

Dear Heavenly Father, we do thank you for this opportunity to pause and prepare to think for a moment about the glory of who you are. We pray that you would help us as we contemplate yourself, that we would be driven not only to right doctrine, but to hearts overflowing with praise as we consider the glory of your being. And we praise you for making yourself known to us. It's in Jesus Christ's name we pray. Amen.

Well, let's begin to study the doctrine of God this morning. We'll use our outline here, and we'll kind of try to fill in our blanks. First you see here the, what is the chief end of man? We all know this perhaps, but man's chief end is glorify God and to enjoy him forever. And we see this, for example, from 1 Corinthians 10 31.

So whether you eat or drink or whatever you do, do all for the glory of God. Now, a couple of scripture readings here and I want to read Revelation chapter 4 to open us today and read the whole chapter and kind of orient our minds to God and his glory and his awesomeness as we open up this study.

Revelation chapter 4 reads as follows, After this I looked, and behold, a door standing open in heaven. And the first voice, which 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 once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne.

And he who sat there had the appearance of Jasper and Carnelian, and around the throne was a rainbow that had an appearance of an emerald. Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments with golden crowns on their heads. For from the throne came flashes of lightning and rumblings and peals of thunder. And before the throne were burning seven torches of fire, which are the seven spirits of God. And before the throne there was as it were a sea of glass like crystal.

And around the throne, on each side of the throne, are four living creatures full of eyes in front and behind. The first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. And the four living creatures, each of them with six wings, are full of eyes all around and within.

And day and night they never cease to say, holy, holy, holy is the Lord God Almighty, who was and is and is to come. And whenever the living creatures give glory and honor and thanks to Him who is seated on the throne, who lives forever and ever, the 24 elders fall down before Him who is seated on the throne and worship Him who lives forever and ever. They cast their crowns before the throne saying, worthy are you, our Lord and God, to receive glory and honor and power for you created all things and by your will they existed and were created.

I want to begin as we look at this passage by just asking a question. According to verse 8, how often do the four living creatures worship God? Right, they never cease. Night and day, they never cease. Now, this is what's really cool about that. I mean, it's already neat in and of itself, right?

But drop down to verse nine and 10, how often do the 24 elders worship God? Yeah, exactly. They worship him forever and they worship him whenever the, it begins there in verse nine, and whenever the living creatures give

glory and honor and thanks to him. And then skip down to verse 10, the 24 elders fall down before him who is seated on the throne. And so how often do the four living creatures worship him? Well, we already saw it, right? Night and day, they never cease.

And then verses nine and 10 say, the 24 elders worship them whenever the four living creatures worship them. And the four living creatures worship them all the time. So the 24 elders are worshipping them all the time. And as Elisabeth just mentioned, the forever and ever line, it's also helpful because it says they do this to the one who lives forever and ever. So you put it all together, and what we see here is the 24 elders worship God without ceasing, and the four living creatures worship God without ceasing, And they'll do that until God ceases to exist. which will never happen, right? So the picture, I think, is really incredible when you put it all together.

What we're seeing here is the four living creatures are perpetually, constantly worshipping God, together with the 24 elders, and then they're doing this for as long as God exists, which is, of course, a trick question. It's forever, because he exists forever, which is repeated two times, once at the end of verse nine, once about halfway through verse eight, 10 and then it's actually mentioned in its own sort of way in the song of praise that the four living creatures are singing because they're saying who was and who is and who is to come and that's forever and ever.

So what we can grasp from this reality is this and the reason I'm having us open with this picture of how these beings are worshipping God while we're starting with this is because As we're going to study the doctrine of God together, this should be our heart posture, right? We should grow in our love for God, our worship of God.

The study of God should never be merely an exercise in man's pride or increase in my knowledge for my own sake or to make myself feel good about myself or think that I'm smart. If anything, you probably have the opposite effect. You feel quite small because you're learning more about this God and you know you're only beginning to scratch the very surface and you will spend literally forever and ever doing this and you will never get to the bottom of him for he is infinite. So what I want us to see at the start of this is simply this. As we're studying God, our hearts should overflow with praise. That's what we want to see, that our hearts should be overflown with praise as we come to study God for this next six weeks or so.

Now somebody might object and say, well, you know, Mack, those are the four living creatures and the 24 elders. They're already in glory. There's no sin there. Of course, they're going to worship him forever and ever, but you can't possibly expect me to have that disposition here on earth.

And the truth is, while we fall far short, this is the disposition we're supposed to have, even on earth. This is why our other text at the start of our lesson is Psalm 73, verses 25 and 26. Here, a psalmist who lived in the same world you and I live in, sin-cursed and fallen, who himself would have been like us, yes, redeemed, yes, trusting in the promised Messiah to come in his context, But yet a sinner, he himself said this, Psalm 73 verses 25 and 26, whom have I in heaven but you? And there's nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever. So even on earth, this should be our heart's attitude to God.

And I love how he says, whom have I in heaven but you? What he is suggesting to us here, really saying to us is when he contemplates heaven, what makes heaven heaven? is God, right? It's not the other good things that he

knows he'll have. He would have had some understanding of the sinlessness of that place and the wonder of probably just the bliss of heaven. But really what it was that made heaven heaven was being with God. It was whom have I in heaven but you.

And then he says, but even here on earth, he says, there's nothing on earth that I desire besides you. Now this doesn't mean that he didn't desire to eat food, you know, the psalmist had hunger, he desired to have a drink every now and then, but the point is his chief longing, his greatest desire on earth was to live for his God and if he didn't have that, He didn't have what mattered most.

So that's kind of what I wanted to do to orient our thought as we come to the doctrine of God. So now, why, this is kind of coming to our outline here a little bit more closely, why did God create us? Why are we here on this earth? And we all know, to glorify God. Amen, exactly. To glorify God and to enjoy him forever. So we're here to glorify God. That's why we exist. And so that's why it's so important that we get to know Him. If that's why we exist, then we need to know who He is. We need to know what He has revealed about Himself to us. And so in Genesis 1 through 3, We learned some things about what life was like in the garden prior to our rebellion against God. Well, what are some things, just from your own thoughts, did we learn about life before the fall?

What was it like? Perfect. Perfect. Perfect. No sin. No sin. I think I might have heard harmony as well, right? Perfect. No sin. Harmony. All these things. Yes, God walked with Adam and Eve. What an incredible thing to consider. Yeah, they were holy and they were happy. There was no sin, no discontentment. Not that longing for something to be different than it was. It was just perfect.

But what changed once sin entered into the world? Separated from God. Sin and misery, right? Everything went from this perfect world without sin, with complete harmony, to a world full of sin and misery. Sin and misery. The Catechism says, into what estate did the fall bring mankind? The fall brought mankind into an estate of sin and misery. Catechism question 17. So in what ways did we become sinful and miserable after the fall? And here we see there are four main ways in which we became sinful and miserable after the fall. So there are gonna be four main ways we see that sin and misery has entered into this world. Well, first, you see division with God. Division with God.

So you can of course think of Genesis chapter 3 beginning in verse 8. You see the division with God start. Here we read, And they heard the sound of the Lord God walking in the garden in the cool of the day. And the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. So you see this division starting. God's coming to walk with them, to meet with them, and they've hidden themselves from them. There's a division with God. There's also a division with self. There's a division with self.

And sometimes we forget about this, but since the fall, something has entered into this world, and it's called hating yourself. Now, obviously, Because of the fall, there are things in ourselves that we can acknowledge I don't like, right? The sin in myself is quite frustrating. It's quite disturbing, annoying. It can bother us because you wish it weren't there, and yet it is there. And so there's a healthy sense of hating our sin, but often we can become quite filled with not good hatred towards ourself.

We're actually breaking the sixth commandment, thou shalt not murder. And so we have to be careful, and that's one of the results of the fall, that we can have this utter disdain, this utter hatred of self, which is not honoring to God. It's not a healthy sense of shame because I'm displeasing my God. It's just this sense of just hatred of the being that God has made me, even though I'm made in his image.

So we read in verse 10, of chapter 3 of Genesis, and he said, I heard the sound of you in the garden, and I was afraid because I was naked and I hid myself. See, before they were naked, but they didn't hide themselves because they had a right relationship with God, but also with themselves. They didn't feel any need to hide themselves, but now they do. And so there's a division with God that's entered, a division with self, a division with creation. division with creation.

We read a little bit later on in Genesis chapter 3 about how the woman in childbearing will find great difficulty. We read about how the man in his labor to toil on the ground will only do so by the sweat of your face. You shall eat bread till you return to the ground, for out of it You were taken thorns and thistles, verse 18. It shall bring forth for you and you shall eat the plants of the field.

So now there's this division with creation. We can think of Romans 8, that creation groans with eager longing as it waits for the revealing of the sons of God. That's Romans chapter 8. And so there's this division with creation. The reason the created world around us is not what it ought to be is because of this fall. And then there's a division with one another. a division with one another. You can see this in a couple of different ways.

Of course, they're blaming each other for sin, and they're ultimately blaming God for sin. In verse 12 and 13, you can see it how in verse 25 of chapter 2, it says, and the man and his wife were both naked and were not ashamed. So there was no division between the man and the woman. There was a perfect harmony there. They had this perfect harmony, but now we read in chapter 3, verse 7, So every single difficulty you've ever experienced in your life, every hardship, every death, every trial, whatever it may be, is a result of this sin right here. It's flowing from this. And of course our own actual sins as our catechism rightly teach.

But what does the Bible teach about our fallen nature? In other words, what does the Bible say about mankind after the fall? Is mankind pretty much good? We're basically good, right? No, right? Of course, that's not what the Bible teaches, right? We're not basically good. You only have to go over to chapter 6 of the book of Genesis in verse 5 to see how bad things are. Amen, yes. So even the intentions of our hearts are evil continually. Exactly. That's what Beckbeck just said. So quoting there from Genesis 6, 5, and of course you can go all over the Bible to see this. None does good. No, not one. No one seeks for God. No one understands. Romans 3, those who are in the flesh cannot please God. It's not just that they do not, it's that they cannot.

Romans 8.8, I believe it is, or 8.10. Somebody might be able to correct me there.

But 8.8 or 8.10, that those who are in the flesh cannot please God. Again, it's not just that they do not, it's that they cannot because their hearts are evil continually.

Genesis 6.5. And so this... is the description of mankind, yeah, 8-8, since the fall.

And so, this is helpful because we probably take that for granted that that's what people believe, but I said it, I mentioned it from the pulpit once, but I do, you know, a lot of ministry at the hospital here, and I will just tell you for a fact, with absolute certainty, not hypothetical, that is not what most people believe in Yazoo City.

Okay? That is not what most people believe. They think we're basically good. I've talked to a lot of patients and I've asked some patients directly, you know, do you think man's basically good? Or, you know, who do you think God came to save? And it's a lot of people do not believe this.

And it's just a clear teaching of scripture. And of course we know, and we're not gonna delve into it, not because it's not important because it would get us sidetracked, but we do know that it's also very important for us to understand this because it helps us appreciate Jesus, right? It's in light of this dark backdrop that the light of Christ shines so brilliantly to us. and how much we need it.

So, we could say mankind since the fall is totally depraved. That's the doctrine that we teach, total depravity. A man is evil and every faculty has been tainted by sin. Every faculty, his mind, his affections, and his will have been tainted by the fall.

So what is meant by the word chief in the catechism? Yes, highest, most important, grandest, greatest, any of those things are good answers. And what is meant by the word end? in the catechism. Purpose, yeah, result, goal, yeah, the purpose, the result, the goal of our existence. So the main goal, the chief purpose, it's telling us. And what is meant by the word in joy in the catechism.

And I filled this out yesterday and realized my answer is too long. I should have given us more space. But what I wrote is, and this is somebody else's definition of joy, but I think it's helpful. A deep and abiding Pleasure and contentment. I think that really captures joy. A deep and abiding pleasure and contentment. That's what we have in God as we glorify him.

One-mindedness? Yeah, that's good. Yeah, one-mindedness. Your mind is kind of...yeah. mm-hmm yeah that's good yeah other yeah yeah that's great yeah that's great perfect fellowship one-mindedness any other kind of thoughts as to what how we might want to try to capture enjoy ooh I like that yeah communion with God Betty said I think it's perfect yeah I think these are all great great ways trying to capture what is really being talked about here I like that communion with God that's very helpful mm-hmm Yeah, that's great. I think communion with God really does capture it really well. I think that's helpful. I love that.

What is the chief end of God? What is the chief end of God? For whom does he exist? For himself, right? So God exists for himself. We could put it like this. If we ask the question, what is man's chief end? Man's chief end is to glorify God and to enjoy Him forever. What is God's chief end? God's chief end is to glorify God and to enjoy Him forever. God exists for Himself. Now, is anything higher or greater than God? I know that's an easy question. We all

know the answer, I hope. No, nothing is higher or greater than God. But this is why that question's helpful, because when we turn to page three, I want us to unpack that a little bit and some of the implications.

If God exists for anyone other than himself, it would be sinful. Evil, evil, sinful, yes. Evil, wicked, sinful, all those things. On the other hand, if we exist for anyone other than ourselves, it would be sinful. It is sinful, it is sinful or evil. Yeah, evil, sinful, both those would work, or wicked could even perhaps be a supplement. For us to exist for anything less than God is wrong, but for God to live for anything less than God is wrong, because he is the highest and most glorious being. It would be sinful for him to exist for anyone else.

Now, how does this fact make the doctrine of the incarnation and salvation all the more amazing? And I wrote down, kind of my own way of trying to get at what I was trying to get at, is this, and we don't have to copy this directly, but I'll go ahead and read you what I wrote. God does not need us to glorify himself. Does that make sense? God doesn't need us to glorify.

He's glorified in himself already. He's a triune God. That's one of the many reasons the doctrine of the Trinity is so important. There's countless. But if God were simply like a monad, a complete one without the Trinity aspect, One could make the argument, and perhaps quite convincingly, that he really needs something outside of himself, right? Because he's complete monad, or complete one. But even though he is one God, he is three persons.

And so he actually doesn't need anything outside of himself, because he's got the perfect fellowship, he can glorify himself in himself. When we think about what this means for our salvation and the incarnation and all that God has done to redeem us from our sins, first, what we've seen so far is that God does not need us to glorify himself, okay? God was not lonely. And what this teaches us is that God who needs absolutely nothing sought us, loves us, wanted us, sent his son to die for us. And in any other conception of God, you could fall into this idea of thinking, you know, God just really needs me to complete him. But this doctrine of his being glorified in and of himself completely, all on his own as the triune God, helps us go, wait a second, so why did he do all this? Just because he wanted to, because he loved us, because he did. And so it... It just really makes us want to glorify Him all the more and worship Him all the more because there's no sense in which I can say, well, God was getting lonely, and so He just had to find some way to get some glory, and so He created.

No, no, no, no, no. That's not the Scripture's teaching. So, where is the chief end of man located? I remember when I wrote this, trying to think, how do I word this? But what I was trying to get at in what I wrote, I'll just tell you because it's not a great question, unfortunately. I couldn't find out a good way of wording it. So, where is the chief end of man located? The glorification of God. That's where it's in, the glorification of God. That's where the end is, the goal. It's in the... What was that, ma'am? Yeah, yeah, yeah, yeah. Well, that is certainly true.

I guess that's why I said my wording here was I remember when I wrote it thinking I was having trouble finding a way of capturing what I was trying to capture. So I think you're right that because of the way I worded it, what you're saying is certainly true that Aren't you getting it, where is it achieved?

Where is our achieved end, where is it achieved? It's when we glorify God, is that what you're saying? Yes, so sort of going back to what is our end, it's to glorify God. And the reason I asked the question, perhaps the next question

will help illuminate why I asked the question. So where is a chief in a man located? What I'm trying to get at is kind of what is our destination, like we've already been saying, which is to glorify God.

I'm kind of re-asking that same question, but the reason I am is not simply to re-ask it for fun, it's to get to the next question. So let's go to the next question, see if it helps. And I fully admit that question was not worded well. So y'all are at 100% liberty to be like, that was a terrible question. I would say yes and amen. I apologize. It's not terrible. I just was struggling to word it well. So I'll work on that one. I'll highlight it and I'll come back for the next time when I teach it. I can hopefully have it a little better. But the reason I ask it is really to get at this next question.

What would be wrong with saying, man's chief end is to seek happiness? to seek, we could even say, his happiness. The problem with this is it places man's chief end in himself. It makes the reason I exist ultimately to be for me. Happiness is definitely not bad at all. at least not inherently, but it's not my chief end because my happiness could be someone else's misery. What if the things that bring me joy in life, make me happy, are not good things and even hurt or harm other people? Well, then that would be, that would, sure, I might be happy, but it's not good. Man cannot be the end for which man exists.

That's the point. Yes, they absolutely do. I think that is the, 100%. Yes. As the ultimate end, as the final goal, yes. It's not bad for us to be happy, but it's bad for us to make that my primary and final purpose in life. So, man was created to be God-centered. But because of sin, we have become man-centered or self-centered. So everything's about me. Our world, I think we could say, largely believes that man's chief end is to seek pleasure or to seek happiness. And again, those things are not bad, but as a chief end, they are bad. They are not good. because they're locating it in the self and in this world, and that will never work.

So why does the catechism place glorifying God before enjoying God? Why does the catechism place glorifying God? Why would the catechism not say man's chief end is to enjoy God and to glorify him forever? It's a good question, isn't it? I think it's quite thought-provoking, but I think it's actually really important, and here's why. but then you've got to glorify God first. Exactly. So the Bible doesn't teach that you shouldn't enjoy God, right? The Bible doesn't teach that you shouldn't even enjoy this life appropriately. The Bible doesn't say that. But what this Catechism question is getting at, and what the Bible is clearly teaching, is that my ultimate goal is to glorify God Exactly. First, and a sub... how did I word it here in my own answer? Here's how I wrote my thing down.

Because enjoying God is, strictly speaking, subordinate to glorifying God. It's an offshoot of glorifying God. It's a result of glorifying God. But it's not my main purpose. My main purpose is I've got to glorify God. And praise the Lord, He is so kind as to make the two happen together, right? When I'm glorifying God, I will end up enjoying Him, but my purpose is not to find enjoyment, because that could, again, come back on making myself man-centered. I'm just going to glorify God because, man, I sure hope He'll make me happy. That's making it all about me again. No, no, no. I've got to glorify God and praise the Lord. He's so loving as to make that also make me happy, right? He didn't have to make it that way, but he did. Praise the Lord.

So, uh, An offshoot of this is, and I was reading something just yesterday, an offshoot of this answer too, kind of related, is when we make man's chief end to enjoy God first, like if we word it this way, man's chief end is to enjoy God and to glorify Him forever. I read an author just yesterday who said if that's our attitude, what we'll end up with, and this guy's writing, you know, 80 years ago probably, probably the 50s I would guess, but he said, He said, if

that's our attitude, what we'll end up doing is we'll end up having very shallow worship that's man-centered. And I thought, man, is that not what we've seen today, right?

You ask most people, you go to a church, and I'm not picking on any particular church, just basically any church, and their whole goal is, I just want to be happy. And even happy in God, even joy in God, but that's their purpose is, I want to have joy, I want to be happy. And the end result is, they end up having very flippant, shallow worship because it's not primarily what glorifies God, and then, wow, I'm really having a lot of joy. Like, I would say our worship services, we're sinners, we're not perfect, of course, but we try to have a reverent attitude, and I, you know, not putting anybody else, but I find our worship very enjoyable, but that's not my chief in in our worship service. It's a subordinate and good result of the primary end, which is I want to glorify God, not I want to be happy.

So this author was saying if we flip them, it can lead to sort of a shallow worship and a man-centered worship, and I think that does happen, sadly. I think your attitude toward going to church and worship should be to learn about God, not satisfy yourself. Yep. Amen. Amen. Yep. Yep. Yep. A hundred percent. Yeah, we have no, as a whole, yeah, I agree with you.

We can't really blame anybody but ourselves. So why are glorifying God and enjoying why are glorifying God and enjoying God joined together as one singular chief end of man? So it doesn't say man's chief ends, plural, are to glorify God and enjoy him forever, but that it's one singular chief end.

Exactly. So I don't know if y'all heard what Elizabeth was saying, but she's exactly right. Exactly. If you're really enjoying God for God, you'll be glorifying him, and if you're really glorifying him, you will be enjoying him. So I think it's just neat to see, you know, how well-crafted these human, certainly human things, these shorter catechisms are, they so well capture the scriptures. So However you want, you can word that. Here's how I wrote mine, if it's helpful at all.

Because when you are most aiming to glorify God, you will most enjoy Him. And somebody else said, true happiness depends on our consciously aiming at the one for whom we were created. So the only way we're really gonna be happy or really enjoy this life is when we're anchored in God. And we've seen this, I know y'all have, we've all seen people suffering, that we've been amazed at their joy, and it's because their joy is in the Lord. And it's always encouraging as Christians to see brothers and sisters in Christ. though they're going through hard things, their joy, and you think, how in the world can they be joyful right now? And then you realize it's because their joy is in the Lord. John Piper captures this well. He says, God is, this is his most famous quote, God is most glorified in us when we are most satisfied in Him. God is most glorified in us when we are most satisfied in Him.

Yeah, yeah. Yeah, yeah. Yeah, the Lord is certainly good. Yeah. Amen. Amen. Yep. Yep. He is faithful. When we see the The Lord gives us the grace we need. Yeah, that's right, that's right. That's right, that's right. We certainly can sin against Him in countless ways, so we need Jesus. They do. There are lots of different suffering, yeah.

When we seek to glorify God, do our efforts add anything to His glory? No, right? No. He is completely glorified in Himself. What if someone doesn't want to glorify God? This is where it can get a little dicey, right? Is God still glorified? Exactly. Yes, he is.

You can think of Romans 9 here. It's really helpful to think about God being glorified even when somebody wasn't personally thinking, well, let me go out and glorify God today. Romans 9, 21 through 23. Has the potter no right over the clay to make out of the same lump one vessel for honorable use and another for dishonorable use?

What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy which he has prepared beforehand for glory? You know, one of the ways that I thought about this sort of concept actually, Hunter's sermon on Sunday morning, when he was talking about how God will sanctify us even in the midst of a sinful world." I remember that was his first point.

And he was talking about how even amidst the difficult circumstances and trials, God will sanctify his people. And he was saying how Satan had stopped up Paul's way to be able to get back to Thessalonica and help them. But that during that are way being stopped up, and Paul's inability to get back to them, God was still sanctifying them. God was still doing great things in Thessalonica, even though Satan was trying to stop up the path. And one of the things, and it was a phenomenal sermon, and I loved it, but one of the things I mentioned to Hunter afterwards that I thought was really profound as he was saying that, is to think, Satan stopped up the path so that Paul couldn't get back there and do his ministry there. And what happened? Paul had to write a letter. And what happened? That letter was divinely inspired. And what has that letter done? Saved millions of people. And even sanctified millions of people.

The book of 1 Thessalonians wouldn't be in your Bible if Satan didn't stop up the path so that Paul couldn't get back there. Because Paul couldn't get back there in person, so he had to write a letter to them. And so God was being glorified through Satan stopping up the path of Paul so he couldn't get back and you think I mean Satan wasn't Satan certainly wasn't thinking well Let me see how I can get a book in the Bible, right? Satan was not that was not his attitude his attitude, but I want to destroy Paul He's an evil person who's doing all this work for Christ.

And so That's a great point too, that's a thing I love that that's fantastic. Yeah. Mm-hmm Yeah That's great That's very good. I really appreciate bringing that out, Beck. Beck, that's a helpful, helpful insight. It is very hard. That's very, very fantastic. So I'll try to run through these last few here. What does... Yes, no, Paul would not have wanted that. Any decent preacher wouldn't want that, right? What does it mean to glorify God?

So, you know, you could put different things here, but here's what I've written. A desire to obey him out of gratitude. So a desire to obey him out of gratitude, I'm not doing it to get something, it's because I love him, because he's done everything for me. To glorify something means to delight in its beauty simply because of what it is. To delight in its beauty simply because of what it is, right? I'm just delighting in God because of who he is, and I want to serve him because of who he is and what he's done for me. I'm not trying to win his favor or get something from him, even though he does so kindly give me so much.

So how can you glorify God? How can you glorify God? Well, simply think about that for yourself. When you go about your daily life, even today, how can you glorify God? Whatever it is you're doing, as Colossians 3 says,

whatever you do, work at it with all your heart. Whatever you do, as working for the Lord and not for men. As working for the Lord and not for men. So whatever you're doing today, glorify God in it.

You can glorify Him in what you talk about and how you talk about things, why you talk about things in your daily life. We need to be glorifying God. Abraham Kuyper said, last page here, there is not a square inch in the whole domain of our existence over which Christ, who is sovereign over all, does not cry, mine. What do you think Kuiper means here? Amen.

And one of the great benefits of thinking about this is we all have a tendency to compartmentalize our lives, right? So I've got my god i think of a pie chart i've got my god stuff over here then i've got my you know household duty over here, my family duties, and over here I have my recreation things, and here I have my hobbies, whatever. And what we want to try to do more and more as Christians is realize that the God thing just covers all of those, right? So whether I'm in my family or my recreations, my hobbies, my conversations with my friends, whatever things we might be doing, God is over that, right? I can't remove God from my, any area of my life.

He rules and reigns, and so that's helpful for us. Finally, which life is lived more to the glory of God, a person who is a missionary or someone who works in a factory? Right, exactly, yeah. Both can and ought to be done to the glory of God. Whatever we're doing, we ought to be doing it to the glory of God.

We can sometimes in the church think, you know, the people who really glorify God are the missionaries, or the pastors, or the elders, or the deacons, or whatever sort of things. And the reality is, those who glorify God most are those who are living for Him wherever He has them.

And so, let me just close with this passage that captures this so well from Jesus' words in Matthew chapter 5. Matthew chapter 5, beginning in verse 14, you are the light of the world. A city set on a hill cannot be hidden, nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others so that they may see your good works and give glory to your Father who is in heaven.

Let's pray. Our Heavenly Father, we do ask for your help this day to glorify you, and even this week we pray that you would help us to appreciate your beauty in and of itself as the four living creatures and the 24 elders are doing even this very moment, and that that would begin to more fully and accurately describe our own hearts towards you. Hearts of perpetual worship for you are our God and we are your people, saved by the blood of the Lamb and filled with your Holy Spirit. It's in Jesus' name we pray, amen.