Eyes to See the Shore — Delivery Transcript

Jude 1:24 (CSB) · Wes Terry · Sunday, September 28, 2025 · *The Contender*

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To Skylar and Erica for leading our time of worship. If you have your Bible, we're going to be in the book of Jude this morning. And if you don't have a Bible, there should be one on the chair. Under the chair in the seat in front of you. Be sure to take that home. If you don't own a Bible, we'd love to help bless you with that. And as we finish up the book of Jude, we find ourselves in the last couple of verses. And as is usual with the case of book of Jude, it's just so much there.

I thought we could finish today, but I'm just not ready to say goodbye. So we're going to have I'm going to have two days, two weeks on this last bit You may not recognize the name, I sure didn't, until this week. There's a woman by the name of Chad Florence Chadwick, a professional swimmer. Who on Independence Day, 1952, decided that it would be a good idea to swim the 26-mile stretch between the Catalina Islands and the California coastline. Does anybody remember this? Some some of you may were old enough to be there, some of you not.

The thing was for her it wasn't any all that big of a deal because she had already swam the English Channel. Both directions. And so 26 miles was huge, but not out of the question. The day comes on July 4th that she begins to swim. And for whatever reason, it just so happened on that day to be an extremely dense, thick fog that set in on top of the ocean. I don't know if you've ever been to the coast, the California coastline, but it is stinking cold. The water is not pleasant.

It's not like you want to go have fun in the ocean when you're in California. You want to like put on a hoodie and just watch from afar. But she's in that ice cold, frigid water, and she is swimming. And she swims not one mile, not ten miles, but if I remember right, it was eighteen miles. And on her eighteenth mile, she cries out to the people on the boats either side, I don't think I can do this. I don't think I can keep going. And they said, no, no, no, keep going, keep going.

And so she kept trying and trying and trying, but eventually she just couldn't take it anymore. So she cries out to her mom, who is actually on one of the boats, and says, please pull me out. I can't do this anymore. And so they did. They pulled her out of the ocean. They wrapped her in these warm blankets and tried to get her temperature, body temperature back up. Only to realize the devastating truth that when they pulled her out of the water, she was actually less than one mile from the California coastline.

But because of the fog and all the haze, she wasn't able to see it. Obviously she was devastated and when people asked her, you know man, why did you give up. I mean you were so close. Why would

you just why would you just quit when you're so th almost there? And she said You know, I think if I would have been able to see the shoreline, then I would have kept swimming. And sure enough, she tries the same swim two months later. 26 miles, except this time she finished the race.

And she did say after it was over, I was able to finish because it has a because I kept a vision of the shoreline every step of the way. And that story, I think, is a beautiful picture of the Christian life, because the Christian life is itself a race, maybe a running race more so than a swimming race, depending on whether you like to run or swim. But we can often find ourselves surrounded by fog. Threats, difficulties, hardships, ice-cold waters, resistance from every turn. And a lot of Christians I know, even myself, have sometimes wonder, do I even have what it takes?

Am I going to be able to keep going? Can I finish? It's too hard. I can't do it. God, I just think I'm going to give up. And in those moments, what is needed is not so much a stronger body, but better vision. We need a vision of the shoreline. We need a vision of the coast. And that is true of every single Christian who's ever lived or ever walk this earth, the Christian life needs vision to finish the race. Because vision enables us to see the coastline even when we're surrounded by dense fog and challenges.

On every side. And Jude, I think, gets that, which is why at the end of his letter, he closes with a word of worship He closes with a doxology is the technical name of it. It's a worshiply s a worship song, a song that we literally just sang. We sang the words of Jude and that's the final song that we sang, which is a doxology. And he does that, I think, to paint a picture of the Christian coastline, a picture of where we are swimming towards, as if to say, don't quit.

Don't give up. God is faithful. He is with you. Just keep swimming. And worship is useful in that way. Worship helps us get vision in the Christian life. Worship, just like it did for Florence Chadwick, removes the fog from our eyes so that we can see. What we need to see in order to keep swimming and not give up. So with that in mind, let's pick it up in chapter 1, verse 24. And read this picture of our Christian shoreline, A Doxology of praise to the Lord who is able. Now to him who is able, to protect you from stumbling, and to make you stand in the presence of his glory without blemish and with great joy, to the only God our Savior.

Through Jesus Christ our Lord, be glory, majesty, power, and authority before all time, now and forever. This is a well what's called a doxology. That's a technical name for it. The word doxology just means glory word. It comes from two Greek words, doxa and logos. Doksa means glory, logos means word. And so it's literally a word of glory, a word that glorifies God. And the scriptures are full of doxologies. They're everywhere, Old Testament, New Testament. David gave a doxology when he dedicated the temple back in the Old Testament. And then you see doxologies in the book of Psalms, lots of them.

The New Testament follows the same basic pattern. A doxology is unique in that it's not just telling truths about God because the Bible is full of truths about God. But what's unique about a doxology is it's directing those truths about God to God. God, you are faithful. God, you are holy. God, you are

pure. Not because God needs to know them so much as we need to know them, but when we speak them to God in song or in some kind of artistic poetic form. What we believe to be true about God almost comes alive in our hearts in a way that it would not come alive were it not for that expression, were it not for that medium, that artistic medium and expression has a way of capturing the theology, what's true about God, and catching on fire in our hearts so that we are reminded of what really matters, which is what worship does.

It's why worship matters worship reveals what matters the most in our life. And again, every time you see a doxology, you see the doxology trying to do that work. A lot of times in the Bible, when the Bible puts out a doxology, it does so after a very long explanation of something really mysterious or profound. Or true about God, for example, in Romans chapter 11, Paul's talking about salvation and about God's election. And you know, that's con you know that's mysterious, you know, God's sovereignty and human freedom and what's going to happen with the Gentiles in Israel and even for the theology buffs when they get to Romans 9, 10, 11, they all kind of just you know that's cra that's big, that's big, that's high stepping.

When Paul's trying to figure all that out and write about it, he gets to the end of Romans 11. He's just basically says, you know what, I can't take it anymore. It's not academic, it's not just theological, this is something this is something doxological and profound, and so I've just got to stop for a second and praise the Lord. And he does. In Romans chapter eleven he says, who can know the mind of God? I sure can't. Who's been his counselor? Sure not me. Who's given him advice that he would be repaid?

No, for from him, through him, and to him are all things. To him be the glory, forever and ever. And it's not just that. Paul does this again and again. He does it in Ephesians after the dense theology of Ephesians 1 and 2. Which is a rich text about our identity in Christ and what the cross accomplishes. He gets to the end of that section and he says, I can't take it anymore. I got to praise the Lord. And he declares to him who is able, above and beyond what we ask or think, according to the power that works within us, to him be the glory.

Notice in every doxology, the reoccurring theme of glory. God, you get the glory. God, this is hard to understand. God, this is hard to swallow. God, this has been difficult for me to persevere through. But what worship does is it puts you in a position so that you can see afresh and anew what really matters. What matters more than my suffering, what matters more than my challenges, whether it's cancer or the death of a loved one, or the suffering, or even the confusion that I feel about this or that, when it comes to the nature of God, all of those important questions pale in comparison to the thing that matters most, which is the glory of God.

The glory of God in my life, the glory of God in the life of the people around me, the glory of God in my family, the glory of God in my suffering, the glory of God in everything. The glory of God is the ultimate point. And doxologies have a way of bringing us into that posture. And when you're in that posture, something happens to you so that you're able to persevere and endure through the many great challenges that we'll all face in the Christian life. And this is really kind of instructive if you think about where doxology is placed in Jude's letter.

Notice he doesn't place it at the beginning, middle, or anywhere except the very end. Jude's letter is full of warnings. Jude's letter is full of commands, you know, to do this and do that. But Jude doesn't close his letter with warnings or exhortations. He closes his letter with this exaltation of Jesus. And the exaltation of God in worship. As if to say to this group of struggling Christians, yes, you've got a tough situation and yes there are some things you've got to do but I don't want you to I don't want to leave you with those things I want to leave you with this thing unto him, unto him.

This is what is most important. This is what matters more than any other thing that you're facing. It is the glory of God above all else and worship. It does that. Worship removes the fog from our eyes so that we can keep swimming and it reveals what matters the most. But what I want us to focus on this morning is the last thing that I see about worship from this doxology. And that is that worship reminds us. Worship reminds us of certain truths that we tend to forget, truths that these Christians, I'm sure, we're prone to forget.

And just like them so are we. So he says to him who is able to protect you from stumbling and to make you stand in the presence of his glory without blemish. And with great joy. We're just going to take verse 24 because there's too much there and we don't have enough time. But you see at least two things, right? That he's reminding these struggling Christians to remember lest they forget. And I'm going to put them under two big umbrellas. Number one, he's reminding them about God's power unto him who is able.

He does the same thing in Ephesians. Doxologies remind us of God's power and ability. And then secondly, he reminds them of God's purpose. And a good worship service. Is not just a great band and talented vocalists and all those things. They're very important and we're very blessed to have those things in abundance. But a good worship service ought to remind us of God's power and of God's purpose. Now what about his power? The word is the dunamis, that's where we get our English word dynamite. It's this idea that God is able even when you are not able, which is pretty helpful news to remember after He spent the majority of his letters saying you got some dangerous threats all around you.

There are sharks in your waters, and you've got some big responsibilities that are in front of you. And so avoid these people. And do these things. Build yourself up in your faith. Stay in the love of God. Pray in the Holy Spirit. Wait on the mercy of Jesus. Show mercy to everyone. Again and again and again he gives them these things that they have to do, and as if to say, lest you be discouraged, unless you think it's all up to you, don't forget unto him. Who is able? In other words, it's not about you holding on to God.

It's about God holding on to you. It's not about you keeping yourselves in the love of God so much as it is God has kept you in his love. It's yes, work out your salvation with fear and trembling, knowing it is God who works in you, to will and to work according to his good pleasure. God is powerful. Even when you're not powerful, even in your weakness, God is able. Don't ever forget it. God is able and not just able in the broad sense, he said he's able to protect you.

And so two things about that. He's able to protect you from stumbling. Two important words. One, what does the word protect mean? I think it's interesting he chooses this word because it's different from the word he normally used. He used normally he uses the word keep you. God is able to keep you just like he kept the angels in prison and just like he keeps us in his love and we're to keep ourselves in God's love. He doesn't use that word, he uses this word, protect which is a little stronger.

And what's different between this word and the word keep is this word implies some kind of active threat confronting you. And so the idea is that God is protecting us from active threats that are all around us. And it's our awareness that God is engaging in that kind of protection that enables us to persevere and keep going. And I keep swimming in life. It's the difference between a museum keeper and a army soldier. A museum keeper, you know, he's dusting off the paintings. And he's making sure everything is just so and nice and tidy, categorically remaining where it's supposed to be.

But if you're an army guy and you're protecting your troops army guy's not the right term, is it? If you're someone in the military, whatever branch you are, I wish I knew all the ranks, but I can't remember. W when you're when you're serving in that capacity, you are awake and ruthless. You will you will shoot any threat that comes up against you will defend, you will lay down your life if necessary, and that is the language that Judah is using of your heavenly father when it comes to your when it comes to your perseverance in the Christian life.

Because you have an enemy who is active. He's not passive. Peter talks about the devil as a prowling lion, prowling the earth, looking for who he could devour. And instead of thinking of God as someone that is distant and detached and uninterested about what's going on in your life, Judah is saying your heavenly father is very close. He's very near. He is aware acutely of what it is that you're facing and is eager to step in and defend you from all harm. He's to protect you and not just from anything, but protect you from stumbling, which is another interesting word.

In James, when he uses the word stumbling, it's talking about falling into sin. Kind of like you he's talking about the tongue in James chapter one and he says we all stumble in many ways. Think about how you can kind of stumble into sin when someone cuts you off in traffic and you just so happen to say those words you thought you never would say again. Or if you are coming out of a struggle with addiction or something like that and you stumble back into doing what you swore you would never do again.

You started drinking again, you started using again, or you started looking at pornography again, you stumbled into sin. It could be stumble in that way. That's the way the Bible uses this word a lot. It's also used to talk about apostasy. So not falling into sin, but falling away from grace. And in the context of Jude, he's certainly talking about people who are professed believers but are not. So it does seem like apostasy is possible. And people debate, is he talking about God will keep you from losing your salvation, or is it that God will keep you from falling into sin?

And it's ambiguous, it's kind of hard to tell. I think probably both. Jude's ambiguous on purpose. One of the ways that God keeps you from falling from grace is by keeping you from your sin. Not sinless

perfection, obviously. None of us are sinlessly perfect, but there is seems to be, and I can testify to this in my own life. When you are succumbing to temptation and you are living in sin, God in His grace enters into your mess comes alongside of you and literally protects you from the things that would destroy you were he not there to restrain that evil and unbelief.

I think that's probably what Jude has in mind because he's speaking to a group of Christians surrounded by false believers. And they're probably wondering, am I not saved? Am I going to fall from grace? I've been flirting with sin. I've joined the ranks. I joined the revolution. I've been defiled by the flesh. And you tells those Christians, no, you show those people mercy. You pull those people out of the fire, and in doing so, you remind them that their God is able to protect them. And in my own life, I can remember this in my I won't tell you how old I was, but there was a season in my life where I did enough loose living for three lifetimes.

That's what I always say. Don't tell my mother. And I remember coming out of that season. Sorry mom if you're watching. I remember coming out of that season struggling with whether or not I was a true Christian Because how could a Christian do those things? And I remember being comforted that I was a Christian. Because of the presence of God. I looked back and I saw very clearly the grace of God protecting me from decisions and an extent of sin that that I might have, if I had gone more fully in that direction, have shipwrecked in my faith.

But it was as if God pulled me back, sometimes by exposing my sin. Sometimes by lifting me up from despair, sometimes through the influence of another person in the church. I should have died, I should have gone to I certainly should have gone to prison. But I didn't. Even though a lot of other people did, not because they were better than me or somehow less important, but I believe in God's sovereignty, that was one of the ways that he was protecting me from stumbling. Even in my rebellion. And I think that's true for many of us, if we would be honest.

We would be able to say, even though I'm running from God, even though deep down I kind of want God, but I don't want what it's going to take for me to have God. Even in that space, God is with you. He is watching. He is able to protect you from stumbling. And a lot of times all that's necessary is for you to recognize that and for you to let him in, to let him address you in that place so that he can bring you out. Of that despair and bondage to sin.

The glorious thing about being a Christian is even though the sin nature may remain, it no longer reigns. It doesn't have control over you. You don't have to live in sin any longer. You can be free from sin. You can have victory over sin. And there's a lot of reasons why people stumble. Sometimes it's physical suffering. Sometimes it's intellectual doubt. Sometimes it's financial troubles. Sometimes it's You know, you just got physical addictions or you've, you know, you just made some mistakes and find yourself in a situation. None of those things are so great or so strong that they would take you from God's hand.

None of those things can keep you from God's willingness to save you and protect you and keep you from stumbling if you'll allow Him to do that work in your life. And worship has a way of exposing

you to that reality. One of the things that happen when you come into a room like this and people sing and they declare the glory of God and the goodness of God, it's as if the Holy Spirit comes into alongside of you and impresses upon your heart, I still see you. I have not given up on you.

In fact I had a guy in Roby growing up He would go to church like once a year to make sure he could still feel that. And he'd say, then I know I'm not too far gone. I was like, brother, that is a dangerous thing to do. But that's what he did. I see if I can still feel conviction. How gracious does the Lord have to be? He is so kind, he is so gracious, and worship impresses upon you unto him who is able to protect you from stumbling and to present you in his presence.

Without blemish and great joy. God is able, God is powerful to protect you and He's powerful to preserve you. That's number one. Number two, He's able to no, no. Number two is God's worship helps us see God's purpose. Worship helps us see God's purpose. And in this context, the purpose of God is explained at three different levels. He's got a purpose to present you, or in my translation, to make you stand in the presence of his glory without blemish and with great joy. So God's purpose is to make you stand.

Some of your translations will say present you it's the idea it's a legal term. It's the idea of standing before a courtroom judge or standing before a congregation at your wedding day. There's this kind of like legally binding covenant you're about to make Similarly, God's purpose is that when that day comes for your heavenly wedding day, or for that heavenly courtroom where you stand before God in judgment. God's purpose for you on that day is that He would make you to stand without blemish in the presence of His glory and with great joy.

That's God's purpose. Now we read that and go, well, isn't that nice? You know that sounds that's let's go home. But if you were a Jewish person in the first century, every one of those three things would have hit you profoundly. For example, when he says he's going to prepare you for his glory, if you were an Old Testament Jew growing up in Tabernacle, they would have never sang the song that we sang this morning. Show us, show us your glory. Show you remember how we just sang that song? You remember when Moses prayed, God, show me your glory.

You remember what God said to Moses You want to die? I'll show you my glory. You want to die? If I show you my glory, you're going to die. You want to die? Moses, I don't want to die. Well then I can't show you my glory, Moses. What I can do is show you a little tiny tip of the hem of my garment, and then your face will still glow for a decade. But that's as good as you're going to get. You guys remember this? Anytime the Lord's glory shows up in the Old Testament, it's not a fun thing.

It's woe is me, I'm undone, it's fall down on the face. Even in the New Testament, when Jesus was transfigured at the Mount of Transfiguration and sh and glorified in that way. The disciples went from this is fun, let's make let's have a campfire for all the people to oh my lands, I should go. I should leave. They were dreadfully afraid. And yet God's purpose is that when you stand before God in judgment or at that wedding altar, You will stand the translation is literally face to face with his glory.

The same glory that would have destroyed you, the same glory that in Exodus 24 consumed the mountaintop. And consumed anyone who would touch the mountaintop, that same glory, you will literally stand in that presence and see it face to face. How is that possible? Well, that's what the New Testament tries to get language around. And the way the New Testament tries to explain it is this mystical, mysterious dynamic of being in Christ. That when you repent of your sins and you put your faith in Jesus, the Holy Spirit, I know this sounds charismatic, but bear with me.

When you become a Christian, the Holy Spirit baptizes you into Christ. He baptizes you into the person of Jesus Christ, such that just like you go under the water, in a physical baptism and you become submerged and one with that water, you become one with Jesus Christ when you become a Christian. He becomes, you become him and he becomes you. Paul said, the life I live in the flesh, I no longer live. I live by faith in the Son of God who loved me and gave himself for me, but it's not Paul.

Who's alive anymore? I've been crucified with Christ. It is Christ who lives in me. Union with Christ. Let me show you this in the New Testament. We boast in the hope of the glory of God. What is the glory of God? Christ in you. The hope of glory. Paul says that's the whole reason I'm preaching to the Gentiles. God wanted to use my preaching to explain the gospel mystery, which is Christ in you. That's the hope of glory. That's what Jude is saying we are headed towards. That's what worship reveals and reminds us of about our future.

Even when we suffer, Paul said, the sufferings of this present time are not worth comparing to the glory that is going to be revealed to us. Our momentary light affliction is producing for us an absolutely incomparable, eternal weight of glory. I could show you countless examples of the New Testament author saying God's purpose for you is to enable you through transformation to stand before Jesus in glory and not be consumed, but rather be completed. To see him as he is, because you will be like him. That that's where we're headed.

C. S. Lewis said, God is preparing you for such a degree of glory that if you were to see it now, you would be tempted to fall down and worship it. Or else a demon so horrific you would run away in fear. Hopefully that's not you. But if you're in Christ, it's glory. When Jesus comes, it describes the coming of Jesus as the glory of our great God and Savior. We will receive the unfra the unfading crown of glory. You will appear with him in glory. The second coming of Jesus is always wrapped up in this idea of glory.

And so when Jude says he's want to make he wants to make you stand in the presence of his glory, he's not talking about standing before God and worship here and now. He's talking about standing before God and worship in a new heavens and a new earth. Where the glory of God is the sun. We don't need any sun because the glory of God is its light. And even though that glory would consume anyone before Jesus Christ came and accomplished what he did on the cross, now that glory will be in us and through us and on us and for Christ because of what God's purpose is in salvation.

And worship reminds you of that. Because I don't know about you, it's easy to forget that. It's easy to forget where we're headed when your life is filled with suffering and hardship and struggles with sin. That is not who you are, that is not your identity, that is not where you're headed, you are in Christ. That's the hope of our mystery, the glory of God, which is Christ in you. The next thing he wants to present you. He wants to present you. My text says present you without blemish. Again, if you were a first century Jew, that language would have immediately triggered in your triggered in your memory.

The Levitical law, the sacrificial law codes about sacrificing, if you go back and look in Leviticus 1 3, if you were going to make an offering to God whether it was for sin or as a gratitude offering, either case, the animal that you brought to sacrifice had to be an animal without blemish. If you didn't bring an unblemished male, then it would not be accepted by the Lord. Don't present anything that has a defect. Why? Not because God is like, you know, a prejudicial animal lover, but because it won't be accepted on your behalf.

God was trying to drill into their minds early in the life of Israel not only that the wages of sin is death, and that for forgiveness to be received, there must be a substitute. Someone must die in your place. If it will not be your death, it must be the death of another. But he's also saying it's not enough just to have a substitute. The substitute must themselves be without blemish. The substitute must be spotless, flawless, perfect. And without any kind of blemish. And that is paving the way for Jesus.

One of the reasons that Christians are so adamant that Jesus was without sin. That he lived a sinless life of love in obedience to God the Father is because of this deeply rooted Old Testament idea that our substitute must be without blemish. And we knew deep down the blood of bulls and goats would never take away sin, even if there was no lazy-eyed goats, you know, in the bunch. What's a how's a goat going to atone for murder? How's a how's a bull going to atone for you know, the brokenness in our life, it will never atone.

But Jesus was a sinless, spotless son of God And that's why we are redeemed, because of the sinlessness of our substitute. That's what 1 Peter says. If you go to the next slide, he has redeemed us not with blood, not with silver and gold, but with the precious blood of Christ. Like that of an unblemished and spotless lamb. And Jude is saying what Jesus was in his divine nature, you will now possess because of your union with him. So that when God finishes his purposes in you and through you will be presented on that day without blemish.

This is what Paul describes in Ephesians when he's talking about husbands and wives. Husbands love your wives as Christ loved the church. How did he love the church? He gave himself for her to make her holy. Cleansing her with the washing of the water by the word. Why? To present the church to himself in splendor, same language, without spot or wrinkle. Or any kind of blemish, holy and blameless. That's God's purpose for you. That you will become, not just in principle, but that you will become in fact, in reality. A version of yourself that is holy, that is without blemish, that there is no brokenness, and that when you see Jesus face to face in his glory, You will not cower in fear and shame because you will be like him, without spot and without blemish.

And worship invites us into that reality. Which is why it's so central and important. It's what enables us to keep swimming when we feel like the struggle with sin is too much to bear and we'll never overcome. We can be reminded of God's purpose in us to present us. In splendor. A couple more we don't have time to go through these, but if you go to the next slide, lots of examples, I'm not going to spend time on it the last book of the Bible and the last few chapters of the last book of the Bible present this image of a marriage.

Between Jesus, who is the groom, and his bride, who is the church, that's you and me, and they're presented with Purity and holiness because of the purpose of God being complete, which leads to the last thing, and then we're done. The last thing is that we will be presented with great joy. He will be presented with great joy because we will be presented face to face with God's glory and presented without sin at all, which would enable you to say, thanks be to God Bless the Lord. I'm so happy. I think a lot of people sometimes assume heaven is a bunch of people wearing diapers floating around with harps and singing praise to God.

That is not the picture I get when I read the New Testament. The grass is greener, the dirt is browner, and the glory is richer, and you are better version of yourself than you've ever been. And this longing we all have for joy the reason you chase after joy and sex and substances and money and pr and significance, the reason you're chasing after that, you're trying to satisfy this thing in your heart. And when you get to glory, that thing will finally be satisfied. And you'll be able to be content and whole.

As John Piper likes to say, God is most glorified in us when we're most satisfied in him. And when you get to heaven. The satisfaction will be there. Finally, this thing I've been chasing all my life. I see it. I feel I received it. I experience it in its fullness. That's. What worship invites you to see. That's what worship opens your eyes to see. You will be presented with great joy. Jesus talked about this before he was crucified. He said to his disciples, I've told you these things so that my joy might be in you.

I want you to be joyful people. I want you to be happy. I don't want you to be mean, judgmental, cold-hearted Christians. I want you to be joyful. And I want you to know that even though you're going to experience trouble in this world, take heart. I've overcome the world. And when that joy comes again, no one will take that joy from you. That joy will literally swallow up your suffering like a new baby swallows up the pain of childbirth all of the things, all of the sadness, all of the tears, all of the death, all of the sorrow will be literally untrue.

It will be swallowed up. It will be as if it didn't happen, not because it didn't happen. But because the glory you'll experience on that day will be so profound and so weighty, it will make it pale in comparison. That's the joy that you are headed towards. And in that way, worship. Is a rehearsal of heaven. If you go to the next slide, Zephaniah chapter 3, it's not just that we will have the joy of the Lord. The Lord will have joy over us. He will rejoice over you with gladness.

He will quite you in his love. He will delight in you. With singing. As Jesus said in Luke 15, there's more joy in heaven over one sinner who repents than over 99 righteous people who need no

repentance. And heaven is going to be an eternal celebration. Of the goodness of God and the glory of God and saving people who were not worthy of being saved, because the lamb of God The sinless, spotless lamb of God did for us what we could not do for ourselves. And so worship is a rehearsal for what is to come.

That day there will be people from every tribe, tongue, and nation gathered around the throne. And just like the four living creatures and the 24 elders, bow down. And sing, worthy are you, Lord, to receive glory, honor, and power. Just as they're singing to the lamb, you are worthy. Because you redeemed a people and purchased them by their blood from every tribe, tongue, people, and language. When Jesus comes again, the rider on the right horse Revelation 19 says, the vast multitude, the sound of a vast multitude, will be heard, and they will sing hallelujah.

The kingdom of this world has become swallowed up by the kingdom of our God and his Christ. And on that day, that sound of cascading waters and loud thunder will sing hallelujah, because our Lord God the Almighty reigns. Let us be glad, rejoice, and give him glory, because the marriage of the lamb has come, and his bride has prepared herself. She was given linens to wear that are bright and pure. That's what worship is inviting us into. And that's what I want you to have a foretaste of as we enter into this Lord's table.

We're about to take the bread, which is the body of Christ broken for us, and we're going to drink the cup, which is the blood of Christ shed for us. But it is inviting us as if like a band rehearsal, it's inviting us to get a small foretaste of that ultimate wedding banquet where there will be even better tasting bread and even better tasting wine. And a joy and a wholeness and a peace that we cannot even begin to imagine, but can get a small taste of here and now. Through worship.

And so as we bow our heads and close our eyes and enter into this time of response I really want you to allow the Holy Spirit to examine your heart. Would you say your life is characterized by this kind of worship? Or would you say maybe some other reason I'm so anxious and living, like I know I shouldn't be living? The reason I'm so angry and frustrated is because I never stop, I never humble myself, and I never see what I need to see through the Holy Spirit. Opening my eyes in worship.

Maybe this morning you would just say to the Lord, Father, forgive me for getting so distracted by things that matter less than your glory. Maybe this morning you would say, I can't live a life of worship because I'm not able to draw near. To the throne of God's grace because that glory would swallow me whole because I don't have a relationship with Jesus. And if this morning you need to repent of your sin and confess Jesus as Lord, the invitation is open for you to do that. In a moment, our ushers are going to come and pass out the elements, and you can in that time use that connect card to indicate faith in the Lord Jesus Christ as your personal Lord and Savior.

Paul says, when you take the Lord's Supper, be careful not to do it in an unworthy manner, but to rather let a man examine himself and then eat the bread and drink the cup. And so would you do that now? I'm going to ask our ushers to make their way to the front. And we're going to pass out the elements. And as they do that, I just want you to continue in an attitude of prayer, introspection. And

repentance so that you can engage in this act of worship and receive from it the fullness of what the Lord wants to accomplish.

And opening up your eyes to see. The most glorious truths of the universe, truths about him, and truths about what he is doing in you and through you. If you'll have a willingness to participate and a surrender to his purposes in your life. Father, we pray now as we enter into this time of worship through the Lord's Supper that you would sincerely accomplish genuine repentance and genuine faith in the Lord Jesus Christ, not just in what he has done, but in what he is doing right now in our lives and what he is purposed to do one day in glory.

Eyes of faith to see that in a fresh, fresh way this morning, so that we can leave these, leave this room fully surrendered to your purpose and to your plan. And we pray it in Jesus' name. Amen.