he *said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he *said to me, “These are true words of God.” 10 Then I fell at his feet to worship him. But he *said to me, “Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.”

Enduring Word Commentary:

Revelation 19:1-10 Jesus Returns as Conquering Lord (part 1)

A. Praise in heaven.

1. (1-5) Praise for the judgment of Babylon.

After these things I heard a loud voice of a great multitude in heaven, saying, “Alleluia! Salvation and glory and honor and power *belong* to the Lord our God! For true and righteous *are* His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants *shed* by her.” Again they said, “Alleluia! Her smoke rises up forever and ever!” And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, “Amen! Alleluia!” Then a voice came from the throne, saying, “Praise our God, all you His servants and those who fear Him, both small and great!”

a. **A great multitude in heaven:** Back in [Revelation 7:9-14](#), we saw a *great multitude* saved out of the Great Tribulation, ready for the end of the world system and the Antichrist’s reign on earth. Here, this **great multitude**, the **twenty-four elders and the four living creatures** all join in celebrating the fall of the Antichrist and the world system that supported him.

i. A part of this **great multitude** – those martyred saints who fell at the hand of Antichrist during the

Great Tribulation – cried out for God’s righteous judgment in [Revelation 6:10](#). Here, finally, their prayer is answered.

b. **Alleluia... Alleluia... Alleluia:** This wonderful word, borrowed from Hebrew, occurs four times in [Revelation 19](#), but nowhere else in the New Testament. It belongs here – because God’s people rejoice without restraint at His victory over Babylon.

i. **Alleluia** is Hebrew for “Praise the Lord,” saying it in the *imperative* sense. It is an encouragement and an exhortation to *Praise the Lord!*

ii. Some seem afraid of saying **Alleluia**, but we’ll all be saying it in heaven. It’s such a wonderful word that we should never use it without thinking.

iii. “Anselm of Canterbury, considers it an angelic word, which cannot be fully reproduced in any language of man, and concurs with Augustine that the feeling and saying of it embodies all the blessedness of heaven.” (Seiss)

c. **For true and righteous are His judgments:**

This section is really the climax of [Revelation 18](#). In [Revelation 18](#), Babylon’s friends mourned her fall; but here, God’s people celebrate it.

d. **He has judged the great harlot... He has avenged on her the blood of His servants shed by her:** Here, the focus of worship is on the great *works* of God, specifically, His work of righteous judgment.

e. **Then a voice came from the throne:** This voice from the throne of God might be Jesus, but more likely it is the voice of one of the angels that serve at the throne of God.

2. (6-9) Praise for the marriage of the Lamb.

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! Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. 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 voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings:** The height of praise on earth is only a dim shadow of what these verses describe. At this point, Revelation approaches the consummation of God’s plan for all history, so we also come to a summit of praise.

i. This is obviously *loud, enthusiastic* praise. While it is certainly possible to make praise and worship a self-indulgent focus on our feelings or a disorderly expression of the flesh, there is nothing wrong with *loud, enthusiastic* praise. And while there is something precious and irreplaceable about quiet times alone with God, there is also something absolutely thrilling about a large number of Christians worshipping God with sincere enthusiasm.

ii. “We ought not to worship God in a half-hearted sort of way; as if it were now our duty to bless God, but we felt it to be a weary business, and we would get it through as quickly as we could, and have done with it; and the sooner the better. No, no; ‘All that is within me, bless his holy name’—Come, my

heart, wake up, and summon all the powers which wait upon thee! Mechanical worship is easy, but worthless. Come rouse yourself, my brother! Rouse thyself, O my own soul!” (Spurgeon)

iii. “All Christian duties should be done joyfully; but especially the work of praising the Lord. I have been in congregations where the tune was dolorous to the very last degree; where the time was so dreadfully slow that one wondered whether they would ever be able to sing through the 119 Psalm; whether, to use Watts’s expression, eternity would not be too short from them to get through it; and altogether, the spirit of the people has seemed to be so damp, so heavy, so dead, that we might have supposed that they were met to prepare their minds for a hanging rather than for blessing the ever-gracious God.” (Spurgeon)

iv. “Heaven is always heaven, and unspeakably full of blessedness; but even heaven has its holidays, even bliss has its overflowings; and on that day when the springtide of the infinite ocean of joy shall have come, what a measureless flood of delight shall overflow the souls of all glorified spirits... We do not know yet, beloved, of what happiness we are capable.” (Spurgeon)

b. **The marriage of the Lamb has come:** One reason this great multitude is so filled with praise is because the time has come for the **Lamb** of God to be joined unto His people, in a union so close it can only be compared to the **marriage** of a man and a woman.

i. The **marriage of the Lamb**, who is the Messiah, is a picture used frequently throughout the Scriptures. In the Old Testament, Israel is presented as God’s wife, who is often unfaithful ([Hosea 2:19-20](#), [Isaiah 54:5](#), [Ezekiel 16](#)). In the New Testament, the church is presented as the

fiancé of Jesus, waiting for this day of marriage ([2 Corinthians 11:2](#), [Ephesians 5:25-32](#)).

ii. “In Biblical times a marriage involved two major events, the betrothal and the wedding. These were normally separated by a period of time during which the two individuals were considered husband and wife and as such were under the obligations of faithfulness. The wedding began with a procession to the bride’s house, which was followed by a return to the house of the groom for the marriage feast. By analogy, the church, espoused to Christ by faith, now awaits the *parousia* when the heavenly groom will come for his bride and return to heaven for the marriage feast which lasts throughout eternity.” (Mounce)

c. And His wife has made herself ready: What do we do to make ourselves ready for this wedding? There *is* much for us to do, but it is ultimately a work God does in us ([Ephesians 5:25-27](#)). This point is emphasized when John notes, **to her it was granted to be arrayed in fine linen, clean and bright.**

i. In this perfect union with Jesus, His people will be **clean and bright** before Him. “Clean (*katharos*) reflects purity, loyalty and faithfulness, the character of the New Jerusalem... Bright (*lampros*) is the color of radiant whiteness that depicts glorification.” (Johnson)

ii. **For the fine linen is the righteous acts of the saints:** Believers are created for divinely prepared good works. These “righteousnesses” (**righteous acts**) are what fill the “hope chest” of the bride of Jesus.

iii. Paul spoke of his desire that Christians would be presented before the Lord pure: *For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present*

you as a chaste virgin to Christ. ([2 Corinthians 11:2](#)) This should be the desire of every Christian worker.

d. Blessed are those who are called to the marriage supper of the Lamb! Blessed indeed; Jesus Himself eagerly anticipated this marriage supper. He spoke longingly of the day when He will drink of the fruit of the vine again, with His disciples in the kingdom ([Matthew 26:29](#)).

i. In Jewish culture, the **marriage supper** was the best banquet or party anyone knew; it always was an occasion of tremendous joy. According to Rabbinical teaching, obedience to the commandments was suspended during a wedding celebration if obeying a commandment might lessen the joy of the occasion.

ii. On that day, *everyone* will see the church for what she really is: the precious bride of Jesus. “The Bride of Christ is a sort of Cinderella now, sitting among the ashes. She is like her Lord, ‘despised and rejected of men’; the watchmen smite her, and take away her veil from her; for they know her not, even as they knew not her Lord. But when he shall appear, then shall she appear also, and in his glorious manifestation she also shall shine forth as the sun in the kingdom of the Father.” (Spurgeon)

e. These are the true sayings of God: This is a necessary note of assurance for us. This anticipated consummation *will* take place, and though it seems too good to be true, it will happen.

3. (10) John worships an angel, and is corrected.

And I fell at his feet to worship him. But he said to me, “See that you do not do that! I am your fellow servant, and of your brethren who have

the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.”

a. **I fell at his feet to worship him:** Why would such a godly man like John make such a blunder as this? “John either felt that the angel represented God or he was beside himself with excitement over the glorious consummation.” (Robertson)

b. **See that you do not do that!** No created being should be worshipped. This is in contrast to Jesus, who receives the worship of angels ([Hebrews 1:6](#)) and of men ([Matthew 8:2](#), [Matthew 14:33](#), [John 9:38](#)).

c. **I am your fellow servant:** There are important differences between humans and angels, but both are servants of the same Lord.

d. **For the testimony of Jesus is the spirit of prophecy:** The true spirit of prophecy always shows itself in bearing witness to Jesus. “Any teaching of prophecy that takes our minds and hearts away from Him is not being properly communicated.” (Hocking)

i. “This means that prophecy at its very heart is designed to unfold the beauty and loveliness of our Lord and Saviour Jesus Christ.” (Walvoord)