

Revelation 19:1-6 — The Second Coming of Christ

Introduction to Revelation chapter 19

Now we come to what is definitely the climax of the book of Revelation — the second coming of Jesus Christ. Everything has pointed to this moment. The church was taken up from the earth in chapter 4. The Scroll, the title deed to the earth, was given to the Lamb who was slain in chapter 5. The scroll or title deed of the earth was redeemed by the precious blood of Jesus when He died on the cross. This set the stage for the second coming. Jesus is preparing to take possession of the earth.

Then, as detailed on the scroll, chapters 6-18 outline the sequential seal, trumpet, and bowl judgements poured out on the earth, which are God's righteous judgements poured out onto "those who dwell on the earth," the unbelievers who have made this world system their home. Sin must be punished—those who dwell on the earth, the unbelievers who killed and persecuted God's people, must themselves be persecuted and killed. They will get their just and fair reward. The prayers of the tribulation saints for God's recompense in Revelation 6:10 will be answered.

Now we come to Revelation chapter 19. This is an amazing scene that we are witnessing in heaven. This will be a moment to look forward to as we the church, (represented in the book of Revelation by the 24 elders—see Revelation 5:8-10), ready ourselves to come back with Christ. Why is it so special? What is about to happen? What is heaven so exuberant and unrestrained in their praise to God for at this point in time? We'll find out soon, but first a little background on who's who in heaven.

Background — the different groups in heaven

It's important to understand that there are different groups in heaven who speak at various times. It's been a while since we have come across them so we will quickly refresh our memories. The first three groups are found around the throne just before the the start of the 7 year tribulation, and are there right until chapter 19, as we just read in chapter 19.

Revelation 5:11 NKJV

Then I looked, and I heard the voice **of many angels** around the throne, **the living creatures**, and **the elders**; and the number of them was ten thousand times ten thousand, and thousands of thousands,

1. **The angels:** These are the angels that stayed faithful to God when Satan rebelled and drew 1/3 of the angels to follow him. They now go between heaven and earth as commanded by God. They are assigned to serve believers.

Matthew 18:10 NLT

"Beware that you don't look down on any of these little ones (new believers in Christ). For I tell you that in heaven their angels are always in the presence of my heavenly Father.

Hebrews 1:14 NLT

Therefore, angels are only servants—spirits sent to care for people who will inherit salvation.

2. **The four living creatures:** These are amazing and mysterious angels, exceedingly wise and strong, who are always associated with the presence of God. They are also mentioned in Isaiah 6:2-3. Their main function seems to be to emphasise the holiness of God and to praise Him.

Revelation 4:6b-8 NKJV

And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. ⁷ The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. ⁸ The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

“Holy, holy, holy, Lord God Almighty, Who was and is and is to come!”

3. **The 24 elders:** These I believe represent the church in heaven, which, in the flow of the book of Revelation had just be taken up to heaven immediately after the end of the church age; “Come up here (Revelation 4:1).” The following verses show us why I believe the 24 elders represent the church in heaven:

Revelation 4:4 NKJV

Around the throne were **twenty-four thrones, and on the thrones I saw twenty-four elders sitting**, clothed in white robes; and they had crowns of gold on their heads.

Why 24 thrones? Because we are priests (Revelation 1:6), and in the old testament, there were 24 divisions or courses of priests. From the time of King David priests are organised into 24 courses or divisions (see 1 Chronicles 24).

White robes represents Christ’s righteousness—the garments of salvation. We are found in Christ, not having any righteousness of our own (Isaiah 61:10, Matthew 22:11-13).

Crowns of gold; these are given individually to those who are a part of the church as rewards for service. There are various types of crowns described in the New Testament. “Only one life will soon be past, only what’s done for Christ will last.”

Now let’s move on to:

Revelation 5:8-10 NKJV

...and the **twenty-four elders** fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. ⁹ And they sang a new song, saying:

“You are worthy to take the scroll, and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation,¹⁰ and have made us kings and priests to our God; and we shall reign on the earth.”

The description in Revelation 5:8-10 makes it clear that the 24 elders are or represent the gentile church. Why? “Redeemed by Your blood”, and “made us kings and priests to our God” is the description of the church given in Revelation 1:6. Also, we are from every tribe, tongue, people and nation. The angels were not redeemed by the blood of Jesus and the Jews are not from every tribe, tongue, people and nation; therefore the 24 elders must represent the church in heaven after the rapture.

Bowls full of incense, singing and praising: this are two of the roles of priests—intercessory prayer and worship.

Lastly, this also fits the overall flow of the book of Revelation, as the “Come up here” (rapture) in Revelation 4:1 is immediately after chapters 2 and 3 which describe the church age.

4. **A great multitude:** These are the tribulation saints martyred or killed during the tribulation, but are now in Heaven before the throne of God. Everybody starts as an unbeliever in the tribulation because all the true believers are raptured or caught up before the start of the tribulation. However, Revelation 7 describes a worldwide revival that we have never seen the likes of before, not even during the time of the apostles, at least not numerically.

Revelation 7:9-17 NKJV

After these things I looked, and behold, **a great multitude** which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, saying, “Salvation belongs to our God who sits on the throne, and to the Lamb!” ¹¹ **All the angels** stood around the throne **and the elders** and **the four living creatures**, and fell on their faces before the throne and worshiped God, ¹² saying:

“Amen! Blessing and glory and wisdom, thanksgiving and honour and power and might, be to our God forever and ever. Amen.”

¹³ Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?”

¹⁴ And I said to him, “Sir, you know.”

So he said to me, “**These are the ones who come out of the great tribulation**, and washed their robes and made them white in the blood of the Lamb. ¹⁵ Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.

Again, scripture interprets scripture. Who is “**the great multitude**”? “These are the ones who were killed or martyred during the great tribulation,” from all the nations.

The great multitude (tribulation martyrs) sing three Hallelujahs

Revelation chapter 19 starts with multiple rounds of Hallelujah! from the **great multitude**, those believers martyred during the 7 year tribulation who now also stand before the throne. If you didn’t already know, hallelujah means “praise the Lord!” In the Hebrew Bible, it is a compound word, from *hallelu*, meaning “**to praise joyously**,” and *yah*, a shortened form of the unspoken name of God. This “hallelujah” is an instruction or command to the listener or congregation to sing tribute to the Lord.

Also, did you realise that this wonderful word, Hallelujah!, 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 the mystery Babylon religion, the mystery Babylon commercial system, and the marriage supper of the Lamb.

So Heaven is not just praising God, but praising Him with exuberant joy—this is the climax of heaven’s praise, a crescendo of praise. It’s like heaven is just exploding with joy, exuberance and great expectation over what is about to happen next.

Here are the three reasons Revelation 19 gives as to why heaven is in such a joyous uproar:

Hallelujah! shouts the great multitude as they rejoice that God has judged the great harlot, the mystery Babylon religious system that corrupted the earth with her lies, false gospel, false worship and murderous treatment of the saints.

Hallelujah! shouts the great multitude as they rejoice that God has judged and destroyed the evil world system, the Babylon commercial system.

Hallelujah! shouts all of heaven as they rejoice that *“the Lord God Omnipotent reigns! ⁷ 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”* (Revelation 19:6-7 NKJV). Not only is Jesus about to take back the earth for Himself, but we, the church, are about to enjoy the final stage of our marriage to Christ.

Let’s read chapter 19 together.

Revelation 19:1-21 NKJV

After these things I heard a loud voice of a great multitude in heaven, saying, “Alleluia! Salvation and glory and honour and power belong to the Lord our God! ² 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.” ³ Again they said, “Alleluia! Her smoke rises up forever and ever!” ⁴ And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, “Amen! Alleluia!” ⁵ Then a voice came from the throne, saying, “Praise our God, all you His servants and those who fear Him, both small and great!” ⁶ 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! ⁷ 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.” ⁸ 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. ⁹ 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.” ¹⁰ 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.”

Christ on a White Horse

11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. **12** His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. **13** He was clothed with a robe dipped in blood, and His name is called The Word of God. **14** And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. **15** Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

16 And He has on His robe and on His thigh a name written:

KING OF KINGS AND LORD OF LORDS

The Beast and His Armies Defeated

17 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, **18** that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

19 And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.

20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. **21** And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

Praise for the judgment of mystery Babylon religious and commercial systems (19:1-4)

Revelation 19:1-2 NKJV

After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honour and power belong to the Lord our God! **2 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."**

v **1 After these things:** This is sequential or chronological. Both the Babylon religious system and the Babylon commercial system have been destroyed as described in chapters 17 and 18 respectively. The time, therefore, must be just before the second coming of Christ. It's like we are just about to get on our white horses and ride down from heaven to earth with Jesus. This is like a victory parade. The battle was won at the cross, now Jesus is coming back to claim what is rightfully His.

J. Vernon McGee comments: “Chapter 19 marks a dramatic change in the tone of Revelation. The destruction of Babylon [most likely Rome], the capital of the Beast’s [antichrist’s] kingdom, marks the end of the Great Tribulation. The somber gives way to song. The transfer is from darkness to light, from black to white, from dreary days of judgment to bright days of blessing. This chapter makes a definite bifurcation (*breaking into two parts*) in Revelation, and ushers in the greatest event for this earth—the Second Coming of Christ. It is the bridge between the Great Tribulation and the Millennium.”

v 1 **A loud voice:** There is nothing wrong with being enthusiastic in our praise. Consider King David who danced with all his might as he praised the Lord. Conducting our services decently and in order doesn’t mean without emotion and feelings. There is a time for celebration, a time to express the joy of our salvation. *In heaven, our praise in heaven will be both completely sincere and completely unhindered. May it be more so in the here and now.*

v 1, 4 **A great multitude in heaven:** Back in Revelation 7:9–14, we saw a *great multitude* saved out of the Great Tribulation—those martyred saints who fell at the hand of Antichrist during the Great Tribulation. They cried out for God’s righteous judgment in Revelation 6:10. Here, finally, their prayer is answered.

Walvoord comments: “The reference to “great multitude” (Gr., *ochlou pollou*) is to the same group as in 7:9 where “a great multitude” is a translation of precisely the same Greek words. Though the general reference may be to all people in heaven, the allusion seems to be to the martyred dead of the great tribulation.

... (*In verse 4*) The twenty-four elders first introduced in chapter 4 along with the four living creatures then fall down and worship God and add their “Amen; Alleluia.” The fact that the twenty-four elders and the four living creatures are introduced as worshiping God in a separate way from the great multitude seems to confirm the earlier suggestion that the great multitude are the martyred dead of the great tribulation who suffered immediately from the wickedness of Babylon in its form just prior to the second coming of Christ. If the twenty-four elders represent the church, they are witnesses of these events from heaven even though they have not participated in quite the same way.”

v 1, 3, 4 and 6 **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. Again, **Alleluia** is Hebrew for “Praise the Lord,” saying it in the *imperative* sense. It is an encouragement and an exhortation to *Praise the Lord!*

v 1 **Alleluia! Salvation, glory, honour and power belong to the Lord our God!** These are good reasons to praise God. These attributes are demonstrated here:

1. **The salvation**—specifically the deliverance of the tribulation saints from the evil Babylon commercial and religious systems.
2. **The glory, the honour**—God’s moral glory in his judgement of the evil Babylon systems brings glory and honour to God as the good and just judge.
3. **The power of our God**—His *might* displayed in the execution of the judgment upon the harlot.

v 2 **For true and righteous are His judgments:** This section is really the climax of Revelation 18. In Revelation 18, the unbelievers mourned her fall; but here, God's people celebrate it. *This demonstrates the satisfaction that comes when justice is served, the innocent are freed and the guilty are punished—everything has been set right. We may not see justice done here on earth, but God's court is both true and righteous—justice will be served, every wrong will be set right, so be patient.*

Consider the exhortation given to us in:

Romans 12:19-21 NLT

Dear friends, never take revenge. Leave that to the righteous anger of God. For the Scriptures say,

"I will take revenge; I will pay them back," says the Lord.

²⁰ Instead, "If your enemies are hungry, feed them. If they are thirsty, give them something to drink. In doing this, you will heap burning coals of shame on their heads."

²¹ Don't let evil conquer you, but conquer evil by doing good.

v 2 **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 of the false religious system.

Revelation 19:3 NKJV

Again they said, "Alleluia! Her smoke rises up forever and ever!"

v 3 **Alleluia! Her smoke rises up:** is a reference to chapter 18 when the city, Rome, the capital of the revived Roman empire and the centre of the Babylon commercial system, is destroyed by God in **one day**, in **one hour**.

Revelation 19:4 NKJV

And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "Amen! Alleluia!"

Now it seems that the church (the twenty-four elders) and the four living creatures join in the celebration, agreeing with the praises of the great multitude that came out of the great tribulation. **Amen** means "so be it" or "let it be so."

Praise for the marriage of the Lamb (5–9)

Revelation 19:5-6 NKJV

Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both small and great!"

⁶ 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!"

v 5 **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.

v 5 **Praise our God, all you His servants and those who fear Him, both small and great!**": Now the invitation is extended for all to join in this chorus of praise, including the angels—**all you His servants**. Everyone will be singing at the same time.

v 6 **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 it is only logical that we also come to a summit or climax of praise.

Quote from David Guzik:

"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."

Two quotes from Spurgeon:

"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!"

"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.***"

I'm looking forward to heaven, I hope you are. But as we praise, we have the opportunity to get a taste of heaven right here and right now.

Application: The sacrifice of praise

Do I praise God with all my heart or with the right motive now? A good question. Hebrews gives us a good reason why many miss the true meaning or motive of praising God.

Hebrews 13:12-15 NKJV

Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. ¹³ Therefore let us go forth to Him, outside the camp, bearing His reproach. ¹⁴ **For here we have no continuing city, but we seek the one to come.** ¹⁵ Therefore by Him let us **continually offer the sacrifice of praise to God**, that is, the fruit of our lips, giving thanks to His name.

Spurgeon comments:

“It means, first, let us have fellowship with him. He was despised; he had no credit for charity; he was mocked in the streets; he was hissed at; he was hounded from among society. **If I take a smooth part, I can have no fellowship with Him: fellowship requires a like experience.**”

Think about what Spurgeon said, “**If I take a smooth part, I can have no fellowship with Him: fellowship requires a like experience.**” This reminds me of what Paul said in:

Philippians 3:10-11 NKJV

that I may know Him and the power of His resurrection, **and the fellowship of His sufferings**, being conformed to His death, ¹¹if, by any means, I may attain to [arrive at] the resurrection from the dead.

This is the secret of an intimate relationship with God—**fellowship** is only attained or increased through being willing to **suffer** for Christ. Christ said it this way, to be His disciple, we must be willing to deny ourselves, **take up our cross daily [choose to always be willing to suffer persecution for His name’s sake]**, and follow Him (see Luke 9:23). And remember, we are only willing to suffer for Christ if we have our eyes on eternity—“if, by any means, I may attain to (arrive at) the resurrection from the dead.” This is also what the writer of Hebrews now alludes to in 13:14.

v 14 **For here we have no continuing city, but we seek the one to come:** “The difficult job of **bearing His reproach** is easier when we remember that the city or society we are cast out from is only temporary. We **seek** and belong to the permanent city yet to come. Paul said “*For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us* (Romans 8:18).”

In **bearing His reproach** we face great difficulty and suffering. The good news is that for those who bear **His reproach**, this world is the *worst* they will ever have it. For cowards who turn their back on Jesus, this life is the absolute *best* they will ever have it.” (David Guzik)

Another application from Spurgeon:

“If you can dwell with the wicked, if you can live as they live, and be ‘hail-fellow well met’ with the ungodly, if their practices are your practices, if their pleasures are your pleasures, **then their god is your god, and you are one of them. There is no being a Christian without being shut out of the world’s camp.**”

v 15 **Therefore:** When we see **therefore**, we must ask ourselves, what is it there for? What is the logical conclusion or application of being willing to suffer for Christ?

v 15 **Therefore by Him let us continually offer the sacrifice of praise to God:** “Because we do have an *altar* (the cross) and we do have a High Priest (Jesus), we should always offer sacrifices. Yet they are not the bloody sacrifices of the old covenant but the **sacrifice of praise**, the **fruit of our lips**.”

The writer to the Hebrews explains several essentials for proper praise.

- Praise that pleases God is offered **by Him**, that is **by [or because of, or on account of]** Jesus Christ, on the ground of His righteousness and pleasing God
- Praise that pleases God is offered **continually**, so that we are always praising Him
- Praise that pleases God is a **sacrifice of praise**, in that it may be costly or inconvenient [praising God when we don't feel like it is an act of faith]
- Praise that pleases God is **the fruit of our lips**, more than just thoughts directed towards God. It is spoken out unto the Lord, either in prose or in song." (David Guzik)

Guthrie comments: "What proceeds from the lips is regarded as *fruit*, which reveals the character of its source, as the fruit of a tree reveals the nature of the tree."

Maclaren comments: "Loving hearts must speak. What would you think of a husband who never felt any impulse to tell his wife that she was dear to him; or a mother who never found it needful to unpack her heart of its tenderness, even in perhaps the inarticulate croonings over the little child that she pressed to her heart? It seems to me that a dumb (*or mute*) Christian, a man who is thankful for Christ's sacrifice and never feels the need to say so, is as great an anomaly as either of these I have described."

v 15 **Sacrifice of praise**: Sacrifice means it will cost us something. It won't always be easy. God wants us to exercise our faith and praise Him before the victory, not only after when everything is good [this is walking by sight or feelings]. Sometimes there will be no resolution of our problems on this earth. Yet like the tribulation believers, they are given the outcome, and they will have the choice to praise God as they are being hunted down and killed, as well as after, when they are in heaven in the presence of God. By faith, they believed that their reward was not in this life, but rather the next—**For here we have no continuing city, but we seek the one to come.**

A good example is Paul when he continued to praise God and rejoice even though God refused to heal him (2 Corinthians 12:8-10). Also, remember that the life of the true believer is marked by suffering and persecution:

2 Timothy 3:12-13 NLT

Yes, and everyone who wants to live a godly life in Christ Jesus will suffer persecution. ¹³But evil people and impostors will flourish. They will deceive others and will themselves be deceived.

Therefore, the key to be able to **continually offer the sacrifice of praise to God** is to be willing to suffer for Christ's sake.

Praise in the church today, in many cases I believe, is superficial. People are happy to praise God when things are going well, when it makes them feel good. It gives them an emotional buzz or lift. It's easy to praise when the band is playing, when the lights are low, as you get caught up in the voices of others. That kind of praise can easily be selfish and empty praise. Why? Because I'm doing it for myself, for my own enjoyment. Sacrificial praise is when I do it for God's glory and honour. I praise God despite my circumstances. Here is a line from a Casting Crowns song:

**And I'll praise You in this storm
And I will lift my hands
For You are who You are
No matter where I am**

This expresses the reason that we should continually praise God, because God is good and God doesn't change. God is always worthy of praise.

The ultimate example of sacrificial worship in the bible—Job:

Job 1:6-22 NLT

One day the members of the heavenly court [the angels] came to present themselves before the Lord, and the Accuser, Satan, came with them. ⁷ “Where have you come from?” the Lord asked Satan. Satan answered the Lord, “I have been patrolling the earth, watching everything that’s going on.”

⁸ Then the Lord asked Satan, “Have you noticed my servant Job? He is the finest man in all the earth. He is blameless—a man of complete integrity. He fears God and stays away from evil.”

⁹ Satan replied to the Lord, “Yes, but Job has good reason to fear God. ¹⁰ You have always put a wall of protection around him and his home and his property. You have made him prosper in everything he does. Look how rich he is! ¹¹ But reach out and take away everything he has, and he will surely curse you to your face!”

¹² “All right, you may test him,” the Lord said to Satan. “Do whatever you want with everything he possesses, but don’t harm him physically.” So Satan left the Lord’s presence.

¹³ One day when Job’s sons and daughters were feasting at the oldest brother’s house, ¹⁴ a messenger arrived at Job’s home with this news: “Your oxen were plowing, with the donkeys feeding beside them, ¹⁵ when the Sabeans raided us. They stole all the animals and killed all the farmhands. I am the only one who escaped to tell you.”

¹⁶ While he was still speaking, another messenger arrived with this news: “The fire of God has fallen from heaven and burned up your sheep and all the shepherds. I am the only one who escaped to tell you.”

¹⁷ While he was still speaking, a third messenger arrived with this news: “Three bands of Chaldean raiders have stolen your camels and killed your servants. I am the only one who escaped to tell you.”

¹⁸ While he was still speaking, another messenger arrived with this news: “Your sons and daughters were feasting in their oldest brother’s home. ¹⁹ Suddenly, a powerful wind swept in from the wilderness and hit the house on all sides. The house collapsed, and all your children are dead. I am the only one who escaped to tell you.”

²⁰ **Job stood up and tore his robe in grief. Then he shaved his head and fell to the ground to worship.** ²¹ **He said,**
“I came naked from my mother’s womb,
and I will be naked when I leave.
The Lord gave me what I had,
and the Lord has taken it away.
Praise the name of the Lord!”

²² **In all of this, Job did not sin by blaming God.**

Job praised God **before** his world fell apart, and he praised God **after** his world fell apart. This was truly a sacrifice of praise. This praise took great faith and courage. Instead of getting bitter at God, Job looked beyond his circumstances, he lifted up his eyes beyond the trial to see that God was still on the throne, God was still in control, and God was still, and would always be, worthy of praise.

Job would not have felt like praising God, but by faith he decided to anyway. True praise is not based on feelings, but is an exercise of our faith. Remember what we learned from Hebrews 13:12-15: *If our eyes are on the eternal, unchanging reality of heaven then we can praise God no matter what trial comes our way. However if we aren't seeking the eternal city, heaven, then our praise will be based on our circumstances. If things are going well, then we will praise God, but if not, we tend to be bitter and angry.*

Conclusion

Revelation 19:6 NKJV

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!**

Always remember that God is on the throne, and that He only allows what is good for you to happen to you. The world means it for evil, but God means it for good. Trust Him. God is worthy of both your trust and praise, both for who He is, and for what He has done for us.