God at the Center — Delivery Transcript

Revelation 4:1–11 (CSB) · Wes Terry · Sunday, July 11, 2021 · *Heavenly Worship*

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Wonderful, man, such wonderful singing and the table has been set. So if you have your Bibles, open them up to Revelation chapter 4 as we continue this vision of the throne room of God and what heaven will be like. You've had the question asked and answered hopefully in your mind. I'll ask it one more time. Do you ever think about what heaven's going to be like? Can you imagine, as the song says? What are people going to be wearing? And what are things going to look like? And who will you see?

And who will you talk to? That scene of heaven is the foundational reality of the universe because before there was anything there was God. Where God is, is where heaven is. Before the earth was created, you had that realm, that heavenly realm. And so in many ways, what happens there is the foundational reality of everything else and how we understand everything else, how we understand our lives here on earth, really should be informed by what's going on there in heaven. And if you use the scripture as your guide and you were to ask the question, what does it look like in heaven right now?

What are they doing? What are they wearing? What will it be like? The foundational reality of that experience is worship. We were made for worship, you and I. There's a fancy Greek word, telos. Everyone heard that term before? Remember Jesus on the cross crying out, Tetelestai, it is finished? That comes from the Greek word telos, which just means when you've finally gotten to where you've been going, when you finally have arrived. And where you've been headed your whole life, when you have a proper purpose and a proper aim in life, and you finally get to that final moment.

That is your telos. That's the ending place. And according to the scripture, you and I were made, our telos is worship. That is the end goal of our life, and not just for you and for me, but for everything that has ever existed for this stage, for this church building, for this congregation. We were made for worship. We were created to bring glory to God, to point to

his creative power and his splendor and his goodness and his love. We were made for worship. And my goal this morning as we unpack this great chapter in the Bible in the book of Revelation on worship is that this vision of heavenly worship will help shape our earthly worship and not just earthly worship on Sunday mornings as we sing before the sermon but earthly worship as you listen to the sermon and earthly worship as you get up on Monday and live your day-to-day lives and when you go to the coffee shop and you're engaging in conversation with whoever it may be on Tuesday afternoon, that the reality of the fact that there are multitudes of angels that are worshiping God, that would shape the way that you see this world here and now in how you worship with your life here and now.

In our church we have a discipleship pathway, three main things that we think if every member or every person involved in our church will do these three things that you'll grow as a disciple. And the first thing on that list is worship. Worship in gatherings, connect with other believers in a group, bless other people on a team. Worship, connect, and bless. But worship is at the beginning for a reason, because worship is the primary foundational reality of the universe. The purpose for which we gather on Sunday mornings is primarily for worship.

It's not for the coffee. It's not for connecting with each other in the hallways. It's not even necessarily for going on mission trips and making disciples and doing evangelism, all of those things are key aspects of the church. It's why Jesus left us on the earth. But that's not the primary purpose for why we gather. We gather for worship. One of the big books that had an impact on me in college was a book by John Piper. The title of the book is Let the Nations Be Glad, and it really put things in perspective for me.

The opening line of that book says, Missions exist because worship does not. Think about that. Missions exist because worship does not. Worship is the fuel and the goal of missions. And what does he mean by that? Missions exist because worship does not. The reason why you and I are called to go and make disciples of all nations and baptize them in the name of the Father, Son, and the Holy Spirit, the reason that we spend lots of money and go to places in the far-off reaches of the world where people have not heard the gospel.

The reason we do that is because there are individuals in those people groups and there are people in those places who are called by God, that the primary purpose of their life is to worship and they are not worshiping. Or if they are worshiping, they're worshiping idols. And the calling on their life, the reason for which they exist is to worship the God of the Bible, the God who truly created them. And so because they are not worshiping, our calling is to go and make disciples so that they can come to know this God and worship.

So missions exist because worship does not. And worship is the fuel and the goal of missions, meaning our worship of God. Why do we go and spend money? Why do we go to these places? And why do we get out of our comfort zone and share the gospel? Because we are

absolutely awestruck by the holiness of this Creator God. We are absolutely humbled by the reality of the sacrificial death of Jesus on the cross that when we think about these things and we think about our sinfulness in relation to his holiness and we think about his love in relation to his death on the cross and resurrection from the grave that creates this impetus in our life to go and to be sent and to live sacrificial lives of obedience.

That worship of God is what fuels us to do what God's called us to do. It's the fuel of missions. That's also the goal of missions, meaning one day, as we'll see in a couple of weeks, there will be around the throne of God in heaven people from every tribe, tongue, and nation. Every language will be represented and they will be around the throne singing salvation belongs to our God. That's the end picture of where everything else is headed. It's worship. Worship is the foundational reality of our lives. It is the telos for us as human beings.

It's the thing for which we were made. It is our aim in life. It is the final culminating picture at the end of the Bible, at the end of human history. And this is not because God is some egomaniac. It's not because he has insecurity issues and he has to be paid attention to. It is an act of love for God to demand that his creation worship him because the only way we'll ever flourish in the way that we were meant to flourish is if we operate according to our core code, operate according to our core telos.

And that proper aim, proper end is worship. And so he compels us to come and to worship. So let's read our text with that in view. Revelation chapter 4. We're going to read all 11 verses and then think about how heavenly worship ought to shape our earthly worship. This is John, of course. He is just given these seven letters to the seven different churches, words from the Lord Jesus to these churches, and then after he finishes that vision of the churches, he says, after this I looked, and there in heaven was an open door.

The first voice that I had heard speaking to me like a trumpet said, come up here, and I will show you what must take place after this. And immediately I was in the Spirit, and there was a throne in heaven, and someone was seated on it. The one seated there had the appearance of jasper and carnelian stone. A rainbow that had the appearance of an emerald surrounded the throne. Around the throne were twenty-four thrones, and on those thrones sat the twenty-four elders dressed in white clothes with golden crowns on their heads.

Flashes of lightning and rumblings and peals of thunder came from the throne. Seven fiery torches were burning before the throne, which are the seven spirits of God. Something like a sea of glass, similar to crystal, was also before the throne. Four living creatures, covered with eyes in front and in back, were around the throne on each side. The first living creature was like a lion. The second living creature was like an ox. The third living creature had a face like a man. And the fourth living creature was like a flying eagle.

Each of the four living creatures had six wings. They were covered with eyes, around and inside, day and night. They never stop saying, Holy, holy, holy, Lord God, the Almighty, who was, who is, and who is to come. And whenever the living creatures give glory, honor, and thanks to the one seated on the throne, the one who lives forever and ever the 24 elders fall down before the one seated on the throne, and they worship the one who lives forever and ever. They cast their crowns before the throne and say, our Lord and God, you are worthy to receive glory and honor and power because you have created all things and by your will they exist and were created.

May God bless the reading of His holy Word. A compelling chapter of Scripture. Something you just read and kind of ushers you into the throne room. The picturesque language is just really quite fascinating. And before we kind of get into the details, I'm sure when I was reading that chapter, certain questions were rising to the surface in your mind like why in the world are we talking about crystals and stones? Who are these 24 elders and why are there 24 of them? Are you telling me there's literal beasts covered in eyes in heaven right now?

And why are there different beasts? And what about the beast with the face of a man? Is that some kind of Bigfoot creature? And your mind gets caught up in all of these detailed kinds of questions because of this metaphorical apocalyptic kind of language. And so before we talk about the meaning of this language, you first need to understand the nature of apocalyptic language because it's only going to get more interesting from here on in the book of Revelation. And if you don't understand why John is using the language that he's using, then you're going to miss the point of what it is that he's trying to say.

Apocalyptic literature is jammed with symbols and metaphors and similes and it's picturesque kind of language. And the key thing I want you to understand about the language John uses is he's not using this language to try to conceal anything. He's not using this language to try to be mysterious. He's not using this language to kind of force you into getting some secret code so if you have the secret decoder ring then you can kind of decode the book of the revelation and understand all the hidden mysteries and the secret meanings.

That's not the reason John uses the language that he uses. Every time apocalyptic language is used, whether it's the Old Testament or the New Testament, I don't think the goal is to be unclear. I think the goal in using this language is to be clear, but you're attempting to be clear about things that extend beyond the normal reach of your vocabulary. Okay, so let's imagine you were in some village in some third world part of the world where you had no access to electricity. You had no access to modern technological advancements.

You were just kind of in the bush, okay? And that's your whole life had been lived there. And then imagine you were immediately transplanted or trans-whatever, you go up in the sky and you come back down, teleported to New York City. And all of a sudden you're standing

in New York City and you're looking around and you see these big screens and you see these lights and electricity poles going from here to there and all of this busyness and all of this noise and all of the cacophony of twenty-first century technology just hitting your senses like crazy.

You've never experienced anything like it. And you're just planted there and you're absorbing all of this information and you're trying to take it all in. And then you get placed back in your village and you're surrounded by people who've never had anything close to an experience of what you have just had, and you really don't even have the language to try to articulate what you saw. But imagine if that happened, how would you communicate concepts like electricity? How would you do it? You'd probably say something like, they have this powerful spirit in New York City that runs through hardened vines that extend from tree to tree.

And this powerful spirit that runs through these vines helps you create light in your hut so that you can stay awake all night long. Why you would want to stay awake, I don't know, but that's what you can do with these things. And does that describe electricity? Yes, in some way with picturesque language, but you have not really talked about the atomic nature of matter. You haven't talked about electrons or volts or amps or ohms. You haven't talked about how they all function together. You skipped the whole bit about semiconductors and direct current and alternating current, AC and DC power, systems of generation.

Okay, you didn't go into Boolean algebra on which the whole digital world is based. Now why didn't you do that? It's because you didn't have categories for— your existing framework for language couldn't describe that reality with that language because it wasn't accessible to you. And so all you were left with was metaphors and similes and picturesque language. And that's what's happening here in the book of Revelation. John is being transported up to heaven. He's being caught up and he's experiencing things that extend vastly beyond anything he's ever witnessed before. You got to remember we are human beings, we are sinful human beings, separated and alienated from a holy God.

And because of that alienation and separation, we don't even have categories for properly comprehending the things that are actually going on around the throne. And we will not have those categories until we are glorified and able to relate to God on that kind of basis. And so all John is left with is metaphorical, picturesque language, and that's what you call apocalyptic literature. It's not, again, not meant to conceal anything. He's not trying to be secretive. He's not trying to have hidden meanings. He's doing the best he can to describe true realities real literal facts that extend beyond the reach of his normal human vocabulary.

Okay, that's important to understand. If you don't understand that, you will get the metaphors wrong and you can get into all kinds of craziness. All right, that's the first thing. The second thing I want to note is the connection between this vision of heaven and John's previous discussion about the seven churches. Revelation is not some disjointed letter. It is a

comprehensive whole. One part is connected to the next part, and they all are interlocked together. And so there is a connection between what John said to the seven churches and what John is saying here in Revelation chapter 4 about heavenly worship.

If you go and you read those seven letters, you know that those seven churches all faced various different kinds of problems. They were all being called to overcome. That was the invitation for every single church. But some churches were flirting with sin and they were compromising or they had grown apathetic or too much spiritual arrogance in their church, and so the call for them was to repent and turn away from sin and to return back to a first love for Jesus Christ or a compelling obedience to the commands of the Father.

Other churches, on the other hand, were not told to repent. They were commended for what they were doing well. They were encouraged. They were kind of spurred on to persevere and to stand fast and to resist the persecution and to keep on keeping on and then they would overcome. And so what's the connection between heavenly worship and John's message to those seven churches? I think the obvious connection I see is that there is a relationship between Jesus' commands to all of those churches and John's experience of this heavenly worship, or to put it another way, there is a connection between your and my ability to resist sin and to persevere in suffering and to resist persecution and to return back to a fresh love for the Father.

There's a connection between that obedience and a fresh vision of God on the throne in heaven. In other words, your vision of God, a fresh vision of God, a seeing God and His splendor and His majesty and as He truly is in heaven being worshiped around the throne because he is worthy. There's a connection between you seeing that right now and you living a life of obedience on Monday, Tuesday, and the rest of the week. That is the impetus. That is the fuel for the Christian life. It is worship. Worship is not just some activity.

It's not just something we attach on Sunday morning to get people riled up and emotional. It is the reason, it is the motivating power for why you do what you do in the Christian life. It is the fuel, it is the goal. And so we can't lose sight of that as we think about worship in our own church. It is a means of imparting grace, is the way I think I put it in your notes. It is a vehicle through which God imparts His persevering grace in our life and in our church.

Jesus is saying, see your suffering through the light of who God is. See your battles with sin through this lens. Advance the gospel in light of my glory. So with all that in view, let's go into the text and let's try to figure out what all of this stuff means. In Revelation chapter 4, verses 1 through 3, you get the, I would just call the setting. John's taken up to heaven. Some people think that's a reference to a rapture of the church. Other people disagree with that. Whether it's typological of a rapture, I'm not sure, but John is taken up to heaven.

And the first voice he hears is speaking to him like a trumpet. And he says, come up here, and I'm going to show you what must take place after this. So this thing that we're about to read is really connected to a larger section of the book of Revelation that talks about the judgment of God that is to come in the future. You have the seven seals and the seven trumpets and the seven bowls and these various different kinds of judgments that are poured out on the world. This is part of that whole, but before he gets to that in Revelation chapter 5, he sees this throne room.

He says, immediately verse 2, I was in the Spirit, and there was a throne in heaven, and someone was seated on it. Someone was seated on it. And the one who was seated on the throne had the appearance of jasper and carnelian stone. And a rainbow that had the appearance of an emerald surrounded the throne. And so the first thing that John sees, if you were to look at this as a picture on a screen, or even this is actually a picture of that. I don't know if you can see this.

But the first thing in the center is this throne. The first thing he sees is God at the center. Now when we get to Revelation chapter five, we're going to flesh out the nature of who's on the throne a little bit better. But it's essentially God the Father seated at the center in worship. If you want a good definition of worship, worship is centering your life on God. Worship is, you've heard the phrase worth-ship, W-O-R-T-H, giving God his worth worship is orienting your life towards God instead of assuming that God has to orient his life towards you.

Those are two fundamentally different ways of seeing your role in the universe. When you're a child, one of the things that children do is assume the universe revolves around them, right? Especially three-year-olds and seven-year-olds. They think, well, you exist to serve me. You exist to bless me. I mean, ever since I've been born, you've been feeding me meals and all of these things. Clearly, I'm the reason for your existence. That's not necessarily the case. As a child, that's just the way it is for right now. But in reality, God's at the center of the universe.

The universe revolves around him, not everything else, not him revolving around you. God doesn't center his life on us, we center our life on him. So if you're a student in school, every subject you study centers on the Lord. If you're a scientist, all of nature declares the glory of God. If you're a historian, all of history is chronicled or pointing to his ultimate redemptive plan. If you are a lawyer or a doctor, counselor or a teacher. Engineer, manager, mechanic, sales representative, stay-at-home mom, anything else that you do in your life ultimately centers around God and you won't find fulfillment in that calling in life.

You won't find fulfillment in your identity as a human being until you begin to center your life on the Lord in worship. Worship is centering your life on God. So God is at the center and this God is described as having jasper and carnelian stone. If you're reading a King

James Version, it's sardine. It's not talking about a fish. It's talking about a kind of stone that was mined from Sardis. Sardis, you remember from our study of the seven churches in Revelation, it was this very hearty pure red kind of color, carnelian stone, and jasper would have had a more translucent diamond-like kind of quality.

And so what you really need to picture is this brilliant red color being magnified by this translucent diamond looking kind of stone, and then you have this rainbow of impenetrable light that is being thrown around the throne and the primary dominant color of that rainbow is said to be emerald or green. And so you just have this compelling, unapproachable light of splendor that's shining forth from this throne that's so much that you can't really even see much of the characteristics of the throne. In chapter 5, you have a hand with a scroll that Jesus takes the scroll from the hand, but other than that, it's just this unapproachable light on this throne.

And I think the reason John uses all of that picturesque language is to try to communicate the indescribable nature of the one who sits on the throne. In other words, I don't have human language to try to describe the splendor and the majesty and the glory and the light of this God who sits on the throne. I love this quote from D. A. Carson where he says, how do you describe a God who is purer than the driven snow, who is more magnificent than the most stunning sunset? Who is more entrancing than a million twinkling stars?

Who is more nourishing than the best of foods? Whose love is firmer and yet more tender than all the wisest and best of parents, who is more awesome than the unleashed forces of nature. How do you describe a God like that? The force of this language that John is using is that he is not described in any way that would enable you to draw a picture. In other words, I don't have words, I don't have artistic license to try to describe the indescribable nature of this holy God who sits on the throne.

So he is emanating light that is blinding and indescribable. That's number one. He's at the center, this holy, indescribable God, and then you have praise around the throne. You got all of these various different elements. You have 24 elders in verse 4. You have this natural phenomenon like lightning and rumbling thunder in verse 5. This morning I woke up about 6 30, 6 15, something like that. Big huge peal of thunder woke me up and then the room just lit up with lightning and I thought I'm ready to preach. Let's go.

Yeah. But that's what you have this natural phenomenon going around the throne. You have these seven fiery torches in verse five, which are the seven spirits of God, is what the text says, a reference to the Holy Spirit. You have a sea of glass similar to crystal in verse 6A, and then in verses 6a to 8, you have these four angelic creatures. And so you've got all of these different things going on. It can get a little bit overwhelming, but let's unpack what these are. Number one, you've got these 24 elders around the throne.

And there's a lot of debate about who these twenty-four elders are, but what they represent is pretty well settled, at least from my study of the text. They represent the entire covenant people of God. You may ask the question, well why is there twenty-four of them? I think the reason there's 24— in the book of Revelation, 24 seems to point to the entire covenant people of God. The Old Testament people of God, which is built on the twelve tribes of Israel, and then you have the new covenant people of God which is built on the foundation of the apostles.

The twelve apostles. If you look in, you don't have to turn there now, but in Revelation chapter 21, verses 12 to 14, you have the New Jerusalem that comes down out of the sky, and this New Jerusalem the characteristics of this New Jerusalem: you have at the gates the twelve tribes of Israel that are kind of inscribed on the gates, and then as part of the foundation stones on the wall that extend around the New Jerusalem you have inscribed on the stones the twelve names of the apostles. And so you have 24, 12 plus 12.

It is descriptive of the covenant people of God, the entire covenant people. And so whatever these 24 elders are, we're not quite sure what they are, whether they're human or angelic or something in between or if they are something else but what they represent is the entire covenant people of God. That's what the 24 elders are. Like I say, some think they are human beings. They are literally elders from out of the covenant people of God. So maybe it's Abraham or maybe it's Billy Graham or some representative of the covenant people of God.

Other people think they are angels. We'll get into that next time we look at Revelation chapter five. I lean to the angel thing, but I'm not quite sure. The next thing that you see is these three vignettes of thunder and lightning, the spirits before God and the sea of glass. The thunder and the rumbling and the peals of thunder that seems like it's redundant, but that word rumbling is really a reference to voices. So like a cacophony of voices that are accompanying the thunder and the lightning. This I think is a reference to the unharnessed power of the one who sits on the throne.

In first century Palestine, when you would see things like thunder and lightning and peals of thunder, you would not think to yourself, oh how nice, let's go outside and watch the thunderstorm. Because you didn't have a nice pretty insulated basement from which to protect you from the big thunderstorm. When you had a big thunderstorm, it wasn't something that you kind of experienced and sat in, it was something you avoided. It was a demonstration of the absolute power of God demonstrated through nature. And so I think it's just a picture of God's incredible power.

It's also descriptive of his judgment because every time these three things are mentioned elsewhere in the book of Revelation, they are accompanied with the judgment of God, whether it's the seals or the trumpets or something else. You see this in Revelation chapter 8, verse 5. You see it again in Revelation chapter 11 verse 19. And you see it again in Revelation

chapter 16, verse 18. All three of those passages reference the number seven of the judgments. You have the seventh seal that is preceded by lightning, thunder, and peals of thunder— or lightning, rumbling, and peals of thunder.

The seventh trumpet is preceded by lightning, rumblings, peals of thunder. And then the seventh bowl of God's judgment is preceded by lightning, rumblings, peals of thunder. And so it's just descriptive of the hammer is about to fall and it's falling hard because God is a powerful God. Unharnessed power. The second thing is the seven spirits, which some people get caught up in this because why is there seven? And isn't there only one Holy Spirit? We saw this in Revelation chapter 1, where the Holy Spirit is referred to in this language of having seven spirits.

The number seven in the Bible is a reference to completeness or wholeness. And so this is, I think, a way of talking about the Holy Spirit, similar to what you saw in Zechariah chapter 4, where the seven spirits roam throughout the earth and they're looking for a godly person or godly representative, this same kind of imagery used in Revelation chapter 5. We'll see this next week. But it's just a reference to the Holy Spirit submitting to the will of the Father. So in some ways you might think of the Spirit of God before the throne as this third member of the Trinity that is responsive, obedient, and perfectly suited to carrying out the will of God on the earth.

And not only does he do the will of the Father, he also does the will of Jesus Christ the Son, as we'll see when we get to Revelation chapter 5. And then the sea of glass, I think, is a reference to, or it's used to convey this idea of magnifying the light that's emanating around the throne. When we think of glass or a sea of glass, at least what I think is this calm sheet of glass that is see-through, so this see-through sheet of calm water that you can kind of walk on and it's this peaceful, easy feeling.

And if that's what you think of, then you would be incorrect. And I would be incorrect because that's not a first century understanding of number one the sea and number two crystal like glass. Their glass was not like our glass, it wasn't see-through. It was much more cloudy; it would function much more like a mirror, if you want to use that terminology. And the sea was not some calm thing you go out and ski on or, you know, row your little boat. The sea was a symbol of chaos and danger.

The sea was a representative of unpredictable hardship and devastation. That's why when the New Jerusalem comes down from heaven, one of the things that it does not have is it does not have a sea. There is no sea in the New Jerusalem. Because that chaos and danger has been taken away in the new heavens and the new earth. And so I think this sea of glass, again, it's just to represent the otherness of God, the separateness of him who sits on the throne and everyone else around him, the danger, the power, and then this crystal is just magnifying the light.

And the colors and the indescribable nature of this God who sits on the throne. So all of this language has a similar effect of communicating the otherness of God. He is unlike us. He is holy, which is exactly what these creatures say when they worship the one who sits on the throne. That's the last thing we'll see. These four living creatures in verse 6: four living creatures covered with eyes in front and in back were around the throne on each side. The first living creature was like a lion. The second living creature was like an ox.

The third living creature had the face like a man. And the fourth living creature was like a flying eagle. Each of the four living creatures had six wings, and they were covered with eyes around and inside. And so who are these creatures? I think they represent the top of their class. Possibly you've got the lion who's the king of the wild animals, the ox who's the king of the domesticated animals. The eagle, which is the king of the flying animals, and the human, which is the king of creation, the crown of creation.

Others think that they're representative of God's, the administration of God's will. So the lion conveys the royalty of the throne of God. The ox conveys the strength of God or the power of the throne. The man reflects the wisdom or intelligence of God's throne. The administration of his justice is wise. And then the eagle reflects a swiftness of God's justice, that when he administrates from his throne, it is swiftly done. I'm not sure which of those it is. I am pretty confident that the reason why you have various types of creatures is to communicate the fact that God is absolutely sovereign over all of his creation.

That they are the creation and he is the creator. There is a distinction between the two, and he is in the position of king. He is in the position of being in charge, and everything else that he has created is responsive to him as an act— He is sovereign over them. He has absolute authority and control over all of his creation. But these creatures are not just creatures, they're angelic beings. Because they have these six wings that are like the seraphim in Isaiah chapter six. They are covered in eyes, which is what you see in Ezekiel chapter 1, where there's this vision of God.

And so these are not just creatures, these are angelic beings who are at the throne of God, but they are representative of God's total authority and control over all of creation. When you take all of those things into consideration, the overall takeaway is the absolute holiness of God. The overall takeaway from all these things is that God is holy. He is in a class of his own which is why they never stop singing night and day. Day and night, they never stop saying, verse 8, holy, holy, holy, Lord God the Almighty.

Who was, who is, and who is to come. And whenever the living creatures give glory and honor and thanks to the one seated on the throne, the one who lives forever and ever, then those 24 elders fall down before the one seated on the throne and they worship the one who lives forever and ever. They take their golden crowns, those stephanos, the victor's crown, they throw them before the throne and they say, our Lord and God, you are worthy to receive

glory and honor and power. Because you have created all things and by your will they exist and were created.

And so you have God at the center, you have creatures all around. And then this God at the center is engulfed with eternal praise. That's heavenly worship. God at the center. Creation all around, engulfed in eternal praise of this holy God, at this very moment, if you get really quiet and listen, they're singing right now. And when you go to bed at night and you lay your head on the pillow and it gets really still and quiet, they're singing right then. Holy, holy, holy, Lord God Almighty, who was, is, and is to come.

And when you wake up in the morning and there's hustle and bustle and your life feels like it's overwhelming and there's all kinds of craziness going on, they don't feel your crazy. They are before the throne of God singing, holy, holy, holy. Why? Because the foundational reality of the universe is the worship of that holy God who sits on the throne. And everything else that is and that will happen and that has happened is secondary in importance to this foundational reality. That God is on the throne. And He is to be worshiped.

And our earthly worship, I think, ought to be shaped by the existence of this heavenly worship. Worship is the fuel for doing the will of God in our life today. Life is too long to do the will of God without the right kind of power. Can we say amen to that? It's too long to try to just obey God because you have to or your mom told you to or because that's what you've done your whole life. Life is way too long to do the will of God without the power of God.

The fuel and the power for living an obedient life to your Heavenly Father is worship. And so live your life in light of this eternal worship of the one seated on the throne. See him there, the creator. You are the creation. Remember what they sing. They sing, by your hand all things were created. In other words, you're the reason why we exist. My purpose for existence is to bring praise to this God. And let all of your life be shaped by that foundational reality. And not only remember that, but remember Jesus' promise in Revelation chapter 3, verse 21, where he told the church who was going to overcome.

He says, to those who overcome, I'm going to give you the right to sit with me on my throne. In other words, it won't just be God the Father seated on the throne. Jesus will be seated on the throne, who's at the right hand of the Father. And then we who overcome, who allow worship to be the fuel for our life, to live in a life of obedience to God, not just doing the right things, but for the right reasons with the right motivations, the promise of our Father is to be seated alongside of the Lord Jesus Christ and we will reign with him.

We will rule with him. And so let this picture of heavenly worship shape the way you live your life. If you're here this morning and you're not a Christian, this is where you are headed, whether you like it or not, whether you want to go or not. One day every knee will bow, every tongue will confess that Jesus Christ is Lord. If you're here this morning and you are a

Christian, this is where we are headed. And to whatever degree your life has deviated from this or you've allowed other things to be weightier in the realm of your mind, weightier in importance than this God who sits on the throne, then today is a day where you can be reminded.

Worship is centering my life on him instead of having him center his life on me. And so let me humble myself, remind myself of my place in the grand scheme of things, and worship this God who sits on the throne