

*Working - (Jesus Christ idea)*

"AMEN ALLELUIA"

Rev. 19:4

INTRODUCTION:

v<sub>1</sub> We find the word "alleluia" - it appears four times in this chapter, but no where else in the New Testament. V. 1, 3, 4, and 6. And this is a Hebrew word that is translated ("praise ye Jehovah".) The victorious church affirms the fact that all of their salvation, glory, and power belonged to God. That he is the author of all salvation, the victory of God is the victory won by redeemed. And their victory is the victory of the cross. And here is a unlimited power of God. This alleluia chorus is a triumphant, rejoicing, over the downfall of false principles and deceitful practices, at the hands of God.

*swind, Beant, false Prophet - Exhorter at work -*

v<sub>2</sub> The harlot has corrupted the earth with fornication. That is, brought moral ruin upon the earth in V. 2. And destruction is now coming upon her. The moral law can no more be broken than the law of gravitation. And this is what John has discovered here - the destruction of Babylon. And preliminary to the New Jerusalem coming down out of Heaven.

v<sub>3</sub> V. 3 - The complete destruction of false religion. It is again pictured as a burning city. The smoke goes up forever and ever. It means that her destruction is going to be eternal. Since false religion will never recover, the image here is derived from the description of the smoke, ascending from Sodom and Gomorrah. And the great multitude is the reality expressed in the victory of the Gospel.

V. 4 - The church on earth and creation represented as uniting with the redeemed in Heaven. In the song of triumph and Thanksgiving. God is here represented as sitting on the throne. It emphasized the fact that he exercises power. And dominion. He has the controlling authority. And the word "amen" indicates their ascent to God's righteous judgement, upon false religion.

In V. 5-6 - We have another unidentified voice from God's throne. He calls on the whole company of God's servants to join in universal praise to God for what he has done. And in response to this invitation, powerful and musical voices seem to join in praise. The reason for the strong and sustaining praise is that the Lord, our God, the Almighty reigns. World powers, false religions, have fallen in order, and the spiritual and the eternal has taken over. The day has been set, and the day that sees the end of all faults is in sight. And they are thankful for the recognition of God's sovereignty. And these are very practical and encouraging verses that are addressed to the church and the church of all time. The Devil may rage, the beasts may fight, the false prophets may join their hands, but all of them together are powerless in the conflict because God is on his throne. And one like the son of man walks among the seven golden candlesticks. And this is the place of victory which is sure to come.

The symbolism here is complete destruction, of Rome. <sup>to Paul's Babylon</sup> That is ushered in with exhaltation of the redeemed saints. The great hosts of Heaven sing the alleluia chorus. And glory to the power of God. And this is a triumph of righteousness.

How the heart thrills as we read the description here of the descending Christ. Who is coming and all of this is an introductory challenge to the matter of worship. As to whether or not it is relevant to the time and hour

in which we live. You are here in worship, in this service, to worship God. You have come along with others, on very different roads and circumstances. I suppose that no two roads that we have traveled through life have been identical. But here we are today to (worship God.) And perhaps, the journey that you have taken has not been an easy one--and perhaps you have had to cope with difficulties, and problems, and temptations. And perhaps life for somebody else has been complex - they have been battered down.

But at any rate, we have come to worship God.

The important question, as we see this text in V. 4, in Rev. is what ought this worship to mean for us in this actual life situation? Shall we be happier, stronger, more resolute having paid our vows to the Lord this day.

I am not suggesting that the main object of worship is the effect that it may produce on the worshipper. It's object is God. It's soul aim - his glory. And when we see just where and how worship and life are tied together, then certainly we are entitled to ask - when we leave this place, what spirit should our worship to have kindled in us to go back and face life, and all of the clamor of the complex things in life.

Charles Wesley in his moving hymn, wrote - "let saints on earth in concert sing, with those whose work is done. For all the servants of our king, in earth and Heaven are one.

Now John in the book of Rev. gives us a very dramatic answer. It is not the kind of answer that you might expect. It is a most arresting account.

It is this -- if you want to learn anything about worship, and how it applies to your life, try to over hear the worship of the saints in Heaven.

Listen to the church militant. The church on earth must capture for itself the notes of worship, found in the church, triumphant.

John says, I heard, he writes. Now that is not idol day-dreaming in V. 1. These things I heard. It is not taking a summer nap. And having some little day-dream. He's hearing something and in that tragic age in which he lives, he was writing down when the Devil and the Emperor, the Domitian was on the world blasting it with atheism and the whole earth was scorched. The empire was running red with martyrs blood. And no Christian life was worth even one moment if you were going to persecute. And John was a prisoner, he was in a concentration camp, as we would call it, on the Island of Patmos. I heard, he declares, out of the background - the echo he says of worship. Of the redeemed in Heaven, they fell on their faces before the throne of God and cried -  
Amen! Alleluia! Praise ye Jehovah.

Now there are two words here - and you know what these two words mean. Amen -  
" so let it be. " Let God's will be done. "

Alleluia - " praise ye the Lord. " Or praise the Lord most mighty. "

John brought these words in that majestic vision of the Heavenly worship. Back with him, in order that the church might somehow during this time, of persecution, being battered, might learn how to worship. And might learn something of the worship of it's friends who are up in glory. That magnificent Heaven.  
" Some day or other, I shall surely come where true hearts wait for me. Then let me learn the language of that home, where here on earth, I be. Less my poor

lips for want of words be dumb. In that high company. "

We need to listen. Amen. Alleluia. Two words, and these two words are used here in four times to declare the worship of our Lord.

This expression - Alleluia, praise ye the Lord. Or praise Jehovah. Is used in the last five Psalms 146-150. → Begin and end with the wonderful word alleluia. Other Psalms like 106 - the spiritual anticipation of praise. Psalm 117 - there is the same. Only in these four verses, Rev. 19, does this mighty phrase and praise word occur in the New Testament. "Praise ye the Lord"

This is what we would expect, except in the life of the individual saint, rejoice in the assembly under the movement of the Holy Spirit. For the great word of high exaltation unto God.

The Messiah came to Israel and he was received by the Wise Men with exceeding joy and gladdened hearts. And by the poor shepherds. He was rejected by Israel, crucified. And the victory was postponed. And hence, alleluia can be uttered only by faith. When the church is filled with the Holy Spirit. And the grace of God. And this personal alleluia can be given to God, in triumph. And all the holy things of the future.

Now there are three or four things we need to think about this matter of the worship which we learn from those who are in Heaven.

#### I. THE ACCEPTANCE OF THE WILL OF GOD

The first thing that we note in the worship, is the attitude of the soul that worship in spirit and in truth. They stand before the throne. "Amen," so be it Lord.

John means that those who have passed over to the other side, whatever they have suffered here on earth, there is no rebellion in their hearts now! Here in the thick of the battle, it may be difficult to understand. But away yonder, off in eternity, they have seen the plan complete. For them the master's word is verified. What I do, thou knowest not now, but thou shalt know hereafter. Today they are content, and they know that here is the key. And they are bound up in the acceptance of his will. And they say, Amen, so let it be.

So they cry back to us from that wonderful blessed eternity - that all is well. And one day, please God, we shall know it too.

But we need to learn it here. And this is where worship can come in and decidedly help us. Worship and life are linked together. It can be so difficult and so terrible at times, amid the strains, the complications, and the loneliness, and the frustrations and the griefs of life, for us to bow down in submission to the will of God.

Now I know that some of you do not like the word "submission". Or the word "resignation". This is not a word that we like in youth or in adulthood. We have banished this out of our vocabulary. Why should I submit. Why should I be resigned. That is kind of a feeble or weak way to do - isn't it. Am I just to accept all the ills of life in this way.

Jesus, our Lord, in the Garden, said - oh, my Father, if it be possible, let this cup pass. Nevertheless, not my will but thine be done. And that is the way we need to be. Amen, so let it be.

But we are no different - are we? We see some who are in darkness - some

terrible thing coming upon us. And we want to cry out - don't permit that God. Never allow that to happen to me. I can't stand that.

But one day in Caesarea, Philippi - Jesus took his disciples and he said his hour had come. He talked about the supreme sacrifice that he would pay. And that it was in the Father's will. He could do no other. He gently explained it to them.

Peter, listened. It struck him cold. It frightened him at the prospect of losing his Lord. He says, Master, "this shall not come unto thee. I refuse to say Amen to it."

God's will or not God's will - this shall not be! And if we had belonged to the disciple group at that time, I wonder if we would have followed a long with Peter. I imagine we should have said the very same thing - come down from the cross Jesus. There cannot be any will of God in this. Come down! And then the world would have remained unsaved forever. The cup which my Father hath given me - shall I not drink it.

We soon must learn to say it - even when life brings us the breaking point. When it really hurts us - we need to say "Amen". So let it be.

In worship, we do at least bring, or begin to learn that this is it. We come to know that there is just one thing needful at such a time. It is to possess Christ. It is to be sure that there beside you in the dark, there is the

one who gathers the lamb in his arms. The one who is the shepherd. The one who cares for you is with you.

Is it our habit to join in with Peter and refuse to say - (Amen), let it be what thy will be. In the acceptance of God's will.

Or, can we take this other way. If you have ever lost a loved one or said goodbye, as the poet William Barnes wrote.

Since I do miss your voice and face  
In prayer at evening time  
I'll pray with one sad voice for grace  
To go where you do bid.

Above the tree and bow, my love  
Will you be gone a fore  
And be awaiting for me now  
To come forever more.

Now we pass on to something different in our worship, as we learn from those in glory, a second thing.

## II. COMMITMENT TO GOD - TO THE PURPOSE OF GOD

*Vr 2*  
This was also the (Amen) that John heard across the battlements of Heaven.  
In this same chapter - he has a vision. The exalted Christ riding forth to  
the conquest of the world. And all the saints in Glory streaming out after him

on that high crusade. They rest not day or night. They follow the lamb wherever he goes. To them the divine purpose means, action for and service, that is grander than they have ever known on earth. (Amen,) thy will be done. And help us to do it. This is the meaning. (Help us to do it.)

In our worship, we learned this truth. Christianity is not all submission. We are not just blind fools. The risen Christ in every age inspires action.

No doubt, let us confess us. Part of the blame and misunderstanding must lie at the door of the church. Often Christians have allowed the faith to appear as a (reactionary) influence. Too many times people think of the church as something (revolutionary) in the world. Whereas it is a great truth. Christianity is authentic. In the book of Acts, we are reminded, they turned the world upside down. And it was in the name of Christ that men have marched across the world and against the social evils. It is not the will of God that we should tolerate this hateful, sinful influences of this world - one moment longer. It is the will of God that we destroy it. And that we put the axe to the root.

God's will is not simply to be accepted and taken as a burden. But it is something that needs to be done. It is an amen to shout about.

My God, my Father make me strong  
When tasks of life seem hard and long  
To greet them with this triumphant song  
Thy will be done.

Now wherever this note is lacking, there is no true worship. There must  
be a commitment to the purpose of God.

One day when David was having or bringing the ark back up to Jerusalem,  
he summons the people to a new campaign. To a new destiny. He called them  
back to the Lord God of their fathers. In a passage in Chron. and he gives  
a shout for the whole congregation -- "all the people said, amen, and praised  
the Lord."

Now I can imagine that the (sound) of this great amen vibrated around the  
hills and it made the Philistines tremble. We would only say amen to our own  
prayers. Which means putting ourselves into these petitions. Backing up our  
self-attentions with dedicated lives. Thy kingdom come - (amen.) The world  
would be swept clean, of injustices.

There would be a blessing on (foreign missions) move over the water of space.  
Bearing the lamp of grace. And in earth's darkest place, let there be light,  
amen.

And if we would say Amen to our prayers, and thus put our hearts and minds  
and wills, at Christ's disposal - we would go out on a crusade for Christ.

This is very urgent today. There are men and women in communities that  
are saying amen with all of their souls to false prophecy. To false philosophies.  
To false Gods. To creeds that are wrong.

We need as Christians to say (amen) to our Heaven father until every Christian is an (instrument) in the hand of God.

Until every church member is a (missionary) for the kingdom of Christ.

Until there is (not so much land) yet to be possessed.

But think ye of Christ - this is the challenge. Has your vote been given to him. Are you in the affairs of Christ - unreservedly. Where am I - send me.

### III. JOY IN THE FELLOWSHIP OF GOD

Now I come to another part of worship. That we find here as (John) listens, and he said I heard in Heaven - the worship of the church of Heaven! And it was amen. (But) it was more than that. It was more than that - (it was (amen) alleluia.) For yonder where they dwelt, is Christ and they are eternally happy. And all of their sorrows and sufferings of the earth have been swallowed up with gladness. And in thy presence is fullness of joy. At that right hand, there are pleasures forever more.

V. 7 <sup>do</sup> Now (if) we have lost this note, and we can deny that many of us have lost it, (it) is through worship that we must recapture it.

This is a very extra-ordinary fact that all the way through the book of (Rev.) - this was written at a time when Christianity was (fighting) for its very life.

Christ has his back to the wall. And this little flock of Christ's had been battered and were suffering.

But that is just Christianity all over again. What is faith.

As one great historian said, faith is patience, with the lamp lit. Now that is a wonderful word to inscribe on the front page of your Bible. With the lamp lit - is Christian.

Now the synac couldn't care less. But the different trumpet notes you meet on every page of the New Testament, here is - they were glorying in tribulations. They were enduring long sufferings.

As Burn Jones wrote about the (funeral service) of Robert Browning - and afterwards he said it is too sad for his liking. It did not seem to fit the gallant soul they were remembering. I would have given something, he said, for a banner or two. Much would I have given if a chorester had come out and rent the air with a trumpet.

I think far too many Christians in church have lost this note of the trumpet! How shall we sing the Lord's song in a strange land, we complain. What room is there for (alleluias) in a deserted dessert. There we sat down in Babylon by the river and we wept and we remembered Zion.

There was a student conference one day being held, shortly after the end of

the war. One leader, Dr. Hendrick Kraemer spoke about a half an hour. He had suffered long months as a prisoner. The whole burden of his message was this - "we Christians must get the joy of Christ back into our religion. We are denying Christ by losing him."

And certainly as Christians, we need to capture it.

There was a modern martyr of the church of Oxford. And he was a bishop in Africa. He had toiled, for Christ, until his work was cut short by a violent death. He wrote in his diary, "I felt that they were coming upon me to murder me. But I sang, Safe in the Arms of Jesus. And then laughed at the agony of my situation. Safe in the Arms of Jesus. He was pretty much in the position of John. I heard, said John, the voice of the saints of God. And it was (amen, alleluia, and praise the Lord). And I prayed that even our worship here today may help us to bring the joy of Jesus back into some unhappy life. What is the root of this joy. When a man can sing (alleluia) in a dark place. Where does this note come from. Where does this attitude come from. It is the joy of fellowship within.

One day Jesus sat down tired on the edge of a well. He had engaged many months in an effort to save men's souls. And there at Jacob's well, God inspired him to say to that woman - sir, I perceive with thy profits. Our father has worshipped in this mountain.

But Jesus said, God is spirit. And they that worship him must worship him in spirit as well as in truth.

Why should we worship God. How should we worship God.

Why ought we to worship God in our just unconcerned spectators. God is so wonderful.

Robert Hall said that the idea of God subordinates to itself all that is great. It borrows splendor from all that is fair. It sits enthroned on the riches of the universe. More than that is true. Why exalt our souls. Often we are lifted toward God. We are lifted through a door - his holiness.

Is not a human heart listening to me who does not somehow, desire the love of goodness. You can not find a man wicked enough in this great city - but there are times in his life when he admires goodness. There are times when he hopes that somehow or other, he may be good himself. When a man dies, that we love, we are prone to exaggerate even at the funeral. Or even on the inscription of his tombstone. Not his learning, not his talents, not even his influence. But we do exaggerate his goodness. To make the best of a man in that solemn hour. We feel that goodness is a great thing for a human being. As he has gone out of view - unseen out of this world.

Now the Scriptures teach us that one of the great things - the high worship of God - that worship is perfect. The prophet saw the Lord on a throne in the temple. And what was it that caused that worship hour to be great. Was it God's power. Was it God's wisdom. No, it was holy, holy, is the Lord of hosts. The whole earth is full of his glory. God hates sin. We know not how to hate sin as God, the holy God hates it. And how he yearns over those that are sinful.

IV. THE ASSURANCE OF THE VICTORY OF GOD

v. 11, 13, 16

Now this is the last thing we learn from this wonderful text and experience.

v. 16  
John said I heard. Now he was not whistling in the dark to keep up his courage. They were rejoicing in Heaven. And John writes this down in his book. Because of something which had actually happened in the history of the church. And he talks about there had been the birth the Christ. And there had been a cross. And there had been a resurrection. God in Christ, has met the powers of darkness at their worst. And nothing has been left undone. Once and for all, the atonement has been achieved and death destroyed. The doors of the kingdom of Heaven are flung wide open. Therefore, he says, be not dismayed. You are fighting a defeated enemy.

*complete overthrow of Satan!*

Thou has redeemed us with thy blood. Set the prisoners free. Thou madest us as kings and priests of God. We shall reign with thee.

Some 50 years after John wrote this book--there was a frightening death in the city of Smyrna. The aged polycarp - he was brought and he was judged in a trial. His judge stood and cried - you are to renounce the faith. You are to curse the name of Christ.

But polycarp made answer - four score and six years, have I served him. And he never did me wrong. How then can I revile my king, my saviour, and they took him and burned him to death."

But the young church in Smyrna hurled its defiance in the very face of his murders, for when later it came to write down in church history what had happened,

they were very careful to put the precise date. And it gave to us that Polycarp was martyred. When Quadratus was pro-counsel of Asia, Jesus Christ being king forever.

God so loved the world. And Christ died for our sin. He is risen and alive forever more. He has sounded forth the trumpet. And there shall never be a call for retreat. The kingdoms of this world are to become the kingdoms of our Lord and of his Christ. And he shall reign forever and ever. The way, the truth, and the life.

This is the Lord's doing. This is victory. And somehow tonight, from Heaven, we can hear the church in a victorious voice, urging us on, to triumph.

V. 16 " Oh, Jesus Christ, most wonderful. Gathering now, thy kingdom to thyself. Thy will be done. Thy praise be sung. Surely we can say to it. (Amen, alleluia.)

V. 6 - Is one of the mightiest verses in response to God in all of the Scripture. And I heard as it were, a voice of a great multitude. And a voice of great waters. And as the voice of mighty thunder saying alleluia - for the Lord, our God, the almighty reigneth.

The alleluias have risen from relief of the over throw of Babylon. And this fourth alleluia is the limitless expression of ecstasy at the reign of our God, the almighty. Our poor feeble spiritual experiences and aspirations - it is most difficult even to imagine the delight in God, heard now in Heaven. A great multitude. Many waters.

And this is an inexpressible climax. That glorious event awaited by God the Father, his bridegroom, the son and his blessed Spirit.

V. 7 - Let us rejoice and be exceeding glad. And let us give glory unto him. For the marriage of the lamb has come and the wife hath made herself ready.

Yes, worship has its place today. And Jesus Christ is supreme.

Thomas Beecher - appeared pulpit Famous Bro -

Henry Ward Beecher -  
Several people were to leave the service -

Thomas stepped to pulpit - announced  
" all those who came here this morning to  
worship Henry Ward Beecher may now leave the church -  
all those who came to worship God may remain!"

Who is our object of worship .

1. acceptance of (will) of God
2. commitment to (purpose) of God
3. joy in (fellowship) of God
4. assurance of (victory) of God

Amen - So let it be - So will be done! All praise - Praise to the Lord  
God omnipotent mighty