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## Revelation

### Chapter 5 - Revealing the Only Power "Worthy" Worthy to Receive (vs. 8-14)

**Revelation 5:8-14:** When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. “You have made them to be a kingdom and priests to our God; and they will reign upon the earth.” Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.” And every created thing which is in heaven and on the earth and under the earth

and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.” And the four living creatures kept saying, “Amen.” And the elders fell down and worshiped.

This chapter reveals to us that there's an intense drama in the heavens. What is the intense drama? Well, the big question is, what will reign over all of creation? Who will possess it? All of creation is at stake, and so the drama begins. I love the fact that it's conveyed that way because of the fact that it's very important to me who reigns over me, and there are a lot of powers vying for creation. We know that to be true. The question is, who? And the very beginning of this chapter reveals it's the Lamb, the Lamb that was slain. It takes us back because of all the great powers that we see in the heavens, who would have thought that a Lamb as if slain would come and take the title deed of all of creation? Who would have guessed?

But He does, and now, we begin to hear the praise, “Worthy is the Lamb. Worthy is He to take for Himself.” Why? Because He purchased with His blood. These are all wonderful pictures that Revelation begins to reveal to us, and if you understand the pictures, you'll begin to feel the emotions. If you'll feel the emotions, you'll come together and say, “Even so, Lord Jesus, come quickly.” The purpose of Revelation is to stir these emotions, for the church to long for the coming of Christ. Is it causing you to long for it? I trust so. Because as we see the wonderful scene of the Lamb coming and taking this title deed, we now begin to hear the praises. We're going to be talking about why we're hearing these praises and what is being said in them, and why the imagery, more specifically, of certain things being presented. All along, we've been understanding that this is a book that reveals. It is revealing what God's intent is. It is revealing even the world and how they perceive things, and it is ultimately revealing what is the most important thing in all of the heavens. And that's what we're going to be looking at specifically today.

As you look through Revelation, what you have are pictures, and we're going to see a picture of supreme power; we're going to see a picture of supreme glory; more specifically, what is most important to God. An interesting picture.

As we looked at the very beginning of Revelation, we saw pictures of like a lampstand. What's the lampstand? Well, it's a picture. It's a picture of what the church is to be. What is the church to be? A light to the world. That's a perfect picture, isn't it? That the church is to be a light to the world, so they are going to be lampstands. So, every one of these are pictures so that we would feel. God could say, "I want you to enlighten people." But if He were to give you a picture; I've oftentimes said when I would go up to North Carolina and see my grandfather up in North Carolina, I loved going back in his tool shed; I loved going back to where he made things and worked on things, and even after he had gone, I went back a couple of times to that little shop. I would pick up something and I would go, "That's so my grandfather." I'd pick up something else and it so reminded me of him and I felt

emotions from the things that I picked up. If I were to say to you, "My grandfather liked hunting," it would be one thing, but if you could see the pictures and feel what he would do. The prayer of the hunter, I remember seeing it sticking on the sign and I remember things that he would make. He made knives and sharpened things and the fact that we would go in an old Willie's Jeep up to the country store to work there, and he'd leave about 4:00 in the morning. I don't know why he had to go so early. It was always really cold. But every time I see a Jeep, I think of him. You would say, "Well, that Jeep's not your grandfather." I know it's not my grandfather, but that Jeep is so him. And so the pictures that Revelation is giving us are the pictures that are so God, and you don't want to get lost in the imagery saying, "Well, that's God." That's not God. It's who He is, the things that He loves, and the things that He wants us to be. So, in Revelation, He's going to give us these pictures that begin to reveal the heart of God, and the wonderful pictures as we see of the power of God and the supremacy of God. But most of all, the thing that He loves the most. So, when you see the Lamb of God as if slain, and once again, a diminutive is

used; more specifically, a little lamb, as if dying, bleeding, comes in the midst of all the heavens powers, takes the *biblion*, the title deed of all of creation in His hands. You can imagine how intense that was, and immediately, you realize that what God upholds as grand and great in the heavens is not necessarily what we would hold as grand and powerful.

As you come to Matthew 5, Jesus is literally conveying the standards of the heavens. Jesus begins to say things that are very different than the way the world thinks. Of course, religion, you just build a bigger church. Religion says you just look more ornate, you just embellish, you spend a lot of money, and that's godliness. And God goes, "It doesn't even look like godliness." In the heavens, that's not what it's about. So, if you look with me in Matthew 5, Jesus begins opening His mouth as the King of Kings and Lord of Lords, and He goes, "I'm going to tell you what the most important thing is in heaven."

And He says this,

(Matthew 5:3) "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

(Matthew 5:4) “Blessed are those who mourn, for they shall be comforted.

(Matthew 5:5) “Blessed are the gentle, for they shall inherit the earth.

(Matthew 5:6) “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

(Matthew 5:7) “Blessed are the merciful, for they shall receive mercy.

(Matthew 5:8) “Blessed are the pure in heart, for they shall see God.

(Matthew 5:9) “Blessed are the peacemakers, for they shall be called sons of God.”

Who does God elevate? I didn't see “strength” and “power” and “wealth”. I mean, when you consider the things of the world and the things they gravitate towards, those are the things that really wield power, and God says, “No, this is what wields power, if I see a humble and broken spirit and a contrite heart, in the heavens, they rule.” That's pretty interesting, isn't it?

So, the same picture is being revealed in Revelation 5, and we are reminded at the very beginning of the Book of Revelation that the letter is sent from, as John writes in Revelation 1:5, “Him who loves us and released us from our sins.” The letter is from Him. Why is it that we love this book so much? Because He loves us, not because God is so powerful or because He's so strong. We are drawn to Him because He loves us.

So, if you pick up with me in Revelation 5:8, we begin to see the praise that is surrounded by the fact that the Lamb of God takes into His hand and now is worthy.

If you were to look in verse 12,

(Revelation 5:12) “... “Worthy is the Lamb that was slain to receive...””

He takes, but now He is worthy to receive. Why? Because He paid for you with his blood, and that's going to be emphasized throughout the Scripture.

If you look with me in verse 8, it reads this way,

(Revelation 5:8) “When He had taken the book, the four living creatures...”



Now, once again, that which resembles all the great powers of all creation.

“... the four living creatures and the twenty-four elders...”

Which really represents that which is honorable and majestic.

“... fell down before the Lamb...”

Majesty, honor, power falls down at the presence of the Lamb.

“... fell down before the Lamb, each one holding a harp and golden bowls...”

In the Psalm, it oftentimes interjects that something should be played with the harp. I know this is probably where people get the picture of us on clouds and strumming harps. Bad picture to get in your head. But the reason why “harp” is interjected and you're actually going to see the same word used for the 144,000 singing on the Mount of Olives with their harps, it defines how they're singing. The very word “harp” makes reference to a strumming. So, it's talking about a vibration. Now, the reason why it interjects, once again the Psalms will infer

this as well, is it wants you to feel so intensely that you're shaking. Have you ever felt that intensely about anything? I've seen people that were angry doing that and I've seen people that were moved doing that. What it's talking about is that they are called. You're called to move about this. You're called to feel deeply. It should shake the inward being of you as you begin to realize that you've been rescued and forever you can be with God. As Romans 8:1 says, "there is therefore now no condemnation to those who are in Christ." Can you believe that? It just makes me shake, and it should. So, the harp is a wonderful picture, and one of the reasons why it's interjected at certain points, because it is supposedly the moving of these beings. This is not people just sitting around on the sidelines strumming something. These people are moved by what is being done, and you're going to see that within the passage, because it clearly defines it within the text.

(Revelation 5:8) "When He had taken the book, the four living creatures and the twenty-four elders fell down

before the Lamb, each one holding a harp and golden bowls..."

"Golden," of course, making reference to that which is most valuable to them. So, it contains that which is the most valuable. What is most valuable? Well, it says within the passage, it's the prayer of the saints. But what makes the prayer of the saints so valuable? Because the name "saints" literally means "holy ones" or those that are set apart, those that have been saved. Scripture says that if you receive Christ, you become a child of God, you become a saint; you are set apart for God as His child. But what is it that causes your prayers to be so valuable? This is the question you have to ask yourself. Well, it isn't somebody coming up to Jesus and saying, like that old song, "Oh Lord, won't you buy me a Mercedes-Benz?" It's not that kind of prayer. The prayer is that which is an incense that is pleasing to God. Now, the question, here again, that you have to ask yourself is, what is that prayer and what makes the saints, those that are truly sons of God who have the heart of Christ within them, what makes their prayer so unique?

And here it is, if you look with me in Ephesians 5, you actually get to see the incense that are being proclaimed in Ephesians 5, and really at the beginning of this particular chapter.

(Ephesians 5:1) “Therefore be imitators of God, as beloved children;

(Ephesians 5:2) and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.”

What's the prayer of the saints? “Oh, that I would be like You.”

Paul writes in Romans 12, “Don't be conformed to this world but be transformed by the renewing of your mind,” or, as Paul would write in the Book of Corinthians, “We are being transformed into His image.” Our longing, the longing of the saints and the prayer of the saints with the Spirit of Christ within us, is “God help me to be like You.” In fact, Galatians will tell us that we have the Spirit of God's Son within us that cries out, “Abba! Father!” That's what makes it so unique and so valuable, because God is

creating in us a people of priests. How do you know? It says in the passage, if you read with me in Revelation 5.

(Ephesians 5:8) “... each one holding a harp and golden bowls full of incense, which are the prayers of the saints.”

Which cry out, “I want to be like You, Dad.”

(Revelation 5:9) “And they sang a new song...”

Now, the song that you're going to see within the passage is not something that you've never heard before, “Worthy is the Lamb.” I mean, even John will say, “Behold, the Lamb of God, who takes away the sins of the world.” It's not new in the sense of never heard before. It's new in the sense of never sung this way before. It's an interesting picture because you could love somebody, but then when you realize what that person did for you, if in fact they were to sacrifice themselves for you, you would say, “I've never loved that person like I loved them today. I've never loved them this deeply.” That would be perceived as a new love. So, the passage reveals that they begin to sing in a fresh way, “I've never loved Him more than I do now.” They're moved inside, they're stirred inside, and they're declaring something that they've never said

before. The proclamation is “Worthy is the Lord. Worthy is the Lamb.”

“... “Worthy are You to take the book and to break its seals; for You were slain...”

“You died for me.” It's a great picture.

“... and purchased for God with Your blood men from every tribe and tongue and people and nation.”

One of the things I love about that phrase is that, well, what does it say? “Whosoever will may come,” and the walls and the boundaries; it doesn't matter where you're from. I mean, however man divides himself. Sometimes it's with language; sometimes he divides himself according to where he lives and family, country. God says, “However you divide yourself; separate yourself. You're now one.” That's the wonderful chapter of Ephesians 2, right? You once were separate, but now you've become a family of God. That's actually the text where we get “Family Bible”. Now, you're of the household of God. You once were strangers, but now you're of the household of God, and how God can bring all of those separate ones

into one, it's amazing. You begin to praise God, “You purchased us, and You made us one in Yourself.”

(Revelation 5:10) “You have made them to be a kingdom and priests...”

It sounds like 1 Peter 2. In fact, in 1 Peter 2 he says, “You were once not a people, but now you are a royal priesthood, a holy nation, a people for God's own possession.” It’s a wonderful text in 1 Peter 2:9-10, that begins to reveal that truth.

“You have made them to be a kingdom and priests to our God; and they will reign upon the earth.”

It's amazing upon amazing that God would save us, but that He would want us reigning with Him? And it's all because of this Lamb that was slain? I mean, you have to stand back, and go, “This is the most amazing story ever told.” It is.

(Revelation 5:11) “Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders...”

By the way, why is he mentioning all these? Because, in each case, he's demonstrating the power and the strength that is in the heavens that could easily have taken the position, but they have now bowed down to the Lamb that was slain.

“...around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands,

(Revelation 5:12) saying with a loud voice, “Worthy is the Lamb...”

Everybody. It doesn't matter what power it is. Everyone bows and says, “The Lamb is the most powerful.” The great picture of this is it's a picture not only of supreme power, but it's a picture of God's heart. What is it that is most dear to Him? And He says, “I'll show you. I'm going to put it at My right hand.” And you go, “Well, what's at Your right hand?” And He'll say, “Grace and truth.” It says that in John 1, right? I mean, he says no man at any time has seen God; the only begotten of the Father, He has explained Him. What has He given us? Well, he literally says this in John 1. The only begotten from the bosom of



the Father has explained Him, full of grace and truth. The love of God sits in the position of reigning. Hebrews will say, "Since we have this great High Priest, we come boldly before the throne of," lightning bolts? "Grace and peace." The Grace of God is where we come boldly before the throne, and we realize that, "Wow. You wanted love to reign. Of all the universe, You made love the most powerful." And what a great picture, so that you and I would not in any way misconstrue this and say, "Yeah, love had a lot of muscles." He puts the picture in a little lamb, and He goes, "And by the way, the Lambs about ready to die." And you go, "Ok. The power isn't in the external perception of strength. It is in the willingness of that lamb to be slaughtered." Scripture oftentimes uses the phrase, "like sheep that go to the slaughter" because the sheep doesn't even consider what's going on. Even though literally a lamb be slaughtered right in front of them, they continue to go, and it was that mindset of Christ, considering nothing of the pain that He might save you, and what a wonderful picture that is. It is the love of God that begins to reign.

So, it says,

(Revelation 5:12) “saying with a loud voice, “Worthy is the Lamb that was slain to receive...”

Now, watch the list here, because the list is going to coincide, remember, with the four living creatures.

Remember them being listed? Of course, the four living creatures are here as well as the elders.

“... “Worthy is the Lamb that was slain to receive power...”

What was the first living creature? The lion. Right. I mean, the lion could obviously reign by virtue of his great intimidating, intrinsic strength, and yet he bows down to the Lamb.

“Worthy is the Lamb that was slain to receive power,”  
“*dynamis*,” which is basically inherent power.

“... and riches...”

Which is a calf, which really displays that which is prosperity and success and enjoyment. Yeah, riches, really. “*Ploutos*” is the word that he uses, which is basically prosperity and enrichment. Look, I get it with the

Epicureans, “We just want pleasure to reign.” But if pleasure reigned without love, it would be treacherous, and we're going to see that as we go.

“... power and riches and wisdom...”

Of course, the next living being had the face of a man which was the display of wisdom and might, which is that which can possess, or more specifically, like the talons of an eagle, that will grab and hold on to things and possess.

“... to receive power and riches and wisdom and might...”

And now you have with the 24 elders, “honor and glory and blessing.” And they're all declaring “This is what we're good at, but You do it better than all of us because Your love trumps any power that we might possess.” If you and I could just remotely comprehend this, we would definitely be living differently.

(Revelation 5:13) “And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing...””

“You alone are worthy of beauty and praise.” It's kind of this apparent splendor. “Wait a minute. It's a Lamb, as if slain.” And they go, “We've never seen anything so beautiful ever.” Have you ever seen anything more beautiful? I've never seen anything more beautiful than Christ on the cross. I've just never seen anything more wonderful. That He would die for me. “Amazing love, how can it be that Thou my God would die for me?” You see, it's very important that you understand, as Isaiah 53 says, that when He comes to earth, He will have no stately form or majesty that we should look on Him. Why? Because you would have a tendency to perceive beauty and grandeur as coming from external. No, no. This is why Scripture says faith doesn't come by sight, faith comes by hearing, because you need to hear that voice, “I love you.” And quit looking at the grandeur of the world because it will blind your mind and eyes. But if you close your eyes and listen to the love of God and to the message of the love of God, you can't help but believe in something far more superior than just superficial glamour.

The passage reads that everything began to praise and to lift Him up and to declare Him who sits on the throne, “Blessings and honor and glory, and “*kratos*”; You completely forever reign in the heavens.” It's a great picture of the word “dominion” and of the sovereignty of God. For how long? Forever. How can He reign forever? Because love never fails.

The message, if you understand this, is to the church, remember? This is to the church. It was written to the church. What is He trying to tell the church? Well, let's just kind of go through the seven churches in Asia Minor. He's telling the Church of Ephesus, “Ephesus, you can be right, but if you don't have love, it doesn't mean anything.” Now, what you need to be thinking while we're talking is interjected in your mind, 1 Corinthians 13, because 1 Corinthians 13 defines love, right? Ok. So, if you had the tongues of men and of angels, but you didn't have love, you're just a clanging symbol. If you gave your body to be burned, it's just a waste of time if it wasn't out of love. So, all the way through, He begins to describe in 1 Corinthians 13 what love looks like. Well, the same thing

He's doing with the churches; He's telling Ephesus, "You could be right in everything you say, but if you don't speak the truth in love," i.e. Ephesians 4. "If you don't speak the truth in love, then what good does it do?" Remember, Paul writes to the pastor of the Church of Ephesus, his name being Timothy, "The goal of our instruction is love from a pure heart, a good conscience and a sincere faith." So, if anything is ruling in the church, what has to take precedence? Look, the love of God. Otherwise, what good is it? What good is it if you're righteous? So what? You just become condescending. You become critical of everybody else. What good does that do?

The same thing is true with the Church of Smyrna when you consider that, look, you can't be afraid. Love can't be afraid. Love doesn't seek its own. Love is always considering and holds others in higher esteem. So, you can't be afraid for yourself. If you're afraid for yourself, He's telling the Church of Smyrna, that's self-preservation. That's not love. Really, would you want self-preservation

ruling and reigning in heaven? Every man for himself? Can you imagine being in heaven and it being like that?

You think of the church in Pergamum, which basically could be bought. I mean, He used the example of Balaam, who was a prophet for hire. If a church can be bought, then it's just materialism. It's not a church. I mean, do you want materialism in heaven, where people are making deals? I wouldn't look forward to a place like that.

It's the same thing with Thyatira; pragmatism, where you have standards, but you'll let it go if it can benefit you. You want pragmatism ruling in heaven? Utilitarianism, where if collectively it helps everybody then, but some people are going to be left behind; you might be some of them. Is that what you want to reign in heaven?

Well, that would have been the church of Sardis, when you consider narcissism, "We just want to be known. We want to be out front. We want every publication to know we exist." What is that? That's not love.

When you consider the Church of Philadelphia, what do you consider? Well, you consider the concern for elitism because they were feeling locked out. Is that what you're

reigning in heaven, elitism? Esoteric group of people reigning and controlling? “It’s just us four and no more, and you poor little people down here.” Is that what you want reigning, or do you want the One who loves and died for you, as humble and as nobody as you are, He wants you reigning with Him?

It comes to the end, at the church of Laodicea, which is basically, “I think I can handle this myself. I think I could do it myself,” and it really is a form of humanism. Do you want that reigning in heaven?

All the way through, He's describing these things, and earth goes, “No, you chose the right one.” There's no better passage, and I personally feel that the best way to explain what has just happened here is to go to Ezekiel, because you need to see the most glorious being in heaven. His name was Lucifer, and if you'll read about him with me in Ezekiel 28, maybe the stark contrast will help you appreciate what is actually taking place in this wonderful text in Revelation. There is a segue that goes from the king of Tyre, because he was so into materialism and was very wealthy. So, it then segues from the King of



Tyre into Satan himself. We know that it segues into him by the way it describes him.

(Ezekiel 28:11) “Again the word of the LORD came to me saying,

(Ezekiel 28:12) “Son of man, take up a lamentation over the king of Tyre and say to him, ‘Thus says the Lord GOD...”

Now, listen to the definition, because the definition is going to clearly define this Lucifer of light, grand as he was in the heavens.

“... “You had the seal of perfection,  
Full of wisdom and perfect in beauty.

(Ezekiel 28:13) “You were in Eden, the garden of God;  
Every precious stone was your covering...”

Now, I want you to stop here because He’s going to go into the explanation of the great stones. If you can just picture those stones being perfect stones, being part of his sockets, and if you can picture him standing before God and perfect light flowing through him, could you imagine what he looked like? Can you imagine the glory of

this guy? I mean, the passage is telling us literally, “There was no one more beautiful than you were; no one more desirable (“every precious stone”) than you were.”

It kind of reminds me of Proverbs 31. It says at the end where it's describing the woman in verse 30, it says,

(Proverbs 31:30) “Charm is deceitful and beauty is vain, But a woman who fears the LORD, she shall be praised.”

What does He mean, “Charm is deceitful”? Well, the sad thing is that though a person may have great charisma and look graceful and attractive externally in such wonderful ways, alluring as such. It's interesting that it says in Genesis 3:6, where the woman comes to the tree, it says,

(Genesis 3:6) “When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise...”

But who would have thought that which looked so beautiful would be full of such pain? Because it was full of the knowledge of evil as well as good. So, what an interesting passage that is revealing to us that you can

have beauty and if you don't have love, it becomes treacherous. You can have perfection, if you don't have love, it becomes horrific. If you take out love, any power, any grandeur is going to be horrific.

Well, the passage goes on, it says,

(Ezekiel 28:14) “You were the anointed cherub...”

This is how we know it's talking about him.

“... who covers...”

More specifically, wields power over all.

“... And I placed you there.

You were on the holy mountain of God;

You walked in the midst of the stones of fire.

(Ezekiel 28:15) “You were blameless in your ways...”

If we could transcend this in some way on the earth, picture a pharisee who did everything right. It's almost like Paul, wasn't it? And Paul realized that he was so far off because he didn't love, and his perfection became oppressive. He went around killing people that professed to be Christians, and he said, “I thought I was doing God a favor.” Because the one ingredient he didn't have, love.

Well, the same thing is true here,

“You were blameless in your ways

From the day you were created

Until unrighteousness was found in you.”

Where did unrighteousness come from?

(Ezekiel 28:16) “By the abundance of your trade

You were internally filled with violence...”

In other words, “You wanted more.” Why? Because he didn't have love. Love doesn't seek more for self. It does not seek its own. But you take love out of somebody, they have a void that never will be filled. Do you know that? You show me somebody that doesn't have love in their life and I'll show you somebody that never can rest. They always have to have something else. You show me somebody that has a good relationship and love in their life, and they're the most content people on the face of the earth.

“Therefore I have cast you as profane

From the mountain of God.

And I have destroyed you, O covering cherub,  
From the midst of the stones of fire.

(Ezekiel 28:17) “Your heart was lifted up because of your beauty...”

You want to know what the problem of beauty is? Yeah, if you don't have love, it becomes once again, that which is condescending and critical to everybody else that doesn't even look remotely like you. Do you want that to rule in the heavens? I mean, what's so clear about this is that God used this being to relay to us, “You don't want this reigning. You want a Lamb, as if slain reigning.” Now, please understand, when you get to heaven, you're not going to see a lamb, as if slain on the throne, but you're going to see this picture in your mind and your heart, “That's Jesus who died for me, and it was His love that drew me to Him, and it's His love that causes me to embrace Him. I am so glad that God has chosen this one of all the powers, this attribute, this characteristic, to reign in the heavens.” This is the heart of God. There's no wonder that John says in 1 John, “You want to know what God is like? God is love.” The heart of God.

So, Revelation ends this way in Chapter 5,

(Revelation 5:13) “... To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”

(Revelation 5:14) And the four living creatures kept saying...”

“True and faithful statement this is!” That's what “Amen” means, by the way.

“... And the elders fell down...”

And they go, “We want to be like Him.”

So, Paul will write in Corinthians, “We're being transformed into the image of His son,” and if you watch the very next chapter, in 2 Corinthians 3 at the end, then you look at the very next chapter, 2 Corinthians 4, you know what he says? He says, “I'm working in this ministry together with God, and this is what I'm doing, I'm giving my life; I'm willing to die for you.” And you know how he ends that chapter? He says, “You know what we do? We don't look at the things that are seen. We look at the things that are not seen.” And he uses this wonderful

phrase that we oftentimes repeat, “Though our outer man is decaying, our inner man is being renewed day by day and we do not lose hope because we have a power in this earthen vessel.” God didn't choose the grand. (1 Corinthians 1) God chose to weak and the foolish things to confound the wise; the things that are not to nullify the things that are, that no man would boast. He's choosing earthen vessels to demonstrate the glory of God. We have this treasure in earthen vessels that our power might not rest in us, but in God, who raises from the dead. It is this heart that draws me to God, and it is this heart that says, “There is no one like Him.” And all the other religions don't even come close.

### **Closing Prayer:**

Father, we come before You and we give You thanks for Your lovingkindness to us. The message that You convey

to us is unveiling. It's revealing. For we actually believe that we saw the heart of God today, and it's the same heart that we hold in our prayers in this treasure. We want to be like You. Like You, we want to give our lives to proclaim this message to those that are hurting, to those that are in pain, to those that have no hope. God loves you and He wants you to be in heaven with Him. It doesn't matter how insignificant you feel, He loves you, and He died for you, and He paid for all of your sins. Follow me. Follow me with the Lamb. Come worship with me. You know, worship means to ascribe worth to, and I can't think of anybody or anything that is more valuable than Jesus Christ. In Psalm 1:15 it says this, that whatever you worship you will be like because that which you value is that which you want to emulate. So, the question here is, what do you value most? If you value things, you'll become like an inanimate object; soon to be discarded, like all things do. But if you value Jesus Christ, you will become like Him. You will reign with Him, and you will abide in the Spirit of eternal love, well, forever. He's waiting for you to say, "I want to be like You. Change my heart. Forgive my sins."



