

THE THRONE ROOM OF GOD – REVELATION 4

INTRODUCTION

- Chapter 4 begins the third main section of the book
- Three major sections give a basic chronological framework for the book
- These three divisions are identified in Revelation 1:19 ~ Therefore write the things which you have seen, and the things which are, and the things which will take place after these things.
 - “the things which you have seen” = chapter 1 (past)
 - “the things which are” = chapters 2-3 (present)
 - “the things which will take place after these things” = chapters 4-22 (future)
- Thus, chapter 4 begins to unfold the things that have to do with the consummation of the age
- Chapter 4 is introduced (vs. 1) with the same words as were used in the outline in Rev 1:19 ~ after these things (*meta tauta*)
- This third portion can be divided up into 3 primary sections:
 - The Tribulation Period (4:1-19:21)
 - The Millennium (20:1-15)
 - The Eternal State (21:2-22:21)
- Chapters 4-5 form the prologue to the final section
- It was necessary for John to be given a glimpse of the throne in heaven before witnessing the terrible judgments to be poured out on the earth
- It is perhaps one of the most beautiful descriptions anywhere in the Bible of the inexplicable glory of heaven and the worship that occurs there

Escorted by the beloved apostle, we are carried above the shifting scenes of this dying planet and are permitted to gaze upon a scene of indescribable glory.

Jack MacArthur, *Revelation*

- He describes in these chapters a scene of breathtaking glory and dazzling beauty and the heavenly worship that accompanies it
- This is where the most perfect worship in the universe takes place
- The only proper response to God as He is described in Revelation 4-5 is worship
- Thus, whatever worship in heaven is like, worship on earth must also be like

Are we losing our ‘Oh!?’ ... When the heart on its knees moves into the awesome presence, and hears with fear and wonder things not lawful to utter, the mind falls flat, and words, previously its faithful servants, become weak and totally incapable of telling what the heart hears and sees. In that awful moment, the worshiper can only cry ‘Oh!’

AW Tozer

INTERPRETATION OF THE PREDICTIVE PORTION OF REVELATION

- According to Revelation 4:1, John was invited into heaven to be shown “what must take place after these things”
- As we come to the predictive section of Revelation, it is important to consider how these predictions are fulfilled
- Four main interpretive approaches have been used to interpret this book

The Allegorical, Symbolic, Nonliteral View

- This form of interpretation maintains that Revelation is not a predictive prophecy but symbolic of spiritual principles and moral truth (thus, Revelation has no chronological structure)
- This approach was emphasized by the Alexandrian school of theology in the third and fourth centuries
- It regards the entire Bible as an extensive allegory to be interpreted in a nonliteral sense
- A liberal variation of this in modern times considers Revelation simply as a symbolic presentation of the concept of God’s ultimate victory

The Preterist View

- This view regards Revelation as a symbolic picture of the first century church conflicts which have been fulfilled
- It is a symbolic description of the Roman persecution of the church, emperor worship, and the divine judgment of Rome
- This view denies the future predictive quality of most of the Book of Revelation, arguing that the predictions in this section have already been fulfilled in the early church

The Historical View

- This view sees Revelation as a symbolic picture of the total church history of the present Age between Christ’s first and second comings
- It sees “in the symbolism such events as the barbarian invasions of Rome, the rise of the Roman Catholic Church (as well as various individual popes), the emergence of Islam, and the French Revolution. This interpretive method robs Revelation of any meaning for those to whom it was written.”¹
- Not surprisingly, this approach has led to a wide range of conflicting interpretations

The Futuristic View

- This view “acknowledges the obvious influence that the first-century conflict between Roman power and the church had upon the themes of this book. But it also accepts the bulk of Revelation (chs. 4-22) as an inspired look into the time immediately preceding the Second Advent...and extending from the return of Christ to the creation of the new cosmos (19-22)...Futurists attempt to discern the literal meanings behind the symbolism of Revelation whenever this is permitted by the context or by comparison with other Scripture.”²

NOTE: The key to interpreting the book of Revelation is hermeneutical consistency, namely that the literal-historical-grammatical method of interpretation applied to narrative portions of Scripture also be applied to prophetic portions. Literal

¹ MacArthur, J., Jr. (Ed.). (1997). *The MacArthur Study Bible* (electronic ed., p. 1990). Nashville, TN: Word Pub.

² *Talk Thru the Bible*, Wilkinson and Boa 1983: 512.

interpretation understands that, in normal communication and in the Scriptures, figures of speech are frequently used as communication devices. Literal interpretation does not ignore such devices, but recognizes the literal point behind them since **symbols and figures of speech represent something literal.** We are not to look for other meanings if the natural meaning of the sentence makes sense!

- The fact that the events described in chapters 4-22 occur “after these things” (4:1) identifies the revelation of these chapters as subsequent to that of chapters 2-3
- In other words, the events of these chapters (i.e. the Tribulation) occur after the church age, when the church has been removed
- This is evident in a couple of ways:
 - The 24 elders (vs. 4) are already in heaven and function as representatives of church saints
 - The 24 elders have crowns on their heads, indicating that they have been rewarded already (i.e. immediately after the rapture at the Bema seat)
- This fact alone argues for interpreting Revelation with the same literal method as the rest of Scripture

THE SCENE OF HEAVENLY WORSHIP (VS. 1-8A)

Revelation 4:1 ~ After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, “Come up here, and I will show you what must take place after these things.”

- To John’s astonishment, he saw an open door, one that led into heaven itself
- Somehow, in a way that none of us can fathom, John was taken into the dwelling place of God himself, into the very throne room of God
- He was given the inestimable privilege of visiting heaven and writing a detailed description of what he saw
- This was similar to Paul’s experience in 2 Cor 12 where he was taken up into the 3rd heaven

2 Corinthians 12:2-4 ~ I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows— was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak.

- The third heaven is the abode of God (1st heaven = earth’s atmosphere; 2nd heaven = universe, interstellar space)
- Paul was taken into the very presence of God in a vision, but he was forbidden to speak of what he saw
- John was taken there too but, unlike Paul, he was permitted to speak and write about it
- He records here one of the most complete and glorious descriptions of heaven anywhere in the Bible
- John pulls the curtain back to reveal the magnificent realities of heaven and the worship that occurs there
- Through John, we have the privilege of being escorted into heaven so that we can behold the realities of eternal heaven
- Unfortunately, many have claimed similar experiences today because there is an unprecedented fascination with the afterlife
- There are countless books today for sale in the Christian bookstore by people who claim to have been to heaven or hell and have returned to tell about their experiences
- There is no biblical precedent for such claims of “heaven tourism” and they should be rejected for a number of reasons:
 1. Scripture Must Always Define Our Experiences Not Vice Versa

2. Often Such Claims Blatantly Contradict Scripture
3. Scripture Condemns a Morbid Craving for Information About the Afterlife – Deut 18:10-12; Lev 20:27
4. Such Claims Lack Emphasis on God’s Majesty and Glory in Heaven

Heaven Is for Real... is likely to be read and deemed harmless by the typical evangelical. It is *not* harmless. It denigrates the authority and sufficiency of Scripture. It confounds faith with superstition. It subtly elevates human experience to a higher level than the Word of God. It purports to reveal things about God and the heavenly realm that are not taught in Scripture. And it repeatedly insinuates that the testimony of someone who has been mystically enlightened can be a more effective stimulant to faith than Scripture alone.

John MacArthur, Grace to You blog, “The Idolatry of Experience;” accessed May 22, 2014

- John said that he heard a voice “like the sound of a trumpet”
- This is how God often announced Himself and got people’s attention...by breaking the silence with the sound of a trumpet
- This was the voice of the risen, exalted Lord Jesus Christ, arresting his attention to show him the importance of what was about to take place
- His voice is likened to the sound of a trumpet because of its commanding, authoritative tone
- Jesus invited him to “Come up here, and I will show you what must take place after these things”
- Although some see in this command a reference to the Rapture of the church, such is not the case
- It is not about the church ascending to heaven in resurrected bodies but rather about John going to heaven to receive the revelation about future events
- (Although in the pretribulational understanding, the Rapture would occur at this point in the book)

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

- John was “in the Spirit,” not referring to a dream or sleep, but a supernatural state in which he was transported out of the material world to experience something beyond his normal senses
- In his vision, he saw a “throne...and One sitting on the throne”
- The throne is the central theme of John’s vision, mentioned 11 times in chapter four, 5 times in chap five , and 45 times in the whole book (the word “throne” is only used 15 times in the rest of the NT)
- Revelation is a throne book and everything in this chapter can be explained with regards to how it relates to the throne
- John tells us who is on the throne, what is going on around the throne, what comes from the throne, who stands before the throne, who is in the center and around the throne
- The throne is the center of heaven and the focal point of God’s presence
- This is probably not actually a piece of furniture as much as it is a symbol of God’s sovereign rule and authority
- The throne was “standing in heaven,” likely because God’s sovereign rule is fixed, permanent, unchanging, and unshakable
- According to verse 8, the One seated on the throne is God Himself
- “sitting” is a present participle indicating continuous occupancy
- He is sitting not because He is resting but because He is reigning with all power and authority
- He is sitting, in sovereign control over the universe and reigning because judgment is about to take place
- He is similarly described in Isaiah 6:1; Daniel 7:9-10; Ezekiel 1:26-28

Revelation 4:3 ~ And He who was sitting was like a jasper stone and a sardius in appearance; and there was a rainbow around the throne, like an emerald in appearance.

- John attempts to describe something (or really Someone) who is indescribable
- He labors to find words that can even slightly capture the glory of this scene
- How do you describe a God who is perfectly holy?
- How do you describe a God who is more brilliant than 1000 suns?
- How do you describe a God who is more wise than the wisest of all?
- How do you describe a God who is more glorious than anything this side of heaven?
- How do you describe a God like that? → you don't...you have to use similes and metaphors!
- That's why the word "like" occurs so many times in this chapter...9 times in verses 1, 3, 6, 7
- John is describing a scene of breathtaking glory and dazzling beauty, so spectacular that it passes the limits of human language
- Language fails when men try to describe divine glory... Human language doesn't do it justice!

The Anthropomorphites also, who dreamed of a corporeal God, because mouth, ears, eyes, hands, and feet, are often ascribed to him in Scripture, are easily refuted. For who is so devoid of intellect as not to understand that God, in so speaking, lisps with us as nurses are wont to do with little children? Such modes of expression, therefore, do not so much express what kind of a being God is, as accommodate the knowledge of him to our feebleness. In doing so, he must, of course, stoop far below his proper height.

John Calvin, *Institutes*, Book 1, Chapter 13, Section 1

- That's what John is doing here...he is accommodating who He saw on the throne to our feebleness
- This description of God does not express the kind of being God is; rather, it is a feeble attempt to explain something of His immense glory and majesty!
- For this reason, John resorts to comparisons to precious jewels to picture the breathtaking beauty of heavenly glory
- The most majestic thing John could think of in describing God was jewels: jasper (or diamond), sardius (or carnelian), and emerald
- Jasper is a crystal clear jewel, like the color of light, possibly a diamond (cf. Rev 21:11)
- Sardius (NIV = carnelian) is a fiery, blood red ruby...where the city Sardis got its name
- John then indicates that "there was a rainbow around the throne, like an emerald in appearance"
- The rainbow is a vivid reminder of the faithfulness of God given to Noah after the flood
- Ever since then, the rainbow has stood of the promise of God's faithfulness
- A rainbow is fixed in heaven around the throne of God as a permanent reminder of God's covenant faithfulness
- Except, whereas we only see a part of a rainbow, this rainbow completely surrounds and encircles the throne
- Perhaps this emphasizes the completeness of His faithfulness
- Despite all the coming judgments described in the rest of Revelation (seal, trumpet, bowl judgments), there is a permanent reminder of God's unchanging goodness and faithfulness
- "In this instance the rainbow is a sign not of His faithfulness never to flood the earth again but of His promise to give our Lord His rightful inheritance of ruling over this earth (Pss. 2:8-9; 110)³

³ Charles Ryrie, *Revelation*, in *Everyday Bible Commentary*, 51.

Revelation 4:4 ~ Around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.

- The identity of these 24 elders has been much debated
- Some see them as an order of angelic beings who are somehow associated with God’s government
- But nowhere in the Scriptures do angels sit on thrones nor are they pictured as ever ruling or reigning
- Their role is to serve as “ministering spirits” (Heb 1:14)
- These are most likely redeemed humans...but who are they?
 - Some say they represent Israel – but Israel as a nation has not been redeemed yet and OT saints are not resurrected until the 2nd Coming
 - Some say Tribulation saints – but this is pre-Tribulation so they are not yet redeemed
 - Some say 12 represent Israel and 12 represent the church – but there is no evidence for that
- “Some understand the twenty-four to be divided into two groups of twelve each, one group representing the redeemed of the Old Testament and the other the redeemed of the New Testament church. Others do not include the Old Testament saints at all, but see the twenty-four elders as representing the church only. This appears to be more probably, since it is likely that redeemed Israelites will not be resurrected until the second coming of Christ, at the conclusion of the Tribulation (Dan 12:2). By either understanding, the church is in heaven before the Tribulation begins.”⁴
- It is probably best to assume that these 24 elders are redeemed church saints who represent the entire church
- They represent the raptured, glorified, rewarded church saints who have their crowns and live in the place prepared for them
- Reasons for this:
 1. The church saints are guaranteed that they will one day rule with Christ – Rev 2:26-27; 20:4-6; 2 Tim 2:12
 2. The term “elders” is never used to refer to angels in the NT but always to men
 3. “White garments,” symbolizing Christ’s righteousness imputed to believers at salvation, are more commonly the dress of believers – Rev 3:5, 18; 19:8
 4. The elders are wearing “golden crowns on their heads,” rewards promised to believers who are faithful to the end – 1 Cor 9:25; 2 Tim 4:8; James 1:12; 1 Peter 5:4
- It is important to notice that these 24 thrones are around the throne of God
- God is still focus of this entire scene...not the 24 thrones...THE throne is still the focus
- Their presence of the lesser thrones only serves to highlight the dignity and glory of THE greater throne

Revelation 4:5 ~ Out from the throne come flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

- John witnesses a scene of God’s terrifying awe
- Flashes of lightning and sounds and peals of thunder are associated with God’s presence:
 - Exodus 19:16 ~ So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled.
- They are also associated with God’s judgment during the Tribulation
 - Rev 8:5 ~ Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake.

⁴ Ryrie, 52.

- Rev 16:18 ~ And there were flashes of lightning and sounds and peals of thunder [when the 7th angel pours out his bowl of judgment]
- These seem to be portents of judgment, precursors to the firestorm of divine wrath and judgment about to burst on the sinful world in the Tribulation
- John also saw “seven lamps of fire burning before the throne, which are the seven Spirits of God” (cf. 1:4; 3:1; 5:6)
- The Holy Spirit is in view here with an apparent allusion to the sevenfold character of the Holy Spirit as resting on Christ according to the prophecy of Isaiah
 - Isaiah 11:2-5 ~ The Spirit of the LORD... The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD; this is a way of understanding the Spirit in the fullness of His power and work (cf. Rev 5:6)

Revelation 4:6 ~ and before the throne there was something like a sea of glass, like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind.

- This sea is metaphorical since there is no sea in heaven (Rev 21:1)
- What John saw at the base of the throne was a vast pavement of glass, shining brilliantly
- Moses and Aaron and the elders of Israel saw a something similar:
 - Exodus 24:10 ~ and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself.
- This shows that heaven is a world of dazzlingly brilliant light
- There has been much discussion about who the “four living creatures” are including:
 1. A Description of the Four Gospels
 - Matthew (which presents Jesus as king) = lion
 - Mark (which presents Jesus as the servant) = the calf/ox
 - Luke (which presents Jesus as the Son of Man) = the man
 - John (which presents Jesus as the Son of God) = the eagle
 2. A Symbolization of the Attributes of God
 - Lion = courage, boldness, majesty, omnipotence
 - Calf/ox = patience, continual labor
 - Human = sympathy, intelligence
 - Eagle = sovereignty, supremacy
- But most likely, they are an exalted order of angelic beings who encircle the throne day and night for the primary purpose of praising and worshipping the Lord
- Ezekiel likely describes the same living creatures (cf. Ezekiel 1:4-25)
- Some observations about them
 - They are “in the center and around the throne” – they are in the immediate vicinity of the throne, encircling it, perhaps one on each side of the throne, and perhaps in constant motion around the throne (cf. Ezek 1:12)
 - Although the description makes it sound like they are some sort of animal, the word “creature” (*zoa*) simply means a “living being,” without clearly stating whether they are animal, human, angelic, or divine
 - They are “full of eyes in front and behind” – this probably symbolizes their awareness, alertness, and comprehensive knowledge; nothing pertaining to their worship of God escapes their notice
- Ezekiel later identifies these living beings as “cherubim”
 - Ezek 10:15 ~ Then the cherubim rose up. They are the living beings that I saw by the river Chebar

- Ezek 10:20-22 ~ These are the living beings that I saw beneath the God of Israel by the river Chebar; so I knew that they were cherubim. Each one had four faces and each one four wings, and beneath their wings was the form of human hands. As for the likeness of their faces, they were the same faces whose appearance I had seen by the river Chebar. Each one went straight ahead.

Revelation 4:7 ~ 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.

- John used the word “like” repeatedly because he was laboring to describe something beyond normal human comprehension
- Most likely these descriptions view the four created beings in relation to the created world
 - Lion = nobility
 - Ox = strength
 - Human = reason, intelligence, wisdom
 - Eagle = speed

Revelation 4:8 ~ 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.”

- They each have “six wings”
- In Isaiah 6, Isaiah described the seraphim that he saw around the throne of the Lord as well:
 - Isaiah 6:2 ~ Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew.
- In Isaiah’s vision, these 6-winged creatures are angelic beings
- From Isaiah’s description, it is clear that these angels have the supreme and primary responsibility of constantly worshipping the Lord
- Four of their six wings are related to worship:
 - Two wings covered the faces of the seraphim because they dared not gaze directly at God’s glory
 - Two covered their feet, acknowledging their lowliness even though engaged in divine service
 - With two they flew in serving the One on the throne
- Worship is the priority around the throne of God
- They worship the Lord around His throne “day and night”
- Worship is their consuming preoccupation
- In fact, they may be the official worship leaders of heaven because every time the 4 living creatures worship, they lead others to worship!
 - The worship of the Lord begins in chapter 4 with the living beings: 4:8 (a quartet)
 - This causes the 24 elders to worship: 4:9-11
 - Then the 4 living beings and the 24 elders worship together: 5:8-10
 - Then it grows from there so that many thousands of angels join in: 5:11-12
 - Finally, the concert of praise to the Lord is so comprehensive that it includes every created thing which is in heaven and on the earth: 5:13
- Worship is the predominant activity of heaven
- It is the central characteristic of the heavenly life...it goes on ceaselessly and is the dominant expression of the redeemed in eternity

THE SUBSTANCE OF HEAVENLY WORSHIP (VS. 8B-11)

- John’s description of the worship in heaven provides a glimpse of how worship in heaven occurs
- It demonstrates the substance of worship around the throne

It is God-Centered

Revelation 4:8 ~ 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.”

- Genuine worship first and foremost is God-centered in its direction
- The living creatures direct their praise to the Lord God, the Almighty
- The living creatures are not worshipping the beauty of heaven...not the throne...not the rainbow around the throne...not the 24 elders seated on their thrones...not the flashes of lightning nor the peals of thunder...not the sea of glass like crystal which is in front of the throne
- They are worshipping a Person; God is the object of their affections and worship
- First, they worship Him for His holiness
- The three-fold repetition of holy is also found in Isaiah 6:3 ~ And one called out to another and said, “Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory.”
- “Holiness is the only one of God’s attributes so repeated, since it is the summation of all that He is. God’s holiness is His utter and complete separation from evil in any way and every form. He is absolutely untainted by any evil, error, or wrongdoing – unlike angels (some of whom sinned) or humans (all of whom sinned).”⁵
- But here the holiness of God is highlighted as a precursor to His judgment
- It is because He is holy that God hates sin and pours out His wrath on it
- Second, they worship Him for His power as the “Almighty”
- He is the strongest, most powerful being Who exists, utterly devoid of any weakness
- His power is evident in creation...in providence...in salvation...
- But the aspect of God’s power that is in view here is His power in judgment, a power that will be unleashed in the Tribulation, Second Coming of Christ, and establishment of His kingdom
- Third, they worship Him for His eternity, the One “who was and who is and who is to come”
- He transcends time, with no beginning and no end

Revelation 4:9-10 ~ 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, 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 their crowns before the throne, saying,

- The posture of the elders in worshipping God is one of reverential awe, the natural response to the majesty and glory of God
- The God-centeredness of their worship is evident in the fact that they “cast their crowns before the throne”
- “They are not preoccupied with their own excellence. They are not concerned about their own holiness, honor, or reward. All those things pale into insignificance and become meaningless in light of the glory of God”⁶

⁵ John MacArthur, *Revelation 1-11*, in the MacArthur New Testament Commentary, 155.

⁶ *Ibid.*, 158.

- “In casting their crowns before the throne they testify that if it had not been for God’s grace, salvation, and goodness, they could not have had victory of sin and death. Here the creature honors His Maker and accepts the dictum that man necessarily must be subject to his Creator.”⁷

Revelation 4:11 ~ “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.”

- Fourth, they worship Him for His role in creation
- Not only has He created all things (cf. Gen 1-2; Ps 19; Ps 104), He also possesses the right to judge His creation
- Notably absent in these great hymns of praise are the words “I/we”
- The God-centeredness of worship by the 24 elders is evident in the number of times the words “you/your” occur in vs. 11
- Heaven, and all those who dwell there, are radically committed to God as both the subject and object of worship
- When the doors of heaven are opened up and the veil is pulled back one thing becomes obvious....the incessant worship of the sovereign God is THE focus
- The worship of heaven is God-centered not man-centered...it is theocentric not anthropocentric

It is Theologically-Driven

- Worship in heaven is driven by the truths about who God is
- Worship is to God, but worship is also about God; in fact, it is primarily in response to who God is
- It is theology that drives doxology
- The worship of the four living creatures is theological, driven by a right understanding of who God is
- According to verse 8, they worship Him for His holiness, power, and eternity
- In other words, their worship has content to it
- The worship of the 24 elders is also theological
- According to verse 11, they worship God in response to His role in creation
- Their worship is driven by their understanding of God’s nature!
- This is not mindless, empty emotionalism that is worked up and manufactured under the guise of “worship”
- This is theologically-informed, theologically-driven, theologically-propelled worship
- True worship is biblically formed, built upon, shaped by, and saturated with a deep understanding of God’s nature and attributes
- True worship should engage the intellect as well as the emotions
- Sound theology should shape everything we do in our corporate worship service
- The reverence shown to God should remind us that we cannot just rush thoughtlessly and irreverently into God’s presence
- Our goal must not be to feel something, but to know Someone
- Matt Boswell: one of the greatest weaknesses of the evangelical church is our disinclination to tremble

⁷ John Walvoord, *The Revelation of Jesus Christ*, 111.