



THE LITURGY OF HEAVEN

(re)Imagine Heaven | 5.17.26

Libin Abraham

(The following text is automatically generated and has not been edited)

Libin Abraham 0:00

I want you to think about the last time you were in awe, not just merely impressed, but truly in awe, where you might have even struggled to string along the right number of words to describe what you felt. For me, that was maybe one of the last times was when I was in the Grand Canyon with my parents. I had never been, and they had never either, and so we went to go see the Grand Canyon. And here's what I realized: when you get up to the rim and you look into the vastness of God's creation, no one had to say to you, 'Hey, on the count of three, feel amazed. No one had to cue you for that. No, awe and wonder and amazement was our only natural response. You couldn't help but feel awe. Just maybe this summer you may have the chance to get away and get to a beach, and when you wake up in the morning and see the sunrise, and you hear the waves crashing against the shore, that's an opportunity for all, maybe it's holding a newborn. It doesn't even have to be your own, just go borrow one. Okay, it's a moment for all. Dad's in the room, if you've walked your daughter down the aisle, no one had to tell you. Okay, now is when you get all the feels. No, no, it just came out of nowhere. It's a moment of all. Here's a free opportunity. Just look up at the clear night sky, see the stars, see how vast and massive the creation is. And yet God says about you, you are my prized possession. That's a moment of all. All begins with beholding. All begins with beholding, standing in awe, seeing and beholding the world. There's another word you can insert for the word all, and it's the word worship. Worship begins with beholding. Worship begins with beholding. Maybe you're thinking, well, I thought worship began with singing. Worship may result in singing, but it doesn't begin with singing. Worship begins with beholding. Worship begins with seeing God. In fact, I would say it like this: worship is seeing before singing. It is seeing His holiness, seeing the greatness of God. It is beholding God as He is. That's what begins and stirs up and motivates worship inside of our hearts. So today, as we bring almost to a close this series on heaven today, I want us to peek and see what worship in heaven looks like what is it that the host of heaven sees and now sings in response to what they are beholding. As you think about worship in heaven, maybe you think worship service in heaven is going to be really long, or worship in heaven is going to be a long service, but I want to tell you something. There are going to be no worship services in heaven, not at least the way we think of it. There's not going to be an open set of songs, and then some announcements, and maybe a video, like we saw, and then the sermon, and then a response song, and a dismissal until we gather again. There won't be any worship service in heaven, and yet we'll never stop worshiping in heaven, well, how could that be the case? Well, it's because worship is not merely an event. Worship is our soul fully awakened to the beauty, holiness, and worth of God. That's what worship is. It is our soul awakened to His majesty, His wonder, and his beauty, and the reality is this is how we ought to live life on earth. Our soul awakened to his wonder, beauty, and holiness. But you know this to be true, and I know this to be true. It is easy for our soul to be distracted. We can be distracted by our work or our career, we can be distracted by our phones and our devices, our soul can even be numb by the multiple options for entertainment, and sometimes it is the wounds we carry or the hurt we feel that has a way of distracting our soul. But here's what's going to be amazing about heaven: when you get to heaven, heaven completely restores your attention fully and forever on God. You'll never be distracted from His beauty, His holiness, His worth, not for a moment in heaven. So, whatever you might be doing in heaven, whether it be reigning with Him, or feasting at His table, or building cities, or exploring galaxies, our soul is forever and fully fixated on the beauty, worth, and holiness of who Jesus is. Heaven restores your attention fully on God. And let me tell you, while we gather here weekly, and why this is important. Because when we gather here, our aim is to call your attention back to God. It's to invite your soul to behold Him. Give me that today, as you're sitting in this room, or maybe you're online, man. You are lost in the noise of life, you're caught up even in your own brokenness. And here's my invitation to you: fix your eyes not on your brokenness, but on His beauty. It's His beauty that heals our brokenness. Fix your gaze not on the hurt you feel, but on His holiness, because it's His holiness that heals our hurt. Be overwhelmed, but not by the reasons for your worry, but

by His worth, and that's how your worry loses control over your life. We become what we behold. So, if you want to experience healing from your inner being within your being, fix your attention, your gaze on the Lord Jesus, His beauty, His worth, and His holiness. Worship begins with beholding. We sing because we've seen Him. When John gets to Patmos, and he has a vision of heaven, he is caught up in a vision that he writes in the book of Revelation, but everything he writes has one aim, which is to help you and I behold Jesus for who He truly is. If you don't believe me, look at the first few words of Revelation chapter one verse one, where John says the revelation of who Jesus Christ that God gave him to show his servants what must soon take place. Sometimes we think revelation is merely a revelation of events, but before it's a revelation of events, it's a revelation of a person. It is to help you and I see the beauty, the worth, and holiness of Jesus. It is revealing Jesus as He is, so that we can behold Him, we can worship Him, we can trust Him, we can put our anchors down in this eternal nature of who He is. Worship is beholding, so John, in one Revelation chapter one, He begins to see Jesus, He says, I saw Him like the Son of Man standing among the lampstands, he was clothed with a robe that reached down to his feet. He held a golden sash around his chest. His hair was white like wool. His eyes were like a fiery flame. His voice was like the sound of the rushing waters. His feet were like bronze in a furnace. He held the seven lamps in his, the seven stars in his hands. His face shined like the sun in its full strength. Out of his mouth came a double-edged sword. This is John, beholding Jesus. And what does he do with what he sees? Let me tell you what he does. He falls down like a dead man under the weight of beholding the infinite glory and majesty of God. What else could he do at the weight of such glory? Worship is beholding, and then by the time we get to Revelation chapter four, John beholds the throne room of heaven, and here God the Father is seated on the throne. And here's what John writes in Revelation four, verse two to three. Immediately I was in the spirit, and there was a throne in heaven, and someone was seated on it. The one seated there had the appearance of jasper and carnelian stone, a rainbow that had the appearance of an emerald, surrounded the throne. John sees the father seated on the throne, and as he writes, he says, "Man, at the weight of his glory, the presence of God on the throne, there were flashes of lightning and peals of thunder, because that was the only appropriate way to respond to the glory on the throne, and soon he's going to see the Lamb of God, the Son of God, emerge on the throne, and there are the seven spirits speaking of the Holy Spirit of God, and the host of heaven as they see the one of the throne over and over again, heaven erupts in worship. They begin to sing about the one they see. They begin to respond with their whole being as they take in the sight of the one they're seeing and seeing God on the throne across the pages of this book called for a variety of responses when they saw Him for who He is. It wasn't worship as usual, it wasn't casual worship, it was worship fully embodied. It every faculty of their being was fully engaged in the worship of the one on the throne. You know what they were doing, they were loving their Lord God with all their heart, soul, mind, and strength. Not one was left out of worship. All of their whole being fully enthralled and engaged in the worship of the one on the throne, and here is a variety of responses we see in Revelation. As they worship, there are some who are falling down in humility, in awe, in surrender. There are others who are standing up in honor and readiness. There are some who are singing because they are joyous, they have something to celebrate, some are crying out loud because they have passion without shame. There are even moments of silence because the awe and the reverence is so great. We see some casting their crowns, these signs of achievement and accomplishment, but when they behold the one on the throne, they can't wait to cast their crowns before Him. We see hands lifted up, some holding hearts, and others with palm branches, because it was a day of celebration and triumph. We even some see some joyfully serving, because their vocation was worship, their service was worship, and all throughout Revelation, what we see most often is people beholding His face. They didn't see through eyes of faith, they saw face to face Jesus on the throne, and as they saw him, it was in fear, it was delight, it was intimacy. All of these are the varied responses of people when they beheld Jesus. Benjamin, my hope for us is as we gather and we worship, our worship here on earth will look more and more like worship around the throne. I'm not saying it has to look a certain way. What I'm saying is this is the same Jesus we worship. We don't have a lesser version of Jesus here on earth who is less worthy of our attention, our devotion, so you pick whatever of these postures of worship. How do you respond when you behold Him? What does it mean when you see His glory, His grace? When you are overwhelmed with His presence, it might be to kneel in worship. It may be to stand in awe. It might be to have a moment of awe and silence and reverence. It may be to stretch your arms out in joy and surrender. It might be to fall on your face, but how do you respond when you see him and you behold him and you experience his presence? What I'm asking is not to pretend, but to let your soul be awakened to the wonder of His beauty, holiness, and worth. Maybe for you, worship sometimes feels dull and dry, and even passionless. If that's the case, it could be because you're trying to sing without seeing, trying to say words without beholding. So, shame in that. But here's your invitation: ask the Holy Spirit to show you Jesus. Ask him to pull your soul away from lesser things and fix your eyes on him to see him for who he is to see him in such a way that worship would begin with beholding and seeing and bearing witness to who this Jesus is. Randy Alcorn, in his book on heaven, said it like this: Worship in heaven will never become boring, because God is infinitely interesting. Would you love that? This is why we can look forward to worshiping. There will

not be a moment of boredom, not a moment when you're forced to worship, and not a moment when you can't stop worshipping, because God is infinitely interesting. You're never going to exhaust his beauty. Can I just tell you why heaven is eternal? It's because God is infinite. You need eternity because his grace is infinite. You cannot reach the bottom of how amazing he is, how loving he is, how glorious he is. We're going to need all of eternity because your God, my Jesus, He is infinite in who He is. In fact, this is what Paul says in Ephesians chapter two verse four to seven. Paul says, but God, who is rich in mercy, because of His great love that He had for us, made us alive. Life with Christ, even though we were dead in trespasses, you are saved by grace. He also raised us up with Him, seated us with Him in the heavens in Christ Jesus, so that for the purpose of that in the coming ages He might display the immeasurable riches of His grace through His kindness to us in Christ Jesus. I don't know if you were told this, but I was told this when I was growing up. Hey, in heaven there's going to be a massive display, there's going to be a big LED screen, whatever it might look like, and on that display is your sin one after another on that massive display in heaven? Is the ways that you messed up and all of your screw ups on that display. It's a good way to scare somebody into heaven, but let me tell you what Paul is saying here. There is going to be a massive display in heaven, but it won't be a display of your sin or my sin, it'll be a display of the immeasurable riches of the grace of God shown to us in Christ Jesus. That's what you're going to see for all the coming ages. So, as you stand in heaven or heaven on earth, you'll see one clip after another of how kind God was to you, and you didn't notice it until He put her on display. You'll see one act of grace, how He protected you, and He, you didn't know He was protecting you. How He provided for you, how He forgave you, how He cleansed you. In one clip, you see, you will stand, you'll fall on your knees, you raise your hands, maybe you'll cry, maybe you pick up a harp. I don't know, but you begin to worship Him, because you just witnessed how gracious He was to you. And just when you get done being mesmerized at one clip, guess what, they roll another clip, and then another clip, and one clip after another. What is on display is the immeasurable. You can't even measure it. The infinite acts of God's grace and kindness extended towards you, and so for all the coming ages in eternity, what is on display is how kind and gracious and loving God was to us in the Lord Jesus. So, guess what, we're going to need eternity, because His grace is infinite, His love is that deep, His glory is that immeasurable. The book of Revelation, as Jesus is revealed, heaven erupts in worship, and today we're going to see Jesus through this book revealed fully for us by looking at six songs we find in Revelation. There are six songs sung in response to who He is and what they see. These six songs are powerful declarations, theological truth filled declaration of why Jesus is worthy of our worship now and forever. What we must see before we can sing, and I pray that these six songs will pull our soul away from lesser things and will help fix our devotion, our mind, our affection, all that we are to behold Jesus. I call this the liturgy of heaven. Six songs sung in heaven that we ought to learn. Even now we're going to begin song number one, which is in Revelation four, verse eight to 11, and here in this first song we see that Jesus is holy, because Jesus is eternal, God is eternal. Now this song is directly being sung about the Father, who's on the throne, but everything on in the song is also sung about the Son in the chapters following. So we hear and we see the nature of God, Father, Son, and the Spirit, who is holy, because He is eternal. So, hear the words of the first song in Revelation four.

Speaker 1 19:10

Each of the four living creatures had six wings, they were covered with eyes around and inside, day and night, they never stopped, saying Holy, Holy, Holy, Lord God, the Almighty, who was, who is, and who is to come, whenever the living creatures give glory, honor, and thanks to the one seated on the throne, the one who lives forever and ever. The 20-four elders fall down before the one seated on the throne, and worship the one who lives forever and ever. They cast their crowns before the throne and say, Our Lord and God, you are worthy to receive glory and honor and power, because you have created all things, and by your will they exist and were. Created

Libin Abraham 20:02

the first song brings us into this vision where the four living creatures were flying day and night around the one on the throne. They can't get beyond the word holy. They see God and the anthem of their soul is He is holy, holy, holy. The word holy means that he's set apart. He is in a category all by himself. He is perfect, pure. There's none like him. Sure, they can think of other words, but they can't even get beyond the first word, because every time they take a turn at him, they see a glimpse of his holiness. But notice why in this first song we are told that God is holy. The four living creatures say He is the Lord Almighty, who was, who is, and is to come. He was who He is, and He is to come. The elders, as they worship him, they say about him that everything exists because of him, and by his will everything has come into being. So, their response in this song about his holiness is due to the eternal nature of who God is. God has no beginning, and he has no end. They see who God has been through all eternity, past, present, and future, and their response is, He is so holy, so perfect, there's none like Him. So, the elders, they throw their crowns at His feet. These crowns are represented accomplishments and

achievements when they recognize His glory. Crowns hit the ground. Let me see what that means. When God is clearly seen, self-glory has to die. When God is clearly seen, self-glory dies. No one around the throne is trying to build a platform for themselves. Let me tell you, what's not happening in heaven. No one is taking selfies around the throne, because all they can behold is Him. It's all about His worth, His holiness, His beauty. So they see Him night and day, and they exclaim, He is holy, He is holy, He is holy, He is the one who was, who is, and is to come, that's song number one. Song number two is found in Revelation five. By the time we get to Revelation five, John begins to weep, because he sees that the Father on the throne has a scroll with writing on the front and the back, which represented all of human history. But there's a problem: no one can open the scroll, and if no one opens a scroll, no one can redeem history. No one can rescue mankind. We are doomed. So, there's massive weeping in heaven because no one is found worthy to open the scroll. But then John is told, "Look, there is one. There is a lion of Judah who was conquered, and John looks, but he doesn't see a lion, he sees a lamb that was slain, and this lamb of God, Jesus walks up to the throne, and he takes the scroll, and as Jesus takes the scroll as a redeemer, there is sounds of singing that erupts in heaven, because Jesus is worthy, because he was slain, so hear the words of song number two.

Speaker 1 23:25

When he took the scroll, the four living creatures and the 24 elders fell down before the lamb. Each one had a harp and golden bowls filled with incense, which are the prayers of the saints. And they sang a new song. You are worthy to take the scroll and to open its seals, because you were slaughtered, and you purchased people for God by your blood from every tribe and language and people and nation. You made them a kingdom and priest to our God, and they will reign on the earth. Then I looked and heard the voice of many angels around the throne, and also the living creatures, and of the elders, their number was countless, 1000s plus 1000s of 1000s. They said with a loud voice, "Worthy is the Lamb who was slaughtered to receive power and riches and wisdom and strength and honor and glory and blessing. I heard every creature in heaven, on earth, under the earth, on the sea, and everything in them say, 'Blessing and honor and glory and power be to the one seated on the throne and to the Lamb for ever and ever. The four living creatures said, 'Amen, and the elders fell down and worshiped.

Libin Abraham 24:43

Now the focus of heaven's worship becomes the eternal Son of God, who now becomes the Lamb of God. Because Jesus, who has always been, took on flesh, he came to earth, he was slaughtered. It's pretty graphic, isn't it? He was slaughtered, he was slain for us. I think it's fascinating that eternity never moves beyond Calvary. Eternity never moves beyond Calvary. Heaven does not graduate from the cross. They see him as the Lamb of God. They see his scars, they see his wounds, they see where the nails went in. Because we are forever going to marvel at the cross of Jesus, you see countless groups of people here, some falling down and others crying, others holding up harps and offering incense. They're worshipping in such a radical way, because they have recognized something, and here's what they've recognized. They have recognized I don't deserve to be here, but the lamb made a way for me. Here's what they're saying: I shouldn't be here, but the lamb made a way for me. He took my sin, he took my shame, he took my judgment, and he was slaughtered for me. This is why we would never graduate beyond the cross, because we wouldn't be there apart from the Lamb of God slain for us. Worship becomes worship when cross becomes personal to you, when Calvary becomes your redemption story, and you see that it was your sin, your guilt, that He paid for, and you recognize, man, the only way I could stand before the throne is if the Lamb of God had made a way for me. My religion didn't make the way, my good works didn't make the way, my human accomplishments didn't make the way. It is only the Lamb of God. If the Lamb of God has made a way for you, would you give God a praise offering today? The Lamb has made a way for us. Song number one: God is eternal. Song number two: the Lamb is worthy because he is slain. Here's song number three: Jesus is Savior, because he gathers every people group, every nation to himself. Let's look at Psalm number three in Revelation seven nine to 12.

Speaker 1 27:09

After this, I looked, and there was a vast multitude from every nation, tribe, people, and language, which no one could number, standing before the throne and before the lamb they were clothed in white robes with palm branches in their hands, and they cried out in a loud voice, Salvation belongs to our God, who was seated on the throne, and to the Lamb. All the angels stood around the throne, and along with the elders and the four living creatures, they fell face down before the throne and worshiped God, saying, Amen, blessing and glory and wisdom and thanksgiving and honor and power and strength be to our God forever and ever. Amen.

Libin Abraham 27:56

John sees a multitude he cannot count from every nation, tribe, language, and people, all these people are distinct in their culture and language. You can tell they're from around the world, but they have one refrain: salvation belongs to our God. You know what's remarkable about that? All of those people can say He is our God. We can only be saved because He is our God. He is a Savior for all people, in all generations, in every country and nation. He saves the nations. So, their song is, "He is our Savior. Let me tell you what you recognize. Around the throne, around the throne, race does not divide people. Around the throne, politics does not divide people around the throne, gender or nationality or ethnicity or class or societies. Nothing divides around the throne, because there is one king, one lamb, and one redeemed people forevermore. Amen. So, here's what I want to say to you, Ben Shri, if the throne doesn't divide. Why would we ever divide on earth? How can we expect to be united there if we practice division here? If the throne doesn't divide around race or gender or politics, when we gather, we also are going to practice the throne of God here on earth, because we want to see heaven on earth, and we will be a people who may have differences, and we don't simply ignore or do away with our differences, but our differences don't divide us, they strengthen us, because what we can say is, look, we've come from different places around the world, we have a different lived experience, we may have even a different perspective, but he is collectively our God. He is our God, and I believe we can be this picture of Revelation seven that Lois prayed for many decades ago, because the blood of the lamb. Is strong enough to be the bond of our peace. The blood of this lamb of God spilled to save the nations is enough, strong enough, mighty enough, that when people of differences come together, there is a bond of peace and oneness and unity. Why? Because the blood was slain for the nations to experience redemption and transformation in Jesus Christ. That's song number three. Now here's song number four. Jesus is king because he reigns forever. We've seen God is eternal. He is the lamb. He saves the nations. Now he reigns forever. So listen to the words of Revelation 11 from song number four.

Speaker 1 30:49

The seventh angel blew his trumpet, and there were loud voices in heaven saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever. The 24 elders who were seated before God on their thrones fell face down and worshiped God, saying, We give you thanks, Lord God, the Almighty, who is and who was, because you have taken the great power and have begun to reign. The nations were angry, but your wrath has come. The time has come for the dead to be judged and to give the reward to your servants and prophets, to the saints, and to those who feel your name, both small and great. And the time has come to destroy those who destroy the earth.

Libin Abraham 31:36

This song reminds us of a truth we need to hear, that Jesus reigns forever. Can I just tell you, heaven is not nervous about the future. I know you might be, and sometimes I am too, but heaven is not. There's never been a breaking news on earth that has threatened the throne in heaven, because as empires rise and they fall, as culture shifts, and as nations shake, the song of heaven remains forever, singing, He shall reign forever and ever and ever and ever. So come what may, we put the anchor of our life in a king who reigns forever. This is what gives us hope and perspective for all of eternity. That's song number four. Here's song number five. Not only is Jesus the lamb who was slain, not only is a king who reigns forever, but he's a just judge whose ways are just. He's a perfect judge whose ways are just. So listen to these words from Revelation 15 in song number five

Speaker 1 32:42

they sang the song of God's servant Moses and the song of the lamb. Great and awe inspiring are your works, Lord God, the Almighty. Just and true are your ways, King of the nations. Lord, who will not fear and glorify your name? For you alone are holy. All the nations will come and worship before you, because your righteous acts have been revealed.

Libin Abraham 33:08

I tell Caleb, isn't it amazing that Moses' song made it into heaven? Who knows if one of our team's songs will make it into heaven? That'd be amazing, but this song celebrates the justice of God reigning on the earth, and we need to be reminded of this, because sometimes it feels like injustice goes unanswered. Sometimes, when we look at violence, or abuse, or wars, or the death of innocent children, whether in the womb or outside the womb, it may feel like evil is winning, but this song pulls us into the heavenly realms of worship, because it says to us, even when things look bad on the earth, you have a Savior who is a judge, and he's not just a judge, he's a judge of justice, and one day he will let his righteous acts be revealed, and the earth will experience his justice, so we can even in the midst of difficulty and injustice worship with all of our heart and soul to him, because we look forward to the day where every wrong is made right and every evil doer is held

accountable. We have a just judge and his righteousness and justice will be experienced across the earth. Now we come to song number six, Jesus, our bridegroom, who is victorious. This is found in Revelation 19. Now, by the time we get to Revelation 19, Babylon has been overthrown, and everyone who's been corrupting the earth has been done away with, and now comes the song of victory. As the church, the bride of Christ is united permanently and fully, like perfectly, not just spiritually, but physically, face to face with Jesus, who is. Victorious. So here is the song of our bridegroom.

Speaker 1 35:05

Then the 24 elders and the four living creatures fell down and worshiped God, who was seated on the throne, saying Amen, Hallelujah. A voice came from the throne saying, Praise our God, all his servants and the ones who fear him, both small and great. Then I heard something like the voice of a vast multitude, like the sound of cascading waters, and like the rumbling of loud thunder, saying Hallelujah. Because our Lord God, the Almighty, reigns. Let us be glad, rejoice, and give Him glory, because the marriage of the lamb has come, and his bride has prepared herself. She was given fine linen to wear, bright and pure, for the fine linen represents the righteous acts of the saints.

Libin Abraham 35:54

This might be the loudest worship scene in heaven, because what you hear is both the cascading of the waters, and you hear the rumblings of thunder all put together, but let me tell you why the volume is so loud. The volume matches the victory Jesus has won. The volume matches the victory, so all of creation roars, all of heaven and earth joins in on this final song, because Jesus has overthrown darkness, sin has been defeated, death has been conquered, and Satan has been once and for all done away with. So, there is a loud shout singing Hallelujah! Amen! Hallelujah! Hallelujah! Hallelujah! The time of the wedding feast has come. The bride has prepared herself. She is clothed in pure linen, and Jesus is here because he has been so victorious over every realm of the universe. Now he brings his bride to be one with him, face to face, forever and ever. Friends, these are the liturgy of heaven. And here's what I want to ask you, do you see the progression in these six songs, or begin as God eternal, who was, who is, and always will be, and therefore He is holy, moves to Jesus, this eternal Son of God, slain, slaughtered for you, so that a way was made, so that you could join in on the dance and intimacy of the Trinity forever. But this Jesus didn't just save you, it's He saved people from every nation, but He doesn't just save, He reigns and rules, He brings justice and righteousness, and now our bridegroom welcomes his bride, because he has conquered it all, and we see, and we behold his face, his eyes like fire, his feet like bronze. This is the Jesus we are going to behold, not in faith, but in sight. I was writing this. I was reminded of the old preacher's words, Pastor S. M. Lochrich, who said in his famous speech, "This is my king. He said of Jesus in these words, "Jesus stands in the solitude of himself, he's awesome, he's unique, he's unparalleled, and he's unprecedented, he's incomprehensible, and he's irresistible. You can't get him out of your mind, and you can't get him off of your hand, you can't vote him in, and you can't vote him out. You can't outlive him, and you cannot live without him. This is Jesus that we behold. I want you to stand all over this room. What we are going to do for the next few moments is we're going to rehearse together as the bride of Jesus already seated in the heavenly realms. What this worship liturgy looks like here on earth, and what I believe is going to happen is that this veil between heaven and earth is going to disappear for a few moments, and heaven and earth meets, because we're singing what they're singing, we're seeing what John is seeing, we're beholding our bridegroom singing in faith, but our soul coming awakened. So this is a moment, if your soul has never been awakened to the worth of Jesus. Come to Jesus now. Ask the Holy Spirit to make you alive. If your soul has been numbed by the noise around you, recalibrate your soul to Him. And whatever your response is, whether it's to stand where you are, whether it's to come to the front and kneel, whether it's. Fall on your face, whether it's to weep with joy, because you see that it was your sin nailed to the cross, and you were reminded of Calvary today. I want you to see Him. I want you to behold Him, and I want every word we're about to sing to come from a place of seeing and beholding the King, who is worthy of our worship now and forever. So let's sing and let's see who Jesus is.