

## ***Session 20 David's Theology of Extravagant Worship***

### **INTRODUCTION**

“David’s Theology of Extravagant Worship.” Psalm 145 is one of the unique psalms of David. Again, I know I’ve about worn that out, but it truly is. It’s one of my very favorites. If I had to pick my favorite psalms, I would be very hard pressed to do it but I would probably pick Psalm 45, Psalm 110, and Psalm 145. Then I would maybe have to squeeze Psalm 2 in there, but I don’t know. Psalm 145 would be at the very top of the list. It’s actually the last psalm in the book of Psalms in one of its forms. The book of Psalms grew over the years. The last five psalms make a set together. They’re like an appendix. They’re all the “Praise the Lord” psalms which were not written by David. This is the last of the book as it was known at one time, and then these other psalms were written as a holy appendix or a note at the very end just to say, “Lord, we love You; we worship You.” It’s a doxology. That’s what I’m trying to say. A doxology is what the last five psalms are, and they go together as a set. This set at one time actually ended the book of Psalms.

### **DAVID GIVES A MODEL OF WHAT MAKES HIM A WORSHIPPER OF GOD**

Psalm 145 is the last psalm of David. I think they put it here strategically as the last psalm as the pinnacle of the book of Psalms. It’s David giving a model. He’s laying out in the clearest way the model of what he understands that makes him a worshipper of God. If you’re serious about David’s understanding of the beauty of the Lord, what made him a worshipper, Psalm 145 is a must-read psalm. It’s the psalm of the beauty of the Lord. There’s no psalm like it. As a matter of fact, in the title it’s called “A Psalm of David.” It’s the only psalm that actually in its title through the Hebrew Scriptures is called “the Psalm of David.” There are many psalms which had that added later by those who canonized Scripture, but David wrote this himself; this is part of the original part of the psalm. There are two psalms where David himself calls it “The Prayer of David,” Psalm 17 and Psalm 86. Twice David wrote that; but only once did he write, “A Psalm of David.” This is the praise of David, the psalm of David. This is David’s praise, David’s special psalm or song of praise, which is really what a psalm is. It’s the only one that David himself entitled as the praise or psalm that David sang before the Lord. Charles Spurgeon, the great preacher in the 1850s in London, called this David’s favorite psalm because of the title, “A Praise of David,” or, “A Psalm of David.” It’s his very own; it’s the one he ascribed as his own. This is the one of which he said, “When they’re all said and done, this is the one I like the best.” It’s his model of worship.

In Psalm 144:9, David cries out, “I will sing a new song.” It’s long been a tradition that Psalm 145 is the new song that David sang. That has been a popular tradition for many, many years through Church history, that the new song is actually Psalm 145. It’s praise based on David’s revelation of God’s unsearchable greatness. He makes it very clear. Again, this psalm forms the pinnacle, the end of the whole book of Psalms before the doxology of the last five psalms are laid out there.

### **THE POWER OF DAVID’S LIFE WAS HIS PERSONAL CONNECTION TO GOD**

In Psalm 145:1-2 he starts off on a personal note. “I will extol You, my God and King” (Ps. 145:1). Here is the king of Israel at the end of his life calling God the King. He acknowledges that royalty belongs to God. Again, the significant word here is the word *my*. This is based in his own personal experience. As a matter of fact, praise, true praise and worship isn’t something we do in a meeting; rather, it’s the overflow of what takes place in the secret place of our heart. It has to be “my God” or praise isn’t praise. Throughout the book of Psalms He’s the God of the stars, of the sun and the moon, the God of history, the God of redemption, but here He’s

“my God.” “He’s the God that I know deep in the secret place of my heart.” This is the power of David’s life; it was intensely personal to him. It was real; it wasn’t just academic. It wasn’t something he did because everyone gathered on Sunday morning. It was something that permeated his life outside of public gatherings. A lot of us like to claim that. We want to claim that we praise the Lord outside of public gatherings. It doesn’t happen that often in the life of the average believer. Maybe for a moment they’ll say, “I praise You,” but there was a fragrance; there was incense that arose out of David’s spirit. He was a worshipper of God as a lifestyle. It wasn’t just something he did when the saints gathered alone; it was in his spirit throughout the day. I don’t mean that he never, ever took a break from it, but he lived to be a worshipper first and to be king second.

### **AN EXTRAVAGANT WORSHIPPER OF GOD; AN ANOINTED DELIVERER OF PEOPLE**

I remember I went on a retreat once. It was a college retreat. I think I was nineteen years old. The leader of the retreat said, “I want everyone to write down their life vision, to set down on paper the one thing to which you will submit everything else in your life.”

I thought, “Wow; I never thought of putting that into words.”

He said, “I’m not talking about your occupation, like what you want to do. I’m not even talking about what you want to do in your ministry. I’m talking about the one thing to which you’ll submit your occupation and your ministry.”

I thought, “That’s an interesting question.” This little weekend retreat was about establishing our life vision. David had a life vision. He had something bigger than being king, something bigger than defeating his enemies. I wrote down my life vision. I wrote, “I want to be an extravagant worshipper of God and an anointed deliverer of people. I want to be a worshipper and a deliverer.” I didn’t actually know that I fell right into the two great commandments, “Love God and love people.” I wrote that down and I began to really build my life around it.

At that point in time I was planning to go to medical school. I had an opportunity to go to med school; I had an acceptance to a med school. At that point in time I was going to do it. I wasn’t thinking of being a preacher; I was going to be a doctor. My idea was to go to the mission field, and the latest biography I read, whatever that man did, I would do it. At that point in time it was J. Hudson Taylor. He went to China, and so I was planning to go to China. Of course, then I would read another biography and decide to go to Africa. I didn’t care where I went; I just wanted to go and die. That’s what the big deal was at the time: be a missionary and go and get martyred. That was in all the books our youth group was reading. But it wasn’t my occupation. I actually had a different idea of what my occupation was. I had no thought of being in the professional ministry. That wasn’t on my mind at all. I wrote, “I want to be an extravagant worshipper of God. I want to be an anointed and equipped deliverer of people. I want to worship and bring other people into worship.”

### **DAVID WAS A WORSHIPPER BEFORE HE WAS A KING**

Through the years I’ve stuck with it; it ended up being God-inspired. It was a blessed life vision, but a life vision is something to which your ministry vision and your occupation vision are submitted. It’s something that you do that’s bigger than your ministry and bigger than your occupation. A lot of folks don’t have a life vision. A lot of folks have an unspoken one. They’ve never really put into words in a really graphic way what it is, but it’s basically to be happy on earth. They’ve never really thought it through thoroughly, but they want things that make their life happy of earth.

You say, "What do you want to be?"

They say, "Hmm, I want to be..." They're thinking automatically towards things that make them happy in this life. They say, "I want to make enough money so I can take pain away and have enough people like me. OK, let me see. Let me think how all that can work."

There's something bigger than that. David was a worshipper before he was king. It's nice to say, but that's the power of David's life. A lot of people confess that; it's not my job to figure out who's saying it honestly or not. That's none of my business. I have no real curiosity about that, to be honest. I'm saying that it's more than just getting the book, buying the tape, going to the seminar, and then talking about how good the tape, the book, and the seminar were. It's not about claiming; it's not about academic exercises. It's about a fragrance that emanates out of our spirit. It's a vision that has gripped us to touch the heart of God. It's bigger than any prominence or any promise of ministry or anointing or authority that we'll ever have on the earth.

### **WHEN THE FUEL OF REVELATION RUNS LOW, THE ENERGY FOR WORSHIP LESSENS**

I want to challenge you to enter into what I believe David said defines us: "I will bless the Lord." He says, "I'll be a man on the earth and I'll be a man in the eternal city. I'll consume my being in magnifying, worshipping, blessing the name of God. I'll give myself to God." David says, "I will" four times in these two verses. He says, "I will extol; I will bless; I will praise; I will magnify." There are nuances; there are subtleties between those words. I don't have that much interest in the subtleties; I just want to go for it. Of course, I believe there's merit in defining, separating, and distinguishing between some of the subtleties, etc. He says, "I will bless Your name forever and forever." In other words, "Every day I will bless You; I will praise Your name." David was preoccupied theologically with the idea of the name of God, the name of God being the personality of God and the beauty of God. David knew that fresh discoveries of the beauty of God would make him a worshipper. When the fuel runs low in your revelation of God, your energy for worship runs low. That's a fact. David understood that simple theological reality. I'll say that again: When the fuel of revelation of the beauty of God runs low in our life, our energy for worship runs low. In the Church today in the Western world, in the Church worldwide, the revelation of the beauty of the Lord is low. That's why a heart gripped as a worshipper outside of meetings runs low.

### **YOU CAN'T RUN INTO GOD WITHOUT MELTING IN LOVE FOR OTHER PEOPLE**

David knew it was the name of the Lord and the unfolding of what God was like to the human spirit that would cause him to fulfill his life vision. "I will praise; I will extol; I will bless You." That was David's life vision, to be a worshipper of God. I believe that was the highest desire David had, to be an abandoned, extravagant worshipper of God, to have that Mary of Bethany heart, the heart of John the apostle that leans on the Lord's breast as an end in itself. It always bears fruit; it never stops there. Whenever we abandon ourselves to God it always ends up impacting people. There's no way that you can do that without it impacting people.

I was talking to some young people some time ago. Some of them were worried about the possibility that if someone is too much devoted to the Lord and spends too much time meditating on the Word, if they do the first commandment too earnestly, they'll come up short on the second commandment. I said, "That's a hypothetical theory that will never, ever be walked out." You can't do the first commandment and run into God. God is the author of the second commandment. It's an absolute hypothetical impossibility. It's just vain theory that you can do the first commandment without doing the second. You can even try to do the first one without doing the second one, but you break down and show compassion to people without trying. You can't run into God without

melting in love towards people. You just can't do it. You can't grab hold of a fire without having the marks of the fire on you. If you know someone whom you're getting a little worried about, that they're getting too devotional, just give them a couple of years. They'll come out of that on fire, and they'll cause the fire to touch everyone around them. It's impossible to touch God as fire and not bring the fire to others. You'll melt down in His presence. Even if you're trying not to touch people you'll end up doing it accidentally and you'll do it in power. You can't run into the God who created the human heart without entering into compassion for it. Even if it's not a goal, you will.

I didn't want to be demeaning or anything, but I chuckled and said, "Don't worry. You're wasting your energy. No one will be so devotional that they won't have compassion. It may take them two or three years out of their fifty years of walking with the Lord, but in the end they'll have a lot more fire when they touch people at the end of the day." I said, "Just let the Lord guide them. Just leave them to the Lord. You'll be surprised at the fire that they'll come back with and how much they'll impact people."

### **PSALM 145: THE ISAIAH 40 OF THE BOOK OF PSALMS, THE UNDILUTED GLORY OF GOD**

David's life vision, I totally believe this, was to be an abandoned worshipper. He said, "I will worship the Lord" in Psalm 145, which we won't by any means try to cover in its entirety tonight. I just want to advertise it to you; I just want to give you a few ideas and push you out on it. This is a psalm that I would challenge you and encourage you to get some commentaries on. Find some people who have studied this psalm and written on it for years. Spend some real time studying it. I've called Psalm 145 "the Isaiah 40 of the book of Psalms." Isaiah 40 is just line upon line the undiluted glory of God. It's just, "Wow." Psalm 145 is the Isaiah 40 of the book of Psalms. It's way bigger than a course.

### **DISCOVERING WHAT GOD LOOKS LIKE WILL REVEAL WHAT YOU LOOK LIKE TO GOD**

These are the tracks that David ran on. I gave you four tracks David ran on in Psalm 36. He talked about God's mercy, His faithfulness, His justice, and His righteousness. This is a bigger picture, a bigger map; this is the theology of David summed up in one psalm. It's the praise of David, the psalm of David. Anyway, it was the name of God. David was focused. Twice it's mentioned here. The discovery of the knowledge of God was the absolute issue before his mind. He knew that the discovery of what God looked like would cause him to discover what he looked like to God. The power of those two truths would start a fire in him that no one could put out. He knew that if he discovered what God looked like, the name of God, he would eventually know what he looked like to God. The power of those two truths, what God looks like and what we look like to God, those two truths will start a fire in you that no one will ever be able to put out.

### **FOREVER LOST IN THE FASCINATION AND PLEASURE OF THE BEAUTY OF GOD**

David knew that. He said, "I will interact with the name of the Lord. I will do it forever" (Ps. 145:2, paraphrased). I love it! He said, "Every day, and for ever and ever." "For ever and ever" emphasizes the eternal dimension.

You say, "Oh, that's neat."

No, David had a revelation that he was an eternal being that would forever be lost in the fascination and pleasure of worship. David knew this was his occupation forever. He knew it by revelation. This wasn't a cute little statement he wrote as an add-on. David by revelation said, "I am an eternal being. I'll live forever and forever and forever. I will be forever lost in the fascination and the pleasure of fresh discoveries of the beauty of

God.” He said, “That’s the essence of what I am as a being, as a living being.” David is defining his life when he says this. He knows that his life reaches beyond the earth. That’s not an add-on; that’s a statement of revelation. That’s a statement of his identity.

### **SEVENTY YEARS ON THE EARTH IS MERELY THE WOMB OF LIFE**

David says, “I’m on the earth.” We never had a chance to look at Psalm 39, but he said, “My life on the earth is a mere breath; I’m a vapor on the earth.” He actually prayed in Psalm 39, “Lord, let me know the extent of my days” (Ps. 39:4, paraphrased). “Let me know how transient I am and how quickly I enter into and leave natural life. Let me know that I’m an eternal being, and that seventy years on the earth is merely the womb of life.” It is, it’s the period of gestation. You’re only being formed on the earth with voluntarily choices for that which you’ve been created to do forever and forever and forever and forever and forever. That’s what David is saying here. He says, “My life reaches past the grave. I’m the king of Israel. That’s nice; I’m glad to be king of Israel, but that’s not really what I’m about. I will praise You forever. I know who I am. I know I’ve been given capacities to discover You, to proclaim who You are, and to be consumed with You. I know that’s what I’ll do forever and I want to do it now.”

It’s important that we try to find out what our earthly callings are, but did you know that there’s something far more important? It’s your eternal calling. You have an eternal calling. There are things you’ll do forever, for millions and billions of years, of which your time on the earth is but a small part. This is real, and that’s what David is saying.

### **“INCH BY INCH, IT’S A CINCH; MILE BY MILE, IT’S A TRIAL”**

David is writing towards the end of his natural life. He says, “Every day I will bless You” (Ps. 145:2). That phrase “every day” is very significant. It’s the every day of blessing God. In the every day, there’s the smallness. We get overwhelmed when we think about the vastness of worshipping God and entering into a new reality. The idea that we’ll be fascinated forever with God, that we’ll have fresh discoveries, that we’ll adore Him forever and that the name of God is the fuel that sets our hearts on fire, the revelation of God’s name, all of that is wonderful. We believe that. We all say yes to that, but there’s the every day-ness now. “What do you do tomorrow morning at 6:00 or 7:00 or 8:00?” It’s the small steps. It’s the old phrase that we learned in our childhood: “Inch by inch, it’s a cinch; mile by mile, it’s a trial.” Maybe that’s new to you. The point is, you grow in your capacities to worship by having mundane devotional times tomorrow for thirty minutes every day. He says, “I don’t praise You once I enter into some state of spiritual ecstasy and some newfound maturity suddenly emerges. I do it every day; tomorrow I do it.”

There’s the smallness; there are the little time frames that are important. There are the baby steps. Every day means the little baby steps. “Today, what do I do today?” Will you enter into the posture of waiting upon the Lord today?

### **“THOSE WHO WAIT UPON THE LORD SHALL RENEW THEIR STRENGTH”**

Isaiah 40 is one of my favorite chapters in the book of Isaiah, where the glory and the beauty of the Lord are laid out line by line by line. You’re a bit overwhelmed at the end of it. Then Isaiah speaks pastorally to young people. He says, “The young men stumble and fall badly” (Is. 40:30, paraphrased). He singles out young men as the group most likely to fall perilously in a most grievous way. He says, “Here is what I say to the young men who stumble, and I mean fall headlong: Just wait on the Lord. Just wait on the Lord. And you will mount up

with wings as eagles” (Is. 40:31, paraphrased). That’s a pastoral encouragement and exhortation to understand the transcendent majesty of God’s beauty.

You say, “It’s too big!”

Isaiah said, “Well, just wait.” “Just wait” means two things. It means, “Posture yourself devotionally with the Word and don’t get in a hurry. Lock yourself into a five-, ten-, fifteen-, twenty-year time cycle and wait, and be patient. Do it day by day and just wait. Have endurance in the journey. It’s a long marathon race. Get into a pace of endurance.” “Have patience in the race,” is what it’s saying; “Wait on the Lord.” It means, “Wait on the Lord by posturing yourself devotionally with the Word of God. Just begin to read the Word in the presence of God and pray.” Oh, great forerunners! Isaiah 40 calls the forerunners to feed on and preach the majesty of God. Great message!

### **YOU AREN’T MEASURING, OR CALCULATING, OR DISCERNING INCREASE, YET IT GROWS**

“What do you do?”

“I’m stumbling badly.”

Well, good, you’re the type of man whom God calls to be a forerunner. Get into a long-term pattern, get into a patient cycle of going inch by inch, day by day. Today, praise the Lord; get into a mode of patience. Then get into a devotional posture and do it every day. One of the passages that was so helpful to me in the early years in the Lord is a parable in Mark 4. I absolutely love it, and I’ve preached it for twenty years. It’s the parable of the kingdom where the farmer went out and sowed the seed. When he got up in the morning, it says the seed grew. He was sleeping all night, and how it grew he didn’t know. He didn’t have a clue when it grew. He just said, “My goodness, it grew!”

That’s how our spiritual life is. While you’re sleeping—that doesn’t necessarily mean while you’re in bed at night, it means while you’re unaware. When you’re not measuring, when you’re not calculating, when you’re not even discerning increase, while you’re asleep, it grows. A couple of years go by, you turn around and say, “Oh my goodness, the things that I hated, I’m beginning to melt at the thought of! When did that happen? Did it happen last January? I don’t know when it happened. When I grew, I didn’t know.” You can’t discern it when it’s happening. You can’t measure it; you can’t calculate it. It grows while you’re sleeping. God designed it that way so that you can’t measure it. He doesn’t want you preoccupied with measuring it; He wants you to be lost in Him. Wait on the Lord.

### **THE MANDATE TO FEED ON THE MAJESTY OF GOD**

I just did a conference recently: “The Friends of the Bridegroom, the Call of the Forerunners.”

“Now what do we do? It was a great conference, bought all the books.”

You do Isaiah 40, the call of the forerunners. They’re called and they’re given the mandate to feed on the majesty of God. That’s their diet.

“Wow, too big. Now what? The truth is, I’m really stumbling badly. I’m a young man and I’m stumbling badly.”

Maybe you're a young woman and maybe you're an old man. It doesn't matter. The answer is, "Wait on the Lord." Just wait. That's what David says here, every day. He says, "I know my eternal calling. I know who I am. I know I have a capacity to grow and be forever fascinated with fresh discoveries of God. I know I've been given that privilege at the throne of God as a saint. I know I have the capacity as a redeemed human being. What am I going to do now?" He says, "Every day."

### **YOU HAVE A CAPACITY BY GOD'S DESIGN TO BE FASCINATED WITH GOD FOREVER**

The every day doesn't just mean inch by inch. "Every day" means the good seasons and the bad seasons. Believe it or not, it's more difficult to praise God in the good seasons than in the bad seasons. We think when it's mundane sometimes it's the easiest, but when it gets good is when there's a whole lot going on. I've seen a lot of people who, when they touch that little vein of economic prosperity and that little vein of God's promotion in ministry, they get lost in their prosperity or their new anointing or their new little conference ministry, or the fact that there are a few people who want them; they completely lose their life in God. A couple of years go by and in blessing they can no longer praise Him. They can't connect with him in blessing. They had so many opportunities that they couldn't bear to miss one. They were in a frenzy all the time and they disconnected with God because they had a little promotion. The promotion created a frenzy in them. On the other end there's pain, but sometimes the pain drives us because when we have pain we have to get relief from pain and we can find it in the presence of God.

David said, "Whether it's good or bad, the north winds or the south winds, it's every day, the easy and the hard seasons, the baby steps; that's what I'll do. I'll look at and focus on the name of God. It's my eternal occupation. It's something I will do on the earth my whole life."

The Lord wants some of you to settle it. I know some of you, many of you, already have. You're called in time and eternity to be extravagant worshippers of God. That's why you have life and breath in this age and that's why you have an eternal spirit in the age to come. You have an eternal spirit now, but that's why you'll live forever. You have a capacity by God's design to be fascinated with God forever. I'm talking about revelation beyond the ordinary, and God will give it to whoever wants it. You say, "Oh Lord, I want to be great in revelation. I want to have my heart impacted in a great way. I want to have a greatly impacted heart." That's what I mean by "great in revelation." That will be your primary pleasure and reward in both ages. That's what David is stating here.

In Psalm 145:3 he really kicks it into a new gear. "Great is the Lord and greatly to be praised." Well, great praise for the great God. There are two major themes that he introduces right here. First of all, he's giving a context for his life vision in Psalm 145:1-2. "I will get lost in the discoveries of the name of God, the continual unfolding of His beauty, and I will be a worshipper." That's Psalm 145:1-2, his personal life vision. In Psalm 145:3 he begins to give some implications: great praise for the great God. Which one do you want to do first, the great God or the great praise? Because the two go together.

I told the Lord once, "Lord, I want to be a man who knows what it means at the end of my life to have praised You greatly throughout my days. I don't mean in one fervent moment at the very end. That's not what I mean. I mean that I want to finish my life, and when it's done I want You to say, 'He was a man who praised Jesus greatly. He was a great worshipper all his days.'"

## **GREAT PRAISE COMES FROM GREAT REVELATION**

I know that when you're a great worshipper all your days like David, you're going to have some seasons of difficulty and struggles. Don't write yourself off. Instead of, "Great is the Lord and greatly to be praised," write the phrase, "He wants to be extravagantly worshipped; He wants to be greatly praised." He wants to be extravagantly praised or extravagantly worshipped. Then put your name: "I will be one who extravagantly worships Him." You know I've said it like a broken record: Great praise comes from great revelation. You can't praise God in a great way in depth by just singing songs all the time. It's not about going to more meetings, although that certainly is a part of it. You go to meetings to worship God and you put on a tape. It's about filling your mind with what God looks like. That's what awakens praise in a great way, a mature way. To be a great worshipper, there has to be great revelation. To have great revelation, there has to be some time in the presence of God. You can't get revelation without waiting in the presence of the Lord. You can't praise Him greatly without great revelation. You can't do it.

What does great revelation mean? I don't know. I'm just talking about revelation beyond the ordinary, and God will give it to whoever wants it.

## **ONE GENERATION SHALL PROCLAIM GOD'S REVELATIONS TO THE NEXT**

So you want to greatly praise the Lord. Well, it's going to take revelation of the name of God. You're going to have to search the revelation that God has given His servants through history. That's called books. You're going to have to search the Scriptures. In Psalm 145:4 David says, "One generation shall praise Your works to another, and declare Your mighty acts." We'll look at that in a minute. There's a continuity that David understood. It was that one generation searches and takes what God has given them and hands it to the next generation. We take advantage of it. There's an accumulation; there's a building that's going on. I'm getting ahead of myself, but God had planned from the beginning that revelation would increase as history unfolded; that the last generation would be the generation which used the discoveries of past generations, and that's called reading books. There have never been more books available than in this day. It's just simple math; that's how it works. There are more men and women that have written about God, and it has accumulated. It's growing and growing. There's more revelation about God written in the Holy Word of God, the Scriptures, and in the records of anointed men and women, than ever before.

## **GOD WILL HAVE MEN AND WOMEN SITTING BEFORE HIM, GROWING IN REVELATION**

Revelation is everywhere, and yet the Church is too busy. The Church is too busy doing other stuff and just staying busy. There's entertainment, recreation, and lots of activity. There's lots of talking and lots of busyness. Yet we have more revelation in 1998 than in any other time in history. It's all recorded in the books. It's one of the great mercies of God. These revelations are everywhere, and yet God's servants are too busy. They're too busy to do it. I know the pressures of life are such that the mere economic pressures of making life work are very difficult. I know it takes time. But God will be greatly praised. That means He will have men and women sitting before Him and growing in revelation.

## **FILLING YOUR HEART WITH UNDERSTANDING IS THE WOOD THAT KINDLES THE FIRE**

I want to be a great worshipper. "An extravagant worshipper" is another way of saying it. God is going to be greatly praised in many ways. The numbers will be great. On the last day there will be billions. He will be greatly praised. I can imagine David saying, "Hey, I told you guys He would be greatly praised." It will be awesome, the numbers throughout history. The orchestra, the choir, the skilled singing, the skilled musicians, the harps—He will be greatly praised. It will be awesome. David says, "He will be greatly praised." The

enthusiasm will be continual and loud. It will be unified across the whole Body of Christ. The occasion will be great: the coronation of Jesus as King, the wedding day, His rule over all creation. There will be great seasons and festivities. He will be greatly praised.

There are many different ways in which the great God will be greatly praised, but the way we care about most in this hour is that we sit before the Lord and we get a measure of revelation so that we can extravagantly worship. Again, some people have the idea, "I'll go to more meetings and the more I worship the more I'll flow in worship." There's some wisdom in that, but it's not exactly true. Fill your heart with understanding of the name of God. That's the wood that causes the fire to burn. Fuel yourself with revelation, and not just with singing songs to God. For understanding, write, "Faith comes by hearing, and hearing by the Word of God." Faith is ignited by the *logos*, the Word of God entering the heart. He says in Psalm 145:3 that He will be greatly praised. I want to be a great praiser; I want to be an extravagant worshipper. You want to be one, too. Make it your life vision. That's what David is saying.

### **GREAT IS THE LORD, AND UNSEARCHABLE IN THE DEPTHS OF HIS FULLNESS**

He goes on to say, not only will His praise be great, not only will He be greatly praised—I love this! "His greatness is unsearchable" (Ps. 145:3); it's unsearchable. There's where the element of mystery comes in. It's an eternal mystery. It's an eternal mystery, unsearchable. What a phrase and what a word, "unsearchable" and "searchable." David isn't saying here what some theologians in Church history have concluded, which is that God is incomprehensible, so why try? He doesn't mean that we can't ever gain revelation. This means we'll never exhaust His revelation of who He is. He's inexhaustible. He's unsearchable in His fullness. I love to call it "the vast ocean of the being of God." In the natural, here's the illustration I enjoy the most. Imagine that of all the waters of the earth, the Pacific Ocean was fresh water rather than salty, bitter water. How much could one person consume, drinking as much as he could take all the days of his life? How much of the Pacific Ocean, let alone all the oceans of the earth, how much would be diminished? Of course, it would be undetectable. Our capacity as one human being before the vast oceans of the earth is irrelevant.

### **NO CREATED BEING WILL EVER CONTAIN THE INFINITE GREATNESS OF OUR GOD**

Now the oceans are finite, but God is infinite. In ten billion years times 10 billion years, that vast ocean of His unsearchable greatness won't be diminished. David said, "It's unsearchable." It seems the seraphim are witnesses forever. Although they're created beings, they've said, "Holy transcendent majesty," and yet they're still overwhelmed. It happens ten billion times, yet they're still overwhelmed and having to close their eyes. They're overwhelmed and completely short-circuited yet again. Wherever we are in the eternal city, we'll look up and see those seraphim. There we are, a billion years from now, and they're going down again, overwhelmed, and putting their wings over their eyes, overcome by new discoveries of God. We'll say, "My, they still haven't exhausted new discoveries."

The Lord says, "I'm unsearchable. I'm a vast ocean. No created being will ever contain My infinite greatness." David really tapped into this. He had an unusual measure of revelation, but of all of God he saw, he never even entered into the beginning of the beginning of the first percent. But David understood the vastness. David had a unique understanding in Psalm 19, Psalm 29, and Psalm 104. He saw the beauty of God in the stars and the sun. He had an unusual understanding of the vastness of God. Yet the God that created those stars, who spoke them into being, their creation was nothing to Him. That's the God who is unsearchable. He's vast. There is a lifelong treasure hunt into the beauty of God. By *lifelong* I mean earth and eternity; lifelong into eternal fascination with our Redeemer, the man Christ Jesus, the uncreated God who spoke in Genesis 1 and brought out of nothing the

created order. He wrapped Himself in the garments of man. He's absolutely delighted with you. His beauty has eternal fascination to it, as does the beauty of the Father and the Spirit. David said, "I want to tell you on the front end, it's unsearchable. I know from God. He didn't lie. It's inexhaustible." Your little human frame will get so overwhelmed in this age. When it's all said and done, you're only at the beginning of the beginning of the first percent. It will thrill you. It will fascinate you, but you'll never exhaust it; never, never, never will the pleasure and the fascination ever wear out, ever.

### **IN THE SEARCH COMES THE DISCOVERY THAT THE SEARCH IS ENDLESS**

I like this word *searching*. We recently looked at Psalm 139, where David said, "Search me, O God" (Ps. 139:1). God searches David, and now here David is searching God. The search for the unsearchable—therein is the heart of that holy romance. It's to discover the mystery of beauty, the fascinating mystery of beauty. The fascinating, the fascinating beauty, the mystery of beauty; that's what the heart of holy romance is all about, searching, searching forever, searching forever and forever discovering; and finding that in those new discoveries there is yet more we don't know. They say you have to be a PhD in math to really grasp how much math you don't know. Only the people who are deep in it, the aerospace PhD guys and gals, only those kinds of people understand that they don't understand math. The ninth grader that made an A in geometry says, "Well, I grasp this stuff." They have no idea of the limitless possibilities that math presents. You have to get way out in it to understand that you're only at the very beginning of it. Such is the being of God. In the search comes the discovery that the search is endless. We're surrounded by inexhaustible wonders. We really are; we are surrounded by fascinating mysteries, by unknowable beauties. We're surrounded by them in God, unknowable beauties. It's the things that we'll never, ever fully know in this age, and we'll never fully know them in the age to come, but we'll be completely delighted in every step of the way. The contemplative heart is most aware of the vastness of what they don't know. The bored and stale believer, which is the majority of Christendom, thinks, "Well, I have a handle on the introductory stuff."

The contemplative heart says, "No, no, you're not even at the beginning of the first percent. You don't know." The heart of Mary, Mary of Bethany, is more aware of how much is beyond her capacity. Those hearts are more aware of the riches, the unsearchable riches.

Paul the apostle said it in Ephesians 3:8 when he talked about Jesus. He called it "the unsearchable riches of Jesus." Here is this mighty apostle who has been up to the third heaven. He came back and said, "Let me tell you about this man Jesus, and how unsearchable is His wealth."

"Unsearchable? Paul, that's a big word."

He says, "I've been there. You've no idea who He is. You have no idea how unsearchable."

"But didn't you go to heaven? Don't you have the mighty spirit of revelation? You wrote half the New Testament."

"Yes, I'm more convinced than ever that He is absolutely unsearchable; billions of years from now we'll be fascinated by who He is."

### **THE HEART OF ROMANCE IS THE SEARCH FOR THE MYSTERY OF BEAUTY**

The inexhaustible wonder of who He is, is around us in everything He created. We can't see it, though. Our eyes don't have the capacity to see the inexhaustible wonders, the unknowable beauties of who He is and the fascinating mysteries of the being of God, the name of God. Ten thousand times ten thousand times we'll be overwhelmed; our capacity will be absolutely overwhelmed. It's the heart of romance to search. If you think about it, that's really what romance is about, the search, the search for the mystery of beauty. The search goes on. The heart of the worshipper is the searching heart, searching for the unsearchable. It's a play on words. We can discover to our capacity and we can ache with pain at the little slivers of truth that we receive, the pain of them so expands us. It's like breaking a ten-day water fast on a thirty-two-ounce steak. It would really, really cause a lot of trouble. I read that in a book; it really will hurt you. Our little human frames get so stretched in pain with new discoveries. We're so overwhelmed at such little fragments. The Lord says, "I have so, so, so much if you go on the search for Me."

### **WISDOM IS THROWING YOUR LIFE INTO SEARCHING FOR THE UNSEARCHABLE**

As a matter of fact, I believe the definition of wisdom when it's all said and done is throwing your life into searching for the unsearchable. That's really what wisdom is. If you do that, you're wise at the end of the day. If you don't do that, you're not wise, no matter how many books you write. If you throw your life into the search for what Paul called the unsearchable richness, for what David called the unsearchable greatness, if you throw your life into the searching for the unsearchable you're called wise by God at the end of the day. If you throw your life into it, you're called a worshipper. You greatly praise Him. If you throw your life into it, that's the definition of pleasure; in reality, that's what pleasure is. That's what pleasure is in its most sublimely intense form: searching for the unsearchable with a life of full-loving, wholehearted diligence. That's the definition of pleasure in the truest sense of the word. You'll run into a fire that will get on people even if you don't want it to get on them. If you try to go get lost in a cave somewhere, the fire will burn and you'll start a nation on fire accidentally. You don't even have to have it as your goal; you just will.

### **THE KNOWN AND UNKNOWN ATTRIBUTES OF GOD**

I love it! David says, "He is great; His greatness is unsearchable." Every attribute of God is great. Every attribute of God is infinite, every single one of them. The attributes of God create a problem for us because there are two types of attributes in the most basic way of talking. There are the known attributes, the revealed ones. Then there are the unknown attributes, the hidden ones. God has attributes that we can't comprehend, right? We have the known attributes and the unknown attributes: the revealed ones and the hidden ones. Of the known attributes, our frame, our capacity can only take the weakest hints of the known ones. The weakest hints are all we have the capacity to take. The unknown ones we can't even begin to comprehend. It's like trying to teach an average first-grader calculus. The Lord says, "I have only given you the weakest, briefest introduction to the known ones, and you're absolutely blown away. The unrevealed ones, let's not go there right now. You don't even know. I'll give you a hint. Making the sun and ten billion suns greater than the sun was easy. I have things you know nothing about. I made ten billions suns greater than your sun." The Lord says, "That was easy. I didn't even have to stand. All I had to do was speak to do that. That was easy. I have things you know nothing about."

### **"OH, THE DEPTHS OF THE RICHES BOTH OF THE WISDOM AND KNOWLEDGE OF GOD!"**

I remember going into geometry class in the ninth grade. The man gets up and says pi. "What's pi?" I remember we all had to study it. It was the ratio of the circumference to the diameter. We had to memorize that definition.

Who remembers what pi is? It's 3.14159256. There are eight decimal points. I had a crush on my ninth grade teacher. Anyway, you go to a little first grader and say, "Pi!" "I'll take apple!"

"No, the ratio of the circumference to the diameter."

"What? I'll take apple." They don't even know what you're talking about.

God has attributes of which we have no comprehension. David by faith said, "Great is the Lord and greatly to be praised." He will be greatly praised. His greatness is unsearchable. It's the first grader trying to grapple with geometry or calculus. There's no way. Beloved, if this course does anything to you, I trust that you'll be thrust on the wholehearted search for the unsearchable. If you do that, you end up wise when you die and stand before God. If you don't do that, I don't care how many people you touch, but you end up lacking wisdom on the last day. If you do it, that's the definition of worship; that's the definition of pleasure. That's the definition of impact. That's the definition of success. That's the definition of reward. That's the definition of everything.

Jesus said, "To know Me and to know My Father is eternal life" (Jn. 17:3, paraphrased). That's the very essence of what eternal life is: the eternal unfolding of new discoveries, the fascination and the impact on your spirit of those new discoveries. That's the essence of eternal life. He says, "Forever and forever and forever there will be new discoveries. When those new discoveries hit your being they will cause an emotional chemistry change in time and eternity; you'll think differently and act differently. That's the essence of eternal life, interacting with new discoveries of Me forever, forever, forever, forever."

David said, "I will worship You forever. Let's do it now." He knew he was a being made with the capacity and privilege to worship, to search the unsearchable. God is great and greatly to be praised. Eternally He's great, as far as length of time; the depth, the passion of His heart is great, the depth of His passion, His love. The width and the breadth, the wisdom and the knowledge of God, the width and breadth of wisdom that the Scripture talks about is so wide, His understanding and His knowledge. The height, the power: He sits on high; He has total authority over everything. The length, breadth, height and width—He's great in everything. It's eternal. It's transcendent in power, transcendent in knowledge, and transcendent in passion, length, width, height and depth.

### **THE INHERITED SPIRITUAL RESPONSIBILITY OF EVERY GENERATION**

"Great is the Lord," David said. He was at the end of his life, writing Psalm 145. He said, "Believe me, this is what life is about." Psalm 145:4 describes the continuity of generations: One generation shall praise the Lord to another. David recognized the inherent responsibility of one generation to take what the other generations gave them and then to have fresh discoveries to give to the new generations. That's the inherited spiritual responsibility of every generation. David understood this. Each generation contributes its measure. Beloved, here's the exciting part, and I've already mentioned it, but it crescendos at the end. As history unfolds, the measure that God has given to the human race gets bigger and bigger and bigger. There's more revelation of God, which means greater worship: "Greatly to be praised." Great praise awaits Him at the end of natural history compared to all other times in history. God planned it that way. It's building; it's building.

### **THE SAINTS HAVE HANDED US A GLOWING BATON OF UNDERSTANDING**

I have this idea that some of you in this room will give yourself to it. You're going to search the unsearchable. You're going to say, "I'll find out what the fathers"—it's not really fair to call them "the fathers"; they're called

the Church fathers, but there are some pretty powerful mothers, too. The saints have handed us a glowing baton of understanding. Beloved, what they got in the twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth centuries, the Lord says, "That's not the measure of what I want to give the human race. That's only to get you jump-started." The great master of math teaches you to get you going quicker at a greater measure. We are to take what they have and launch into regions beyond that, into what God has already ordained to give the end-time church—searching and crescendoing at the end in revelation. When you crescendo in revelation, then the Church crescendoes in worship; that's what it's all about, right? That's what this title in the Spirit, "Friends of the Bridegroom," is all about. It's men and women living fasted lifestyles, lost in the discovery of the beauty of the Bridegroom. He's a bridegroom, king, and judge. We have the privilege to learn from the past, to take everything they'll give us. Some of the great shining lights of history, let's take what they can give us but let's not end there. Let's have the pleasure of new discoveries in the present. The young generation from my point of view is all the groups twenty years and younger. I'll always say "twenty years and younger," and I'll say it for thirty more years. That's not a technical prophetic phrase, but it's always about the group twenty and under. It really is. The Lord wants to see some fathers and mothers in the Spirit. Some of you are twenty-five and some of you are sixty-five. But it's to find some things out about God and make it clear to the next generation so that at twenty they can begin running where we left off. For real, this is for real.

Here is the problem: The fathers of this generation are consumed in their own ministries. God wants them lost in searching out the unsearchable so that they can give something to the next generation. God doesn't want us to pass down paid-for buildings and big mailing lists. That's not what He was talking about. He wants us to give fresh discoveries, not organizations that are built really strongly. There's nothing wrong with that at all, but that's not what this is talking about in Psalm 145:4. There's a storehouse, and God wants to open the treasure house and fill our storehouse of revelation.

### **"I WILL MEDITATE ON THE GLORIOUS SPLENDOR OF YOUR MAJESTY"**

Look at Psalm 145:5; I guess we're won't get very far in this. I just want to tell you that Psalm 145 is a big one. David says it; he just says it straight out in Psalm 145:5. He says two things. "I will meditate on the glorious splendor of Your majesty and on Your wonder-producing works" (Ps. 145:5, paraphrased). I added the phrase "wonder-producing." *Wondrous* means "I will meditate on the things You've done that produce wonderment in my heart." *Fascination* is another word, and so is *marvel*. David says, "I will meditate on two things. I will meditate on the splendor of Your majesty." The word *splendor* is often used as the word *beauty*. It's literally translated as the word used in the phrase "in the beauty of holiness" in Psalm 110:3. That's the same word *hadar*. It's the word translated *beauty* many times in the Old Testament, *hadar*. It can be translated *beauty*, *splendor*, *excellence* or *magnificence*: the *hadar* of God, the *hadar* of His majesty. It could be any of those words, *beauty*, *splendor*, *magnificence*, "excellence of Your majesty," but I like the word *beauty*. I like the word *beauty* because that's the word David used back in Psalm 27:4. He says, "This one thing, Your beauty, Your hadar, the hadar of God, Your excellence." Again, it's translated "beauty of holiness" in Psalm 110:3. David says, "Here is what I want to do. I will focus in on two things: the glorious beauty of Your majesty and Your wonder-producing, Your marvel-producing works, Your wonderment. I will meditate on what You've done and let it lead me back to who You are. That's the logic of the passage." David says, "I will study what You've done. When I study what You've done, it's going to lead me logically to what You're like in Your heart."

### **CREATION, HISTORY, AND REDEMPTION: THREE REALMS OF THE BEAUTY OF GOD**

There are three vast arenas of God's works that David outlines all throughout the book of Psalms. Obviously, creation. Beloved, we've hardly begun to understand the beauty of the Lord in creation. The beauty of the Lord

in creation was one of David's favorite themes. He could see the beauty of the Lord. He had the spirit of revelation on him. He could see creation. It led him to worshipping the beauty of God. Creation is one thing, but creation isn't just in time. Creation is time and eternity. As a matter of fact, all three of these are time and eternity. Think about the eternal city; that's creation (Rev. 21), my goodness. Creation is the first arena of God's works. The next arena is God's administration of history. It's what He allows and the reason He allows what He allows. It's what He stops and what He doesn't allow and the reason He doesn't allow what He doesn't allow. It's His administration of history. When You have total power, the way You administrate history is a real revelation about Your values. The administration of history is one of the great themes of David in the book of Psalms, the way God unfolds history. It's the way He unfolds history in eternity and not just in time. There's so much about what God is like in the meditation of the beauty of God in the unfolding of history. Of course, the third one, the most dramatic of all, is redemption. If we spent ten hours a day for a hundred life times on those three themes alone, we would only get one percent of what God contains even in creation, history, and redemption in this age, and not even mentioning those three things in the age to come.

### **THE REVELATION OF THE BEAUTY AND RADIANCE OF JESUS**

When John was given the book of Revelation, he made a really amazing little statement. Revelation 1:1 has about five or six movements in it; it calls the whole twenty-two chapter book "the Revelation of Jesus." The book is the unveiling of the beauty of Jesus. The whole twenty-two chapters is a document that unveils Jesus' beauty. It's the unveiling of Jesus' splendor, His *hadar*. Here's what it says, "The Revelation of Jesus Christ, which God gave Him to show His servants" (Rev. 1:1). It's Jesus' own beauty. The Father says, "Your beauty is so powerful. It's so lots of things. Your beauty is so dear to Me. Your beauty is so powerful a force on human history. It will completely shift the balance of human history when Your beauty is unfolded." It's so strategic. It changes so many things. God says, "I own Your beauty, not even You." It says, "The revelation which God gave to Jesus." Jesus has the right to unveil His beauty. He gives it to His angel. I want to meet him or her. This angel gives it to John. Then John gives it to the early Church. The early Church puts it in the canon of Scripture for us. It goes through five or six steps, but it starts with God the Father. It says, "Here's what He's going to do." He says, "I will tell you the things He does." It's things. It's activities. When you meditate on the things that Jesus does in the book of Revelation and you meditate on it in the right way, He leads you to the beauty of His heart. It's a bit of the romance. It's the mystery. It's the hidden-nest part. God says, "I will give you some things and they'll lead you to who I am. I'll leave you with that document. I'll just go pray and fast over it for a life time, and you'll run right into the mountain of My unsearchable splendor."

The book of Revelation is a really important book in the discovery of the beauty of the Lord. The point of it is that David says, "I will search Your works. I will go on a treasure hunt for the beauty of God. I want to know what the *hadar* of Your majesty is like. I want to see what You've done, but I want by the *logos*, the written Word and the Holy Spirit, to know what You're like in Your heart, Father. Show me what Your being is like in its radiance."

The Father says, "I will show You."

David says, "In that case I will meditate on it all my days. I'll spend my whole life meditating on the *hadar* of Your majesty, the beauty of Your majesty. I'll spend my days meditating on the wonder-producing activities that You've done in history, in creation itself, in the administration of history, and in the accomplishment of redemption."

David was only king secondarily. He was a worshipper first. We're at the end here. In Psalm 145:6-7 he says, "When I meditate on the hadar, the splendor, the beauty of Your majesty and Your works, this is what's going to happen. When I meditate, people will speak" (Ps. 145:6, paraphrased). "I'll meditate and things will happen." He skips a few of the steps here, and then people will speak. He says, "Well, I'll tell you. I will declare it. What I meditate on, I will declare."

In verse 7, he says they will utter. I love what it says in the margin: "They will eagerly utter, or they'll bubble forth." It's the idea of a gushing river. Some versions actually use the word *river*. He's basically saying, "The people to whom I declare Your greatness will explode like a rushing river about Your goodness. They will sing of the glories and the splendor of Your righteousness." When David gazes on things, a fire gets in him. When he speaks it, he puts the fire in others and they speak; they sing and spread the fire everywhere. That was David's life mission. That's a good life mission, isn't it? He starts in Psalm 145:8-9, "I'll just begin with Your mercy, the kindness of God" (paraphrased).

### **A FINAL OVERVIEW OF PSALM 145**

I'll give you something to meditate on, just to leave you with a skeletal idea here, and then I'll pray over you. Psalm 145:1-2 is David's life mission. He's going to gaze on a name and he's going to worship night and day because he knows his identity as an eternal worshipper. Psalm 145:1-2 is David's life vision. That's how he understands himself. Psalm 145:3 is the great theme, the great focus of David's life: the unsearchable greatness. He puts it all together. "I want to greatly praise the great God. I want to be an extravagant worshipper of the God who is worthy of worship." In Psalm 145:4-5 he wants to meditate upon the beauty of God in His essence and the beauty of God as seen in the things that He has done. He wants to meditate on God's beauty, the essence of it, who He is and what He has done, because the two go together, two sides of one coin. Psalm 145:6-7 is David's public ministry. He wants to speak of the greatness. When he speaks of it, it will set the fire loose into singers and preachers. His speaking causes preachers and singers to absolutely explode like a bubbling, exploding river. He says, "When I let loose what I have, it's going to set the river flowing in other people."

Someone asks, "What will be the message?"

It will be God's greatness and mercy (Ps. 145:8-9); God's greatness as related to His mercy. Every phrase there is so loaded. We're so used to those phrases that they don't mean as much to us anymore, but they're loaded. It's the greatness of His kingdom in Psalm 145:10-13, the greatness of His kingdom, His eternal reign over angels, demons, and humans, His authority and His kingdom, His great plan. You could call it His plan if you want. It's the great blueprint of the kingdom. That's where it's all going. Psalm 145:14-16 is the greatness of His provision. He tenderly provides for every single living being, the little insect as well as the cherubim. Every single living being He provides tenderly for. Think of all the forms of life, and not one of them is an accident. Finally, the greatness of His saving righteousness. It's not just that we're forgiven. Beloved, we will dwell in that glittering, gleaming glory of righteousness. It will race through our own beings. It's not just that we're forgiven; we will be like Him. That's Psalm 145:17-21. David here gives the merest outline of that on which he spends his life meditating. Every one of those is a volume. It's what caused David to be a worshipper.

Amen. Let's stand.

## **MINISTRY TIME**

We want to be worshippers. We want to set the fire loose in others, don't we? He says in Psalm 145:5, "I will meditate on the *hadar* of God, the *hadar*, the splendor of the Lord" (paraphrased). In Psalm 27:4 he says, "This one thing I do, all the days of my life I will meditate on Your beauty. If I have to be king I'll be king, but I'm a worshipper first and a king second. I'm lost in the name of God every day, both in the mundanity and in eternity. It's unsearchable, but I will search it out." The Lord wants us to get a life vision. He wants us to realign what we're doing on the earth. Searching the unsearchable is the definition of wisdom. It's the definition of pleasure. It's the definition of success. It's the definition of impact on people. It's the definition of everything that's good. At the end of the day, it really is.

We're Yours, O God. Lord, at the end of this course, we want to say, "We're Yours." We want to go on the search. We want to say like David, when we're young and when we're old, "This one thing I have sought all the days of my life, to behold the beauty of the Lord; that I could extol You, because that would make me fiery in worship." The wisdom of searching the unsearchable is really worth it. It's worth the trouble; it's worth the burden. It's worth the pain to the flesh.

Lord, we're created forever to be Yours. Day by day we'll wait on the Lord, just day by day; that's where it starts. Why not you? Why not you? Some years ago I said that. I said, "Lord, why not me? Why the men in the books; why not me?"

The Lord says, "I will give it to you if you want it. I'll give you more if you want it, more than you can handle."

I said, "I want it." Why not you? You don't have to have some special ministry to be one of the burning ones. Mary of Bethany, no one had ever heard of her. She worshipped God alone. She was one of the wisest human beings in history, Mary of Bethany. She was one of the most successful human beings in history. Come forth, Mary of Bethany. Come forth, Mary of Bethany. You may never write a book in the Bible. You may never lead a crusade. You may never have a healing ministry. Come forth, Mary of Bethany. Why not you? History has brought so much revelation and placed it at our doorsteps, day by day, inch by inch; why not you?

You say, "I'm a young man and I've stumbled badly."

Isaiah 40 says, "Well, you're the kind God calls as forerunners to wait on the Lord. Wait on the Lord. Why not you?" Maybe you're a lawyer; maybe you're a doctor. Maybe you're a housewife. I challenge you to resolve with David (Ps. 145:1-2), "I will worship the Lord." That's what he said: "I will worship the Lord." That's his life vision; that's his resolution, every day and forever, both in this age and in the age to come. "In both ages I will worship You." Why not you?

Lord, release Your fire across this room. Release Your fire right now and cause this people to become part of the burning ones, Lord. Let the burning heart of God draw them into that burning heart, Jesus, the unsearchable Jesus. Release Your fire, Lord. Release Your fire, Lord. Release the Mary of Bethany anointing upon these men and women, the power to meditate, the power to gaze, the power to stay focused. Our hands are occupied. We all have jobs and families. The Lord knows all that. David had a big family and a big job, but he meditated on the Lord. Release Your fire, Lord. Release Your fire, Lord, upon these people. Let's just wait for a few moments and see what the Lord will do. More, Lord; let the fire burn now. More, Lord. Give more, Lord. Why not you? Sin isn't a problem. The Lord will graciously forgive you of your sin. Incompetence isn't a problem

because He only gives it to the weak and the broken and the needy anyway. He will forgive your sin. He will empower you in your weakness. As a matter of fact, He will only take you in the acknowledgment of your weakness, so why not you?

You say, "Well, I'm not called to it."

Jesus said, "This is what eternal life is: It's the unfolding of My Father to your heart." Everyone is called to it. That's what He died for. He was crushed with the wrath of God. You're called to it for sure.

You say, "What do I do?"

He says, "Just wait for Me. Just wait." It's a time element; wait. Get in a marathon pace as a devotional element. Put the Word in your heart in your devotional life with God. Just wait.

"I don't know where to start."

The Church is filled with great books of people who laid it out line upon line. There are thousands of books on it. Just start. Start today. Start tomorrow. It's inch by inch.

