

# God in Glory

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

Revelation 4:11

## **Introduction:**

1. Why did God create you? For His pleasure (Re 4:11). Why did He save you? For you to know Him (Jn 17:3).
2. A vision of God’s glory should greatly affect you, as it did Moses, Job, Isaiah, Ezekiel, Peter, Paul, John, etc.
3. Our goal is to stand in awe of Him (Ps 4:4), delight in Him (Ps 37:4), and hear His call to service (Isaiah 6:8).
4. Prophets of God used signs, symbols, and similitudes, not plain, literal, express language (Hos 12:10; Re 1:1).
5. The words of Isaiah 13:4-16 are ancient Babylon’s fall! The similar words of Joel 2:28-32 are only Pentecost!
6. Like explaining a parable, if we give dogmatic meanings to each sign or symbol, we enter into human fantasy.
7. The Parable of the Good Samaritan is one, simple, obvious lesson; forget distracting details (Luke 10:29-37).
8. For more about symbolic language (chaps 10, 11) ... <http://www.letgodbetruer.com/bible/scripture/knowning-the-scriptures.php>.
9. Revelation 4 has many signs and symbols that we should avoid speculating about e.g. door, throne, *one* sat, jasper, emerald rainbow, 24 elders, white clothes, crowns, seven lamps, seven Spirits of God, four beasts, etc.
10. Please do not put a two-edged sword in Jesus’ mouth! Please do not allow pooping horses in heaven! Please, heaven is more than a cube 375 or 1500 miles per side! Please reject blood 6’ deep in an age of drones!
11. We will foolishly miss God’s glory or praise if we get too hung up on difficult or impossible prophetic details.
12. We want to see His glory in word pictures He chose and learn doctrine and praise clear to our understanding.
13. Neither should we reject the word pictures altogether for their prophetic glory or suggestions for gospel value.
14. If we assume a literal interpretation is first and more valuable, we are not different than the foolish futurists.
15. Do not get confused by timing or other details for Jesus gave John general signs, symbols, and similitudes.
16. John did not understand things in this book that took heavenly explanation e.g. no man could open the book.
17. Our relationship to things in heaven is much stronger than you realize (Eph 2:4-7; 3:9-11; Heb 12:22-24).
18. There is a simple distinction between chapters 4 and 5 here, chapter 4 is God’s glory; chapter 5 is Christ’s!

***1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.***

*After this I looked, and, behold, a door was opened in heaven.*

- A. The things recorded in the next chapters followed the Lord’s warnings to the seven churches of Asia.
- B. John got this vision and the preceding warnings by being in the Spirit on the Lord’s Day (Rev 1:10).
- C. If God does not give us a vision of Himself, we will never truly see Him, so we ask (Exodus 33:18).
- D. Our faith and practice is based on revelation, not rationalization; we only believe what God reveals.
- E. God opened heaven for Micaiah to see (I Kgs 22:19-23), and He comforted Stephen (Acts 7:55-56).
- F. This would be the third heaven as defined elsewhere by Paul, the presence of God (II Cor 12:1-4).

*And the first voice which I heard was as it were of a trumpet talking with me.*

- A. After seeing the opened door into heaven, the first voice that he heard was like a trumpet sound.
- B. John referred back to chapter one when Jesus spake to him with a trumpet-like sound (Rev 1:10-18).
- C. This is the revelation of Jesus Christ, which God gave to Him, to show John certain things (Rev 1:1).
- D. The sound of Jesus Christ’s glorified voice had been to John like that of many waters (Rev 1:15).

*Which said, Come up hither, and I will shew thee things which must be hereafter.*

- A. When Jesus calls, you may go with complete confidence, as Peter on the water, for He loves you.
- B. Heaven is above, so it requires us to go up, as the distinction is always preserved (James 3:14-17).
- C. From here to the end of the book of Revelation is an unfolding of world history from then until now.

- D. Things which must be hereafter are developed after revealing to John things past and then fulfilling.
- E. The only full knowledge of the future is God's secret things that He may reveal to men (Deut 29:29).
- F. Do you understand the close relationship God has chosen to have with His chosen elect as His sons?
- G. Even when reading the Bible, we need God's assistance by His Spirit to see (Ps 119:18; Eph 1:17).

## ***2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.***

*And immediately I was in the spirit.*

- A. Ignoring the soul right here, you have a body and spirit, and your spirit can travel without your body.
- B. God is able to divide soul, spirit, and body at His will (Gen 2:7; Heb 4:12; I Thes 5:23; Heb 12:23).
- C. God took John's spirit for a little field trip by taking possession of it for full view of heavenly things.
- D. Paul was not sure how he got his vision of heaven, in the body or out of the body (II Cor 12:1-4).
- E. Bodily exercise is of such little value in comparison to being in the spirit to seek the face of God.
- F. This is not "in the Spirit" of Rev 1:10, a choice to walk or pray in the Spirit (Gal 5:16,25; Jude 1:20).

*And, behold, a throne was set in heaven, and one sat on the throne.*

- A. A throne was set in heaven. A throne is an obvious symbol of authority, of a monarchical dictator.
- B. Heaven without God's throne would be a terrible place. The universe is based on His great authority.
- C. The throne was not empty – it has always been filled – with God Himself (Isaiah 6:1-3; I Kgs 22:19).
- D. God sits on His throne, because He is always at rest and always ruling, with perpetual infinite power.
- E. Yet, there is no throne in heaven with a visible Person sitting on it as God, for He is invisible and no man has ever or will ever see Him visually (John 1:18; Col 1:15; I Tim 1:17; 6:16; I John 4:12).
  1. God has appeared to men as everything from a burning bush to a man to a descending dove.
  2. But there is in this sign, in this similitude, in this symbol, the idea and doctrine of sovereign rule.
- F. One of the best and first things you can do is to learn God's glory, His dominion, His sovereign rule.
- G. One of the worst and last things you can do is search your own glory (Pr 25:27; Jn 7:18; I Cor 4:7).
- H. When you pray, do you consciously approach the throne of glory and grace as instructed (Heb 4:16).

## ***3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.***

*And he that sat was to look upon like a jasper and a sardine stone.*

- A. God's appearance in this event appeared to John by inspiration as two specific precious stones.
- B. *Jasper*, an opaque, impure variety of quartz, may be red, yellow, brown, green, or other dull colors.
- C. *Sardine*, a precious stone of a blood-red, or sometimes of a flesh-color, consistent with jasper here.
- D. The general impression left by the limited description was a king in regal robes of scarlet-like color.
- E. Be content with this inspired description! How in the world could John describe the indescribable?
- F. Remember this whenever you see any likeness of God by man – it is entirely false and ridiculous!
- G. God has given us no likeness of Himself to duplicate (Deut 4:12), thus idolatry is fully annihilated.
- H. When Moses saw the glory of God, He heard the glory of His attributes toward men (Ex 34:5-7).
- I. Michelangelo's *Creation of Adam* is just one more of his fantasies of old and young sodomites.

*And there was a rainbow round about the throne, in sight like unto an emerald.*

- A. A rainbow circling the throne of God is indeed a creative and beautiful image for our earthly minds.
- B. The rainbow is glorious with less regal authority implied and a sign of peace, promise, and goodwill.
- C. *Emerald*, a gemstone and variety of the mineral beryl colored green, dominated this given rainbow.

D. It does not take much imagination to absorb John's words and see a glorious throne room of God.

***4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.***

*And round about the throne were four and twenty seats.*

- A. As we shall learn, these seats were for the twenty-four elders representing the whole church of God.
- B. They are not called thrones here, though the apostles certainly ruled (Matthew 19:28; Luke 22:30).
- C. They are not called thrones here, though the elders sitting on them know they are kings (Rev 5:10).
- D. Jesus promised that even ordinary saints that overcame would sit with Him in His throne (Rev 3:21).
- E. Here is a first glimpse, which will be emphasized and repeated, that the church is very close to God!

*And upon the seats I saw four and twenty elders sitting.*

- A. You must first recognize that these 24 elders represent the whole church of God in a definite way.
  - 1. They will sing the song of the redeemed very clearly and personally in the next chapter (5:8-10).
  - 2. There is no other group or representation in heaven in these two chapters of the church of God.
  - 3. Yet these few representatives will confess they come from every kindred, tongue, people, nation.
  - 4. Elsewhere the church triumphant is seen in heaven as an innumerable multitude (Rev 7:9-10).
- B. The O.T. under David and successors had 24 courses for priests and for Levitical musicians (I Chr 24:18; 25:31), but this could be inconsistent for O.T. symbols in heaven after Jesus Christ's death.
- C. We rather understand the 24 to represent the whole church of God under its two main dispensations.
  - 1. The bride, the New Jerusalem, had 12 Jewish gates and 12 apostle foundations (Rev 21:9-14).
  - 2. The O.T. church is shown by 12 elders for tribes and the N.T. church by 12 elders for apostles.
  - 3. The church is seen in this book in its two components of Jewish and Gentile (Revelation 7:4-10).
- D. Note that the 24 elders sing of personal, worldwide redemption, though all are "Jewish" (Re 5:9-10)!
  - 1. Thus, they most certainly represent the ingathering of Gentiles that occurred under N.T. apostles.
  - 2. Thus, Gentiles may rejoice they are represented by 24 "Jewish" elders as being in God's family.
  - 3. The great apostle of the Gentiles, our Paul, was most definitely a Jew, a Hebrew of the Hebrews.
  - 4. Though Paul was primarily the apostle to the Gentiles, the others also had their roles (Acts 1:8).
  - 5. The 24 elders represent the whole church of both testaments, but they are here before Jesus Christ's ascension, for His coronation, exaltation, and promotion has not yet occurred (5:6-10).
  - 6. At the ascension, the apostles were on earth, but this vision is symbolic of developing events.
- E. It may well be asked, how can 24 elders represent the apostles, since John was an apostle observing?
  - 1. Revelation is a book of signs and symbols (1:1), so do not make it more literal than you should.
  - 2. Do not get pickier with details than you do with parables, for John had seen Jesus ... yet see 5:4!
  - 3. How many patriarchs and tribes were there? Account for Levi, Joseph, Ephraim, and Manasseh.
  - 4. How many apostles were there? Account for Matthias, Paul, Barnabas, James the Lord's brother.
  - 5. The number 12 was representative for each church under each covenant for the elect part of each.
  - 6. If you are not careful here with this symbol, you will reject Matthias, Paul, Barnabas, James, etc.
- F. Do not make these elders literal, or you will cut yourself out of heaven, for you are missing in Rev 5!
- G. Where is the multitude representing every kindred, tongue, people, and nation (Rev 5:9)? The multitude no man can number (Rev 7:9)? Where is Abel, Noah, Melchisedec, the eunuch, and you?
- H. Do not fuss with individual identity of each elder, for that is confusing, vain, and irrelevant to truth.
- I. Remember for profit that the church is the fulness of Jesus Christ, Who filleth all in all (Ep 1:22-23).

*Clothed in white raiment; and they had on their heads crowns of gold.*

- A. White raiment in Revelation is Christ's righteousness on them (Rev 3:4-5; 6:11; 7:9,13-14; 19:8,14).

- B. What a difference from the man at the wedding that did not have a wedding garment (Matt 22:8-14).
- C. Crowns can refer either to authority or honor – they are already shown to be kings (Rev 1:6; 5:10).
- D. The clothes show righteousness, the crowns do also or life (Rev 2:10; II Tim 4:8; Jas 1:12; I Pet 5:4).
- E. Rather than guess at degrees of individual honors, note the uniformity and whole church represented.
- F. Yet, even though these gifts of grace are precious indeed, the elders gladly cast them at God's feet.

***5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.***

*And out of the throne proceeded lightnings and thundering and voices.*

- A. These are some of the most impressive and powerful audio and visual effects that we know on earth.
- B. You have never seen, read about, or been in a throne room like this with such majesty and power.
- C. Thus far there is a sight like gemstones and a sound like thunder and voices with bolts of lightning!
- D. Why think God's still, small voice heard by Elijah ... rather the sound of a trumpet or many waters!
- E. The resident and residual power of our glorious God should be clear from the word pictures given.
- F. Forget a Deistic illusion that God is not active – He is Energy Personified if you can rightly see Him.

*And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*

- A. These seven Spirits of God are also mentioned in Revelation 1:4; 3:1; and 5:6. For comparative purposes, you can also see them symbolically in the Old Testament in Zechariah 3:9 and 4:10.
- B. Some think these seven Spirits are angels or other created spirits, but we do not for several reasons.
  1. They are included as a source of grace and peace, which can only come from God, for how can dependent creatures dispense the will of the infinite Creator, I AM (Rev 1:4)?
  2. John was inspired and wise to know that he could not bless churches from angels (Rev 1:4).
  3. Listed between God the Father and Jesus Christ, thus closely connected to them, angels are only servants of God, Christ, and saints without any right of such a location (Rev 1:4-5).
  4. Since the two other Persons of the Trinity are identified, they cannot be creatures, or else there is an inspired neglect of the Holy Spirit and divine honor of angels!
  5. Angels in this company should be worshipped, but angels must not be worshipped (Col 2:18).
  6. They are burning lamps (4:5), and angels are fiery, but the Holy Spirit much more (Acts 2:3-4).
  7. They are Christ's seven horns and eyes (5:6), and seven angels are not worthy to be part of Him who was God, but Jesus had unlimited graces of the Holy Spirit (John 3:34; Heb 1:9).
  8. If angels were meant, the word could have been used, as it is throughout the book for angels.
  9. Though called spirits, angels are nowhere in scripture called the spirits of God.
- C. We rather understand that these seven Spirits of God are symbolic reference to the Holy Spirit.
  1. We make this choice for far more than capitalization (1:4; 4:5), which had no consistent rule for deity in 1611, as Isaiah 7:14 and 9:6 compared to Daniel 3:25 should prove.
  2. The reasons above against angels argue as well for one answer – the Holy Spirit of God Himself.
  3. How can a great salutation of the Godhead with two Persons ignore Him? Compare II Cor 13:14.
  4. As the language is clearly of worship to God and Christ, it must be God the Holy Spirit.
  5. The number seven in scripture refers to completeness or perfection, which the Holy Spirit most certainly is by His diversity of operations, perfections in divine power, and universal presence.
  6. The number seven is symbolically popular in this book of signs, thus the simple use of it here.
  7. The book was written to seven churches, each with the Holy Spirit's presence, so seven is good.
  8. He is before the throne in the sense of going forth to divinely perform God's will, just as the scriptures present the Holy Spirit (Gen 1:1-2; Gal 4:6; Luke 11:13; John 7:39; etc.).

9. Jesus has the oil (fuel) of gladness above others – joy of the Holy Ghost (Heb 1:9; John 3:34).
10. Jesus also has the Holy Spirit's horns, symbolic of authority, and eyes, symbolic of oversight, of the seven churches, for it is His Spirit (Rom 8:9; Gal 4:6; Rev 3:1; 5:6).

D. In addition to the points above, we add the following to help explain verses in context.

1. We understand the seven stars of Rev 1:20 as the pastors of the seven churches, for it was to them and not angels that Jesus sent commendations, threats, and warnings, for no angel has ever lost his first love or fulfilled a single phrase of the context; the only reason the word angels is used is to trip up those who value sound over sense and forget the symbolic nature of the book.
  2. We understand the seven churches of 1:20 to be the presence and operation of the Holy Spirit in each church, for He (note *him*, as in Gen 3:15) could be taken from each church (2:5), leaving a church a mere corpse of a church (Jas 2:26; Pr 21:16; I Sam 4:21).
  3. It is absurd to think the stars are literal angels or the candlesticks are literal churches. Buildings?
- E. Rejoice with scripture that grace and peace are from the Holy Spirit sent forth to give them, which is the seal of our inheritance and God and Christ's perpetual presence with us.
- F. When was the last time you prayed for and sought a greater filling of the Holy Spirit (Eph 3:14-19)?

***6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.***

*And before the throne there was a sea of glass like unto crystal.*

- A. Solomon built a sea that was no more than a laver or basin, but we take the larger view (I Kgs 7:23).
- B. Something formed like a sea usually means a very wide expanse, which was before God's throne.
  1. Is the thrice-holy God separate from all approach by this beautiful sea of glass like unto crystal?
  2. Yet the church is on the other side of the sea right up next to his throne in the elders and beasts.
- C. If you cheat ahead in this book from John, there is also a sea of glass and fire (Revelation 15:1-4).

*And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

- A. Here are four beasts popular in Revelation (Rev 4:6,8-9; 5:6,8,11,14; 6:1,6; 7:11; 14:3; 15:7; 19:4).
  1. While beasts often represent kingdoms or nations in prophecy, there is no such context here.
  2. These appeared comparable to the seraphims (Is 6:2,6) and the living creatures (Ezek 1:4-10), for references will be made to aspects of both visions viewed by two great Old Testament prophets.
  3. The four beasts appear to acknowledge their redemption to God by the slain Lamb (Rev 5:8-10), which seriously alters the views that can be taken of them, for they must be part of the church.
- B. To be in the midst of the throne and round about the throne is to be very, very closely related to God.
  1. Moving from God's throne outward you meet four beasts, 24 elders, angels, then all creatures.
  2. If they are created angelic beings, of any value, they are still below us, for we are sons of God!
- C. The four beasts are closely related to the twenty-four elders, which suggests they are also symbols.
  1. We certainly do not require the beasts of Daniel 7-8 and those of Revelation 13:1-3 to be literal.
  2. They and the elders are two aspects of the family of God, which is more important than details.
  3. They are separate from the angels, between God and church, so likely not created angelic beings.
  4. The angels did not fall to worship (5:8-12), unlike the beasts, though they did later (Re 7:11-12).
  5. The four beasts are closely related to the 24 elders, thus indicating a close relation to the church.
  6. The four beasts appear to acknowledge their redemption to God by the slain Lamb (Rev 5:8-10).
  7. It is usual for the beasts and elders to be related or connected (Re 4:9-10; 5:14; 7:11; 14:3; 19:4).
  8. The four beasts lead the church in their worship here and lead or participate with it elsewhere.

- D. We assume they picture God's ministers, as taught by fathers in the faith (Gill, Henry, Poole, Trapp).
1. The Bible does in general distinguish between the ministers and people under both testaments.
  2. Representing the whole church of God, we cannot ignore or neglect each member of that church.
  3. Eyes on each side show intelligence, oversight, vigilance to God's will and the church's needs.
  4. The four character traits of their appearances can fit the ministers of God under both testaments.

***7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.***

*And the first beast was like a lion.*

- A. We assume they represent God's ministers taught by fathers in the faith (Gill, Henry, Poole, Trapp).
- B. A lion in the Bible represents boldness (Pr 28:1) and fearlessness (Pr 30:30) as ambassadors of God.
- C. Much more could be written about each beast's appearance and the trait as it applies to ministers.

*And the second beast like a calf.*

- A. We assume they represent God's ministers taught by fathers in the faith (Gill, Henry, Poole, Trapp).
- B. A calf, or ox (Ezek 1:10), in the Bible represents diligence (I Cor 9:9-11) and productivity (Pr 14:4).
- C. Much more could be written about each beast's appearance and the trait as it applies to ministers.

*And the third beast had a face as a man.*

- A. We assume they represent God's ministers taught by fathers in the faith (Gill, Henry, Poole, Trapp).
- B. A man in the Bible shows tenderness (Dan 7:4; Job 33:23-24) and a fitting teacher (Deut 18:15-18).
- C. Much more could be written about each beast's appearance and the trait as it applies to ministers.

*And the fourth beast was like a flying eagle.*

- A. We assume they represent God's ministers taught by fathers in the faith (Gill, Henry, Poole, Trapp).
- B. A flying eagle in the Bible shows speed (Deut 28:49; II Sam 1:23) and lifting up on high (Is 40:31).
- C. Much more could be written about each beast's appearance and the trait as it applies to ministers.

***8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.***

*And the four beasts had each of them six wings about him.*

- A. Isaiah described two wings for covering the face, two wings for covering the feet, and two for flying.
- B. When more than two wings are mentioned in the Bible, the symbolism is for great speed (Dan 7:6).
- C. To go beyond the impression of speed to do the will of God we would be merely speculating as men.

*And they were full of eyes within.*

- A. Not only did they have eyes looking to the front and looking to the rear, they had many eyes within.
- B. Ministers look to God in front, the church following, and to himself (Ac 20:28; I Ti 4:16; I Co 9:27).

*And they rest not day and night, saying.*

- A. They are continually involved in work of the ministry (Ac 6:4; I Tim 4:13-15; II Tim 2:4; Mk 6:31).
- B. They are and should be always ready to declare God's glory to those under their watch and care.

- C. Whether in season or out of season, they faithfully declare sound doctrine of the gospel to hearers.

*Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

- A. This message is similar to the seraphim with six wings that Isaiah saw with God's glory (Isaiah 6:3).
- B. God is to be worshipped in the beauty of holiness, and God's ministers must declare and enforce it.
- C. Almighty God is the eternal, independent, holy I AM THAT I AM that revealed Himself to Moses.
- D. If you want to know which attribute God exalts, remember holiness, and it should change your life.

***9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,***

*And when those beasts give glory and honour and thanks.*

- A. The beasts lead in the worship of God, and the four and twenty elders follow their lead in worship.
- B. This relationship is further evidence that the beasts symbolize some aspect of the church of God.
- C. God's ministers should be eager and diligent to exalt the worship of God in glory, honor, and thanks.
- D. No matter what the four beasts are or represent, they are closely related to the church next to God!
- E. We give God glory and honour by exalting and magnifying traits and works that distinguish Him.
- F. We give God thanks when we identify our participation in any aspect of His rule or provision.
- G. Note that glory, honour, and thanks were prompted by His holiness, omnipotence, and immortality.

*To him that sat on the throne, who liveth for ever and ever.*

- A. There is repetitive mention of God sitting on the throne without any description (Rev 4:9-10; 5:1,7).
- B. There is repetitive mention of God living forever without description (Rev 4:9-10; 5:14; 10:6; 15:7).
- C. By sitting on heaven's throne, we know His absolute sovereignty and government of the universe.
- D. By living for ever and ever we know His eternal immortality and great name, I AM THAT I AM.

***10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,***

*The four and twenty elders fall down before him that sat on the throne.*

- A. The 24 elders representing the whole church of God follow the four beasts in their worship of God.
- B. All worship in the church should be God-centered, even in this chapter before the Lamb arrives.
- C. By sitting on heaven's throne, we know His absolute sovereignty and government of the universe.
- D. An essential aspect of worship is to get down – you cannot rightly exalt God without humiliation.
- E. When you meet God, you will fall down, for you will not be able to stand in His holy presence.

*And worship him that liveth for ever and ever.*

- A. By living for ever and ever we know His eternal immortality and great name, I AM THAT I AM.
- B. All worship in the church should be God-centered, even in this chapter before the Lamb arrives.

*And cast their crowns before the throne, saying.*

- A. Whatever honors men have of natural or spiritual significance are submitted to God's greater glory.
- B. Anything you are or you have is by God's gift to you, so you should not glory yourself (I Cor 4:7).
- C. Anything you are or you have is for God's glory as your Creator, who created you for His pleasure.

***11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.***

*Thou art worthy, O Lord, to receive glory and honour and power:*

- A. God already has infinite glory, honor, and power, but it is by praise and worship we declare them.
- B. All glory, honor, and power in declarative worship is to be directed to only one object – God.
- C. Remember at this point the declaration is to God as Creator only, for the Lamb has not yet arrived.
- D. God has all these things intrinsically and infinitely, but we identify them and magnify them in praise.

*For thou hast created all things, and for thy pleasure they are and were created.*

- A. Remember at this point the declaration is to God as Creator only, for the Lamb has not yet arrived.
- B. Here is where we realize verses like Proverbs 16:4 given 1000 years earlier to describe our Creator.
- C. God created all things, which by itself is enough to justify worship with all glory, honor, and power.
- D. But He also created them for His pleasure, which implies and requires His total sovereignty over all.
- E. Solomon wrote ... even the wicked for the day of evil ... Paul wrote of vessels of mercy and wrath.
- F. Evil is no problem for the LORD Jehovah, for He regulates all of it for His own praise (Ps 76:10).
- G. You can be the active or the passive source of His pleasure and praise. Choose the active sort today!

**Conclusion:**

1. Why did God create you? For His pleasure (Re 4:11). Why did He save you? For you to know Him (Jn 17:3).
2. A vision of God's glory should greatly affect you, as it did Moses, Job, Isaiah, Ezekiel, Peter, Paul, John, etc.
3. Our goal is to stand in awe of Him (Ps 4:4), delight in Him (Ps 37:4), and hear His call to service (Isaiah 6:8).
4. You must get still in order to have a vision of God (Ps 46:10), and then you must meditate on it (Psalm 4:4).
5. Moses asked to see God's glory (Ex 33:18); Asaph went into the sanctuary (Ps 73:27); John was in the Holy Spirit (Rev 1:10). What will you do with prayer, the Bible, singing, or brethren to keep a vision fresh in mind?

**For Further Study:**

1. The sermon outline, "Knowing God," ... [not yet in e-format for publication on the Internet.](#)
2. The sermon outline, "Dominion of God," ... <http://www.letgodbetruerue.com/sermons/god/dominion-of-god/sermon.php>.
3. The sermon outline, "A Name Above Every Name," ... <http://www.letgodbetruerue.com/bible/god/a-name-above-every-name.php>.
4. The Proverb commentary, "Proverbs 16:4," ... [http://www.letgodbetruerue.com/proverbs/commentaries/16\\_04.php](http://www.letgodbetruerue.com/proverbs/commentaries/16_04.php).
5. The sermon outline, "The Fear of the Lord," ... <http://www.letgodbetruerue.com/sermons/god/fear-of-the-lord/sermon.php>.
6. The sermon outline, "Holiness of God," ... <http://www.letgodbetruerue.com/sphider/search.php>.
7. The sermon outline, "Famous Last Words," ... <http://www.letgodbetruerue.com/pdf/famous-last-words.pdf>.
8. The sermon outline, "What Will You Do with this God?" ... <http://www.letgodbetruerue.com/pdf/what-will-you-do-with-this-god.pdf>.
9. The sermon outline, "He Deserves Better than That," ... <http://www.letgodbetruerue.com/pdf/he-deserves-better-than-that.pdf>.
10. The sermon outline, "Give God the Glory," ... <http://www.letgodbetruerue.com/pdf/give-god-the-glory.pdf>.
11. The sermon outline, "The LORD Is Jealous," ... <http://www.letgodbetruerue.com/pdf/god-is-jealous.pdf>.
12. The sermon outline, "Details Count," ... <http://www.letgodbetruerue.com/pdf/details-count.pdf>.