

03.15.20

## Revelation

### Chapter 4

Revealing Things from Heaven's View

Creation's Verdict Before the Throne

vs. 7-11

**Revelation 4:7-11:** The first creature was like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and the fourth creature was like a flying eagle. And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, “HOLY, HOLY, HOLY is THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME.” And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, “Worthy are You, our Lord and our God, to receive glory

and honor and power; for You created all things, and because of Your will they existed, and were created.”

The Book of Revelation. What is it about? It's about unveiling. What is God unveiling? Well, clearly, He's unveiling His purpose and His plan. More specifically, His purpose for the church, as it begins right away in Chapter 1, in which He declares, not unlike Matthew 5, that we are the light of the world. That shouldn't surprise us because John 1 starts off with Christ being introduced as the Light of the world so that we are called to give the hope of Christ to the world. We're called to live the life of Christ, which gives a peace and a joy and a fulfillment that goes beyond really all comprehension. The world doesn't seem to have that. The world seems to be afraid, full of anxiety, upset, angry. But we have light, and we should be really displaying that throughout all of our lives in

everything that we do. "Let your light so shine before men, that they would see your good works and glorify God in heaven." Ephesians 5 clearly tells us once again, as well, that we once were dark, but now we are light.

Interesting transition. So, God has transformed us into the image of His Son, and what a wonderful message that we have to proclaim this message.

Unfortunately, one of the things that Revelation is going to be revealing as well is that the world has infiltrated the church. Because the world has infiltrated the church, it has also influenced the church, and though the church should be light and really be proclaiming the hope and the peace and the joy of God as well as the confidence in Him, we're doing almost anything but that. What the world has done is it has brought legalism oftentimes in the church, and it's brought anxiety into the church, and it's brought exploitative works into the church in which sometimes the church really exploits the very people they should be ministering to. It's caused the church to be compromising. It's caused the church to be showy. So, all the seven churches really demonstrate the things that we

oftentimes have a propensity to do, especially with the influence of the world. As they begin to influence us, we find ourselves well, dimming and not being as dark.

As we come to Chapter 4, after we've seen the revelation of the fact that the churches are influenced by clearly the things of the world; of course, ultimately, ending with the church at Laodicea, that was so influenced that they really felt like they really didn't even need God and His influence in their lives. They had money and it was enough to have their riches and their abilities and the programs or whatever. So, they pushed God out of the picture, which there is no light once you do that. There is no hope.

I oftentimes think of Psalm 49. Can any man, by any means redeem his brother? No. You've got to give up. His soul is too costly. There's no hope. There's no help in me, in my flesh, but clearly God can save to the utmost, and He can raise from the dead. That's why we proclaim Him. So, instead of us seeing the way that things are, He immediately brings us into the realm of the way that things must be.

As you go into Revelation 4, the end of verse 1 says, "These are the things that must take place." Now, the picture is one of a continuum in the heavens. That is to say that God is immutable, He never changes, and the fact that He's in control has always existed, and it really demonstrates this within this picture. But it reminds you of the Lord's Prayer, which calls us to not only give Him the glory, but to long for His ruling on earth as it is in heaven. So, the day is coming to that great fulfillment, though it is as if done in the heavens eternally, it is still yet to be consummated, and it's God's will that this be done. Now, the picture is wonderful and if you understand the pictures that He's giving, once again He's stirring up pictures in our mind so that He might stir up emotions because the ultimate goal to the church is that the church would proclaim with great enthusiasm, "You've got to come. You've got to get here as fast as You can." The longing for God. Because every man that has this hope in him, purifies himself as He is pure. That longing for Christ is that which causes us to demonstrate the righteousness of God on this earth, and more than that it is the one thing that pleases Him. As both James 1,

as well as 2 Timothy 4 tells us that God will give a crown to all those who have loved His appearing. So, it is a desire that certainly we all should have. We get immersed in the things of the world, and before long the world has got us thinking like them. But now we are taken up in Chapter 4 and literally seeing the wonderful throne of heaven.

Just a side note, it's important when we begin to see the imagery that is conveyed, there's a verse in Ecclesiastes 7:16, and the verse reads something like this,

“Do not be excessively righteous... Why should you ruin yourself?”

Romans 10 tells us that the Pharisees, not accepting the righteousness of God actually devised their own righteousness. When you think about the righteousness of man, there's a lot of pomp. There's a lot of circumstance. There's a lot of noses in the air, condescending attitudes, but even more than that, there is a misunderstanding of who God is. There's almost a creation of a sense of austerity and a separation that was never meant to be. You have to realize that from the very

foundation of the earth, God's desire was to walk with us in a garden. So, religion has taken us way away from that wonderful aspect and you can get so religious that you really can't see or comprehend the great love of God in these wonderful pictures that He's given us. It's clear as John is taken up into the heaven, it says he was taken up in Spirit, that you really can't discern these things unless the Spirit of God reveals them, not unlike 1 Corinthians 2, that the eye has not seen, ear has not heard, can't enter into the heart of man because it's not within us. Any empirical reasoning is just bogus, but the only way that we can see these things as he says, is the Spirit of God has to reveal them; it's as we begin to think and breathe and perceive in the love of Christ. That's the Spirit of God, just to let you know. In the love of Christ, we begin to see, because Revelation 19 says that the Spirit of Christ, the testimony of Christ, is really the spirit of prophecy. So, unless you see Christ in this, you're not going to really understand what He's talking about. It's one of the reasons why, sadly, this wonderful book that says “unveiling” is a closed book to so many people. Because they're coming at it, not with the heart of Christ, but

they're coming at it with kind of the academia or the sense of, "Through my wisdom, I'm going to dissect and understand these things." You're not. But if you come within the love of God, you begin to see, "Ok, what a wonderful picture."

I oftentimes think of the passage in Hebrews, it says we can actually come boldly before the throne of grace. Who would ever think that it was a throne of grace? Yet the picture that He gives here is actually a throne of grace.

If you look with me in Revelation 4:2; once again, we're just kind of reiterating some of the things we touched upon last week, but it says,

(Revelation 4:2) "Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne."

Once again, the emphasis is the sense of continuity and continuousness. So, the picture is of sitting and abiding; it's the fact that things have not changed. God reigns, and what a wonderful picture that is.



(Revelation 4:3) “And He who was sitting was like a jasper stone...”

Now, once again, for you and I to get lost into the stone itself, because some texts will actually define it not Jasper, but Opal; some will define it not Opal, but diamond; the point of the word itself is not as much to define a particular stone as to define a characteristic of the stone. The characteristic of the stone was what? Multicolored. That's the characteristic of the stone. So, the picture of course, obviously, was not unlike what Peter says, that we behold the manifold grace. Manifold- “multicolored” is the word that is used. The multicolored grace of God in us. Now, the fact of the matter is that God has made us different. I don't know if you guys have noticed that. As Romans 12 says that we have each a different measure of faith for a particular work of ministry, and 1 Corinthians 12 says that we have all different spiritual gifts, so we can benefit the body in very unique ways; of course, obviously different personalities, characteristics, natures. So, we're going to see how that interplays, but that God reveals His glory through that

wonderful prism of light, and we see these multi colors coming through it and God begins to show through all of us, in very different ways just how gracious He is. I mean, some of you minister to me, and I go, "What a servant." I'm just in love with the servant because of that person and then another person, God is just revealing a sense of wisdom and knowledge through Scripture. I'm just so thankful for them. You just see the manifold grace of God. You stand in His presence, and you go, "Wow, there's more of You than I thought" and it's a wonderful thing. So, the picture is once again the glory of Christ.

Then, of course, the other word that he makes mention of, "Sardis," is the fleshly color. So, that's the identification of God with us, right? The word became flesh and dwelt among us. The fact that we don't have a High Priest that cannot sympathize, but He has gone through all the things that we have because the word became flesh and dwelt among us, and we beheld the glory of God. The glory is of the only begotten full of grace and truth. He walked among us. He identified with us. Can you think of anybody else that you want to sit on the

throne, but Him? So, the picture is giving us this sense of yes, this glory, but the glory of salvation. So, as He goes on, He talks about the rainbow, the promise fulfilled of God and God has wonderful things in store, and the fact that around the throne is like emerald in appearance. As we were talking about last week, as you go into the great storms of the tornadoes, you see the sky literally turning into an emerald color, and it is a picture of God using a storm not only to cleanse, but God is using this storm to demonstrate His great power for what purpose? And here's the point, as we looked at last week and I'm just summarizing, but in Psalm 18, it's very clear that He uses His great power for one reason. What is that? To save. He says, "The clouds were dark around Him, and He was moving. The lightning was shooting out and He was coming to save me. He drew me out of many waters." So, what a great, great picture of the throne in which the throne is observed, and what you're going to see at the end of Revelation is the prayers of the saints begin to be poured out before the throne, and God begins to move, and the storms and the lightnings begin to flash. Why do you think He's moving? To save. So, every picture that is

given is given of this wonderful throne of grace that we come before, and it's there so that you and I would be in love with Him. I mean, why does He give the rainbow? His wonderful, fulfilled promises to us.

(Revelation 4:4) “Around the throne were twenty-four thrones...”

As we had talked about the 12 patriarchs of the Old Testament, the 12 apostles of the New Testament, the picture of the fact that they're all in white and that God has cleansed them and He wants them to reign with Him. It actually is the way that we end in Chapter 3.

(Revelation 3:21) ““He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.”

(Revelation 3:22) ‘He who has an ear, let him hear what the Spirit says to the churches.’”

So, what a great picture that is, and you begin to see the stirrings in verse 5 of the thunder and the lightning. Of course, as we'll come and see at the very end of Revelation 19, the thunder was the thundering voices of

the saints that were proclaiming, "Worthy is the Lamb!" So, a great, great picture that is given to us and what we are literally observing is the throne and what must be. When God reigns, great picture, everything is calm, everything is peaceful. How does it put it?

(Revelation 4:6) "and before the throne there was something like a sea of glass..."

It's like what we sing, "*around the glassy sea,*" and the reason why it's calm, of course, is that God has calmed the hearts of men. As Jesus would say to the sea, "Peace. Be still. Quiet. Hush." So, this is a great thing.

Now, the next picture that He gives us are the four living creatures. This is a very interesting picture that He gives us, because for most of us, it probably doesn't make any sense. A lion, eagle, a calf, a human face, and you have these angelic beings, and they all have 6 wings, and what in the world are we talking about? Well, if you had read in Ezekiel 1, you would have seen it earlier as well as in Chapter 10, it makes reference to it as well. The picture of the animals is going to be used to really display distinction, and we're going to talk about that because as

we were talking about, God made us all very different. The manifold grace of God is demonstrated to us in very unique and different ways, and I think one of the thrilling things is when we hear each other's testimony. Because we're going, "Wow. I just love hearing the way that God worked in their life." But then somebody else shares, and it's just so much different. Psalm 139 says that God created us, and He formed us, and He molded us in our mother's womb, and we're very unique. Everything about us, He knew about us, but He's intimately acquainted with all of our ways, and we're very, very different. He has so ordained that. The wonderful thing obviously about that too, is that with our difference, we all have basic fundamental same desires, but in many respects, some of our longings are different. Now, the perception initially is that because we have different desires and different longings, that maybe this person's longing is wrong because it's not like mine, but God is moving us to do different works for different purposes, and the distinction and the variety of it all is what's so glorious because we complement each other. We're not competing against each other; we're not trying to be like the other person.

We're actually trying to compliment and use what God has given us for His glory. So, in Psalm 37, it says, "If you'll delight yourself in the Lord, He will give you the desires of your heart." Now, it's going to be very different than somebody else's desire. Now, here's the fundamental point. The fundamental point is that we're not talking about, of course, obviously, going about your desires in a sinful way. God's not going to let you do that. But if God gives you your desires, it's going to be right. So, for instance, if the person desires happiness, which isn't a strange thing, they may pursue it by doing drugs or they may pursue it by going to certain places they shouldn't, and it would be very destructive. Now, if you were to ask him, "What are you doing?" There's going to say, "I'm trying to be happy." But if you just pull them aside, and say, "Ok, I've got a better way to do that. You just delight yourself in the Lord and He'll make you be happy. Let Him make you be happy, and He'll fulfill that desire." And same thing for peace. "I want my life to be fulfilling." He'll do that. Yeah, He's got that one too. I think it's interesting because we are so different, oftentimes we come before the Lord in prayer, and our prayer sounds something like

this, “Well, Lord, do you know what I want?” He goes, “Uh, yeah.” Because He made us and the uniqueness of us is that divine act. We're going to see that with these angelic beings, because they really represent a kind of propensity, a kind of proclivity, a kind of nature, a kind of characteristic that every human being longs. That's a key point. Now, the word that's going to be used to describe them is “living beings”; oftentimes translated erroneously, “creature,” which if in fact you're understanding “creature” as “created being” than ok, that's good, but the focus is “living being”. As we go on, what we're going to see is these living beings really represent longings of life. Yeah, it's the instilled longings of life. They have 6 wings, and now there's a reason why 6 wings, obviously. Because as you come towards the end of Revelation, 6 is the number of man. So, life is ever longing for certain things. There are certain things in your desires and some of you are going to be longing more for one than for the other. But all of these are representative of those longings that we have.



So, as we come before the throne, if you look with me in verse 7, it says,

(Revelation 4:7) “The first creature...”

“Living being” would probably be the best way to put that.

“... was like a lion...”

It doesn't say it was a lion. A lot can be said about this.

Here again, these angelic beings are given to us in Ezekiel and are represented in other places. What's interesting is when you look at some of the other places that they are represented, one being Daniel 7; when you go into that particular chapter, it actually uses some of the animals as representative of kingdoms. So, for instance, when it talks about the kingdom of Babylonia, it's actually represented by a lion with wings. It's an interesting picture, or whether it's talking about Greece, it's like a leopard with four wings, and it talks about the four kings that came after that being the wings. So, the Medes and the Persians are really described as the bear.

When you go into Revelation 13, those same kinds of animals are used as a conglomerate of one beast. It's like a lion's mouth and a bear's feet and... Well, what it's saying is that those nations have the propensity or the proclivities of those animals. So, they moved like them. So, they're descriptive. So, in all of creation, God is talking to you. See, this is where you don't want to get too holy because you start segmenting. You go, "Well, God doesn't speak here." He speaks to us everywhere; in everything He's talking to us. The heavens declare the glory of God. The firmament shows forth His handiwork. Everything is being used by God to talk to us. So, the animals are a representative as living beings in the heavens, and everything on the earth is kind of a foreshadowing or a shadowing. So, we're not seeing the real we're seeing the shadows of what is in the heavens, and could you imagine seeing a creature, one like a lion? So, as we go, what we're going to see is that each is going to represent a particular kind of nature, a particular kind of characteristic. More specifically, the fact that they have wings and wings by its very nature, makes reference to the fact of moving wind. So, it gives that picture of wind,

translated in many respects as “spirit”. So, the spirit and the longing of man is an interesting picture, because the wings are you're going someplace, right? You're traveling, you're going someplace, but you're actually moving wind. So, the picture is, what's the spirit that's moving you? What's the spirit within man that's moving him? What causes man to move? Why is it, as Isaiah 57 says, that the wicked are like the tossing sea; they can't be quiet? Why is it that every wind and wave is moving us? And why is it we seem to be so unsettled? Because, there are influences that are moving us. There are desires and you say, “Where did you get that desire?” God goes, “I placed it in you.” But of course, we go about the pursuing of those things wrong. What we're going to see in the heavens is these living beings that pursue it right, and they're there for a particular purpose, as we're not only going to see wings on them, but “eyes from around and within,” describing that they are searching for something. Now, in each case they're searching for what they represent. That is to say, their nature and their characteristics.

So, we'll begin with the first, and it says,

(Revelation 4:7) “The first creature was like a lion...”

Now, lion, the name itself, “*leōn*,” refers to fearlessness, which makes a lot of sense. In fact, the way that it's put in Proverbs 30:30, he is mighty; he will not retreat. I don't know. It's probably one of those cats that you can't go, “Shoo!” He'd probably just come at you once you start doing that. The fundamental point is that he's mighty, he doesn't retreat, he's strong and he's brave. The issue here is that life is stirring within us. Life. We're talking about living beings. God has endowed us with life and some of the feelings that are stirring within us is, “I want to be strong. I not only want to be strong, but I also want to be brave.” We even used the word “lion-hearted”. We know what it means. That's one of the reasons why Babylon would use it as their symbol. Brave and strong, these two qualities we long for, we strive for; they move us. We're looking for what that's supposed to look like. So, thus, the eyes as you're going to see.

(Revelation 4:8) “And the four living creatures, each one of them having six wings, are full of eyes around and within...”

Now, the interesting picture is that they're not only searching from without, but they're searching from within. What is strong? What is brave? What does that really mean? He grapples with this. He searches tirelessly for some sort of meaning. I mean, in a certain age, we picture it like a knight in shining armor. There have been different pictures that we have given throughout the ages, but we have always longed for something like that. So, an interesting beginning.

(Revelation 4:7) “The first creature was like a lion, and the second creature like a calf...”

Now, what makes this extremely interesting is it doesn't say full grown bull. What does it say? Calf. It actually means calf, and the picture of a calf according to Scripture, well, the word itself, “*moschos*,” is interesting. It almost sounds like clothes. But it can actually be translated “tender shoot”. That's pretty interesting, but the fact that “tender” and “shoot” are together, it's like

when it describes the Messiah, that He'd come, and He grew up like a tender shoot out of parched ground. The picture is one shooting up which kind of has that picture of life. So, when it's translated into a calf, it gives the picture of happy go lucky and skipping through the fields. So, it's like Psalm 29:6 says, "I leap or skip like a calf." It actually uses that particular phrase because they're kind of skipping around, like they don't have a care in the world. If you think about it, that's a desire that so many of us have. I mean, some of us more than others. I mean, some of us are more, "I just want to be brave." Ok, you can be brave. This other person over here goes, "I just want to frolic through the woods." And it is a picture of loving life and energetic and happy and approachable. A young calf, what a great picture that is of one, and like the other being, he's searching and he's longing. He's searching from without; he's searching from within. What has happened?

Look with me in Ecclesiastes, just to kind of give that sense of searching. Ecclesiastes 2.

(Ecclesiastes 2:1) “I said to myself, “Come now, I will test you with pleasure...”

Let's find out what fun is. Let's be serious about this.

“... So enjoy yourself.” And behold, it too was futility.

(Ecclesiastes 2:2) “I said of laughter, “It is madness,” and of pleasure, “What does it accomplish?”

(Ecclesiastes 2:3) “I explored with my mind how to stimulate my body with wine while my mind was guiding me wisely...”

I don't think that was happening.

“...and how to take hold of folly, until I could see what good there is for the sons of men to do under heaven the few years of their lives.

(Ecclesiastes 2:4) I enlarged my works: I built houses for myself, I planted vineyards for myself;

(Ecclesiastes 2:5) I made gardens...”

(Ecclesiastes 2:6) “I made ponds of water...”

(Ecclesiastes 2:7) “I bought male and female slaves and I had homeborn slaves...”

(Ecclesiastes 2:8) “Also, I collected for myself...”

Oh, yeah. A collection would make you happy.

“Also, I collected for myself silver and gold and the treasure of kings...”

“That would make me happy.”

(Ecclesiastes 2:9) “Then I became great and increased more...”

(Ecclesiastes 2:10) “All that my eyes desired I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my reward for all my labor.”

(Ecclesiastes 2:11) Thus I considered all my activities which my hands had done and the labor which I had exerted, and behold all was vanity...”

“I don't think I'm actually happy.” In fact, the ultimate conclusion, I like the way that he puts it at the end of Chapter 2, he says,

(Ecclesiastes 2:24) “There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen that it is from the hand of God.”



(Ecclesiastes 2:25) For who can eat and who can have enjoyment without Him?"

Where does happiness come from? Yeah, I mean you can fake it for a while, and you can get a buzz every so often, but you can't get the sense of joy and peace that can't be taken away. I mean, especially with all the manic depressives in the world. It's obvious that it comes and it goes, it comes, and it goes. Of course, obviously the manic is probably worse than the depressed.

It goes on, and it says,

(Ecclesiastes 2:25) "For who can eat and who can have enjoyment without Him?"

(Ecclesiastes 2:26) For to a person who is good in His sight He has given wisdom and knowledge and joy, while to the sinner He has given the task of gathering and collecting..."

That's all he can do. He's not happy. He's gathering and collecting. "If I get these things, I'll be happy." He just wakes up one day, he goes, "All I've done is just hoarded. That's all I've done. But I'm not happier because of it." If you've ever wondered, "Why do I just want to be happy?"

You were made to be happy. God has put desires in your heart. You should feel, “There's something wrong if I'm not happy.” There is something wrong if you're not happy. God wants to give you the joy of the Lord that can renew your strength. You look at the children of Israel, did you ever ask yourself why they built a golden calf? Because they just wanted to be happy. Now, who does that sound like? That sounds like 90% of the world. They just want to be happy. That's why they'll be glad to bow down to the golden calf, because their longing is, “I want to be happy. I want my family to be happy. I just want us to just go to the park and run around and skip and hop.” So, the passage begins to reveal that heart.

If you look at the third creature,

(Revelation 4:7) “... had a face like that of a man...”

Now, the reason why he's interjected third, of course, “3” is the fullness of testimony, and God is revealing the one that He chose. In a very distinct way, the face of man is going to give us a certain distinction, and that distinction is going to be that God is stirring in the hearts of man that desire for something greater, for something deeper, for

the greater understanding. In fact, oftentimes when you read in Scripture, this is the way of man, like Job 32:11, Luke 5:22, 1 Corinthians 3:26. It's going to be talking about the reasonings of man and what it's talking about is that man is searching for deeper understanding. He's searching for something more. You're not going to get a conference among animals, and they're going to go, "I think we need to invent some stuff." You're just not going to get that. But with man, there seems to be this sense of formulas and exploring and invention, and they're just looking and searching for something greater, something deeper, something better. In fact, Ecclesiastes says that God has placed eternity in the heart of man. So, one of the unsettling things in the heart of men is that there's something that says that we should be living forever. Now, what we do is we pump our face full of stuff, and we try to make it look like we're going to live forever. But we're not going to be able to accomplish that, but that's the very thing that draws us to the Savior, that sense of "Wait a minute, we shouldn't die. We should live forever." Because if you think about it, one of the cruelest jokes would be if God allowed me to live and then took

away life. I mean, I'd almost rather Him not give it to me. But He didn't. He gave us life everlasting. Because He knew that within our hearts, there's something about it. So, the wings of men are stirring, "I've got to live forever." They put all this effort in these things. "I've got to explore more. I need to see deeper things" and God says, "Yeah, I made you that way."

These living beings, once again, full of eyes, around and within, and then, if you look in the passage, one was like a flying eagle. In many ways, obviously we all identify with all of them, but for that which is higher, for that which is free. Man longs for freedom, doesn't he? And a sense of a higher experience of heights ascending to majestic and effortless limitlessness. What a wonderful picture. I remember as a kid dreaming about flying, and sometimes I woke up and I actually thought I could do it. I thought maybe I just had to believe enough, you know? I got myself hurt a couple times, but there's this longing for these kinds of things. It's very important that you don't over spiritualize this, but that you understand that these longings are part of us, and there is a searching. The eyes

were searching around and we're searching within, "Where can I get this?" and oftentimes we spend our life in in venues that are trying to meet these fulfillments, and we're coming up miserable. These living beings are setting their eyes on the throne, and the fulfillment of every one of these desires is coming from the throne. That's what's so wonderful about it, and that's what's so marvelous about the picture as it begins to draw us in.

So, as you look, it says,

(Revelation 4:8) "And the four living creatures, each one of them having six wings..."

Once again, moving through the efforts of man, the longings of men.

"... are full of eyes around and within..."

Searching, observing, longing for, perceiving around and within, even within their own souls.

"... and day and night they do not cease..."

That just shows that tirelessness.

They now come before God, and it's like in Isaiah 6, right? When he stands before that and he sees the same thing

happening and these living beings are going, "There's nobody like You. There's nobody like You. I can't take my eyes off You. There's nobody like You. You fulfill every one of these things. All of these things, all the voids, all the emptiness in your heart, it's all fulfilled there. Holy, there's nothing like You. Holy." They can't stop saying that. It's just like they've never seen anything like this, and it is a declaration that this is the only source for fulfillment. All other sources are substandard and bogus. So, it's a beckoning, and the phrase is,

"HOLY, HOLY, HOLY is THE LORD GOD, THE ALMIGHTY..."

Which the emphasis of "Almighty" within the text, it's a great word in the Greek, and it's actually referring to the fact that He holds sway over absolutely everything in the universe. Probably one of the best descriptions of the word is "sovereign," but what it's saying is, "You control everything; my happiness, my joy, my longings." "You know what I want?" "Yeah. I made you that way. I know what you want, and I know what will give it to you."

That's why we come to Jesus. We used to sing a chorus, *"Fills my every longing; keeps me singing as I go."* So, it

kind of had the calf skipping in there. This is a wonderful picture.

(Revelation 4:9) “And when the living creatures give glory...”

Now, I want to just emphasize this particular phrase. This is making reference to a future happening. When? It's a happening that has not yet taken place, but it is a declaration. The declaration within the text is that these living beings are proclaiming a verdict. Now, what does “verdict” mean? Well, “verdict” actually comes from “veracity,” which actually comes from “truth”. So, when you reach a verdict, what you're what you're saying is, “I've come to conclusion of what is true.” They're coming to a conclusion, and the way that it reads is,

“And when the living creatures give glory...”

“*Doxa*” is the word that is used. We oftentimes define it as that which is weighty because it's actually defining that which is valuable, but more specifically, in this context, it's making a judgment. So, “when they give a judgment,” and in the next phrase, “of the value”. So, “When the living

creatures make a judgment on the value” would be the word “honor,” *“timē”*.

“... and thanks to Him who sits on the throne, to Him who lives forever and ever,

(Revelation 4:10) the twenty-four elders will fall down...”

Now, this is such a great picture because it's demonstrating that every longing of man, every pursuit of man, is going to come to the ultimate conclusion of “It's all from You!” And the declaration is going to come from all sides, and says, “Ok. Wow, You're the answer.”

I oftentimes think of the different passages of Scripture making reference to this. Scripture tells us, according to Proverbs 28:1, the righteous are as bold as a lion. In living righteously, you're giving a sense of boldness that really is unequal in any other realm. How is it that these men could go into fires and not be afraid? How can people go in and sing while they're being tortured? How is that? What is that boldness? In fact, Philippians 1 says that they're looking at you and they almost get afraid because you're not sweating when they're threatening your life. But it is that boldness of the lion that really comes within



us through the Spirit of Christ, that He injects us with that fearlessness.

Song of Songs, if you've ever read the book, which probably a lot of guys haven't. But in Song of Songs 2:8, she talks about her beloved skipping like a calf, and it's a great picture. You remember falling in love and just the excitement? We should still be skipping around. But the joy of that. It's just like, "It couldn't be a better day" and the happiness of that. Well, Song of Songs says that we can have that. We long for great and marvelous things. We investigate and we go to the test tubes, and we try to invent things and we're just trying to make life meaningful.

I love Ephesians 3:20, where it says,

"Now to Him who is able to do far more abundantly beyond all that we ask or think..."

What can you imagine? "I have a pretty vivid imagination." He goes way beyond that. We're going to come before the throne of God and we're going to go, "We don't want to leave here. This is the place to be."

When you and I give our lives to the Lord, it's where we want to be.

Probably one of my father's favorite verses,

(Isaiah 40:31) “Yet those who wait for the LORD

Will gain new strength;

They will mount up with wings like eagle...”

Talk about freedom, right? All these things God has in store for us.

Finally, the creatures go, “We've looked everywhere.

We've even looked within. It's not here. It's with You.”

And they come before God, and they go, “You’re the One.

Our judgment is that You're the valued One.”

So, as you look at the passage, the 24 elders, through the intensity of the moment; I mean, when somebody really feels deeply about something, it moves hearts, doesn't it?

Can you see these living beings and they're going, “You’re the answer to my prayer.” And with great fervor, they just declare that. As you're sitting there, you're realizing that everything you had done was the result of His grace to you, and you take that crown on your head, which is in

the text, "*stephanos*," the victor's crown. Every victory that was won, everything that was great, and you go, "It's Yours." But the interesting thing is when it says that they're casting their crowns, it actually uses a word, which means casting as if having no care for. Which means that it's like in comparison to Him, what do these crowns mean? "Nothing in comparison to You." So, the text is a causative in the sense that they are brought to the point of they can't leave the crowns on. They've got to throw them down. They're so moved by the emotion of the moment that they go, "None of this belongs to me. It all belongs to You." Sort of like Psalm 115, "Not to us, oh, Lord. Not to us. It's just all You." But to be in His presence, can you imagine what that's like?

(Revelation 4:9) "And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever,

(Revelation 4:10) the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast..."

As if they're not valuable to them; without care.

“... their crowns before the throne, saying...”

“You're by name the worthy One.” It actually used it in the nominative. “Naming you. You're the worthy. You define worth.” Just like John says that He defines love. He isn't loving; He is love. He is the worthy One. He is the Lord our God to receive glory and majesty and excellence and honor and value and worth and power in which You're the One that moves things and makes them happen.”

The way that it ends, and I want you to understand all of creation is involved in this; in which God has created each thing to demonstrate a specific glory, but it says, “Because of Thy will, Thy determined good pleasure, they all existed. We were brought into existence. You created us, and not only were we created, but we were sustained in that creating. You created all things and because of Your will they maintained their existence.” Like in Acts 17, “In Him we live and breathe and have our existence.” And you realize what a day that's going to be, that declaration, and God is asking you to declare that truth right now. The sooner that you declare that, the sooner the fulfillment of

the things of your heart are going to be met; not the way that you would think they're going to be met. I mean, I never thought I would be happy preaching. Who would have thunk it, that I would actually like reading a book? It just didn't make any sense to me. I'd think you're crazy, but God gives me joy that I never knew was available to me. When you begin to submit your life to Him and just do what He says. Give your life to Jesus. He knows what He's doing. He actually knows why He created you, and everything that He has placed in your heart. He's not trying to deprive you of your desires. He's going to fulfill them, and He's the only One that can do it.

### **Closing Prayer:**

Father, we come before You today and we give You thanks for the greatness of who You are. What a wonderful thing to come into Your presence and to see

You. Isaiah was taken back. He put his hand over his mouth. Job came before Your presence in Job 40, "I can't speak. I can't say anything. I had no idea." If we were to search the world over, and if we were to search without and the depths of our own reasoning within, there is no way that we could find out how to fulfill these voids. There just isn't any way. But the declaration is clear. You are that fulfillment. So, You come to us on this earth, and You say to us, "I'm your Light. I'm your peace. I came to give you joy, and you want your life to mean something? I'm going to let you do things that will last forever." And oh yeah, He will soar to heights, way beyond what you could ever imagine. So, why wouldn't you come to Jesus? Why wouldn't you?