

# **THE LIFE OF DAVID: DISCOVERING GOD'S BEAUTY – MIKE BICKLE**

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## ***Session 5 Spirit of Revelation: David Sees God's Beauty***

### **INTRODUCTION**

We're calling this "The Spirit of Revelation: David Focuses on God's Beauty." The next session we're going to look at is "The Spirit of Might: How David Stands in God's Beauty." Here in session 5, we're looking at David as one of the greatest teachers in redemptive history. The spirit of revelation rested upon him. He was known as "the sweet psalmist of Israel" (2 Sam. 23:1). He's the sweet psalmist; he's the worshipping warrior.

### **THE SPIRIT OF REVELATION, THE CENTRAL, ABIDING PREOCCUPATION OF HIS HEART**

But the key to David being the sweet psalmist or the extravagant, worshipping warrior is the spirit of revelation that was upon David's heart. It was the specific preoccupation that David had in terms of what he was after in his life. David was very focused on what he wanted from the Lord. I believe the spirit of revelation is something that David prized above all things in his natural life. I want to make that clear to you, because I believe that as we are people who are imitating the life of David, we want to understand that the supreme focus of our life is to obtain a greater release of the spirit of revelation. What I mean by that is the revelation of God. When God reveals God to the human heart, there's no greater pleasure available to the human being in this age or in the age to come. When God reveals God to the human heart, there's no greater pleasure.

### **DAVID'S SPIRITUAL IDENTITY FLOWED OUT OF HIS INSIGHT INTO THE REALITY OF GOD**

This awakened David as a worshipper. It awakened David's spiritual identity before the Lord so that he enjoyed the Lord. It all flows out of one fountainhead: his ability to see things about God. Therefore he could see things about himself in his spiritual identity. Therefore he viewed circumstances differently than almost anyone in the Old Testament. Typically we look at David and we focus on the fact that he viewed circumstances so differently. He had this tremendous ability to have confidence in circumstances, but that's a few steps down the road. David viewed circumstances differently because he viewed himself differently. He saw himself in THE way that the Lord saw him.

### **THE PSALMS, THE EXPRESSION OF THE HEARTBEAT OF GOD**

The reason that David could see himself so differently in his spiritual identity is because he saw God differently than most anyone in redemptive history. When I think of David, yes, he was a great king, yes, he was a great psalmist, yes he was a great worshipper, all these things, but David had this unique understanding of what God's heartbeat looked like. That's what I want from David. The Psalms not only reveal God's heart to us, but the Psalms reveal David's response back to God. The book of Psalms reveals how God's heart feels like no other book of the Bible. It also reveals what the heart of a worshipper looks like when he or she responds back to God.

The book of Psalms is very vital. The thing that strikes you in the book of Psalms was the priority and the focus that David had upon discovering more information about God. He was absolutely focused upon this. I want to challenge you to make that the supreme focus of what you want to attain in this life, above even relationship blessings, financial blessings, ministry blessings; those things have their place in God's economy, but if I had my prayer, I would inspire a group of people, this class, to walk out of here with one clear focus: to do whatever it costs them to grow in the revelation of the knowledge of God, because out of that their spiritual identity will be clear and out of that circumstances will look very differently. It doesn't mean they'll never stumble, because

David stumbled. It doesn't mean they'll never have fear, because David had fears. He had a lot less fear and a lot less stumbling because of what he saw about God and what he saw about himself.

### **THE THREE LEVELS OF PROPHETIC TRAINING THAT DAVID RECEIVED**

We're looking at the spirit of revelation upon David's life. You can study 1 Samuel and see the events of David's life and miss the real glory and strength of who he is, which is revealed in the book of Psalms. He was a man with a unique measure of revelation of what God looked like, and therefore what he looked like to God. Therefore he viewed circumstances so differently.

I'm offering a picture of David, the prophetic teacher, and the three levels of training that David received. One: He studied the Torah. He studied the first five books of the Bible, the books of Moses. In his youth he was acquainted with the law of God, the first five books of the Bible. That's really all they had in any formalized form, was the five books of Moses. He was a man of the Torah, of the Scriptures. Secondly, he received training from Samuel. Last week we looked at the three prophecies that Samuel received concerning David that were recorded in the book of Samuel. He may have received many more than what was recorded; I've no doubt that Samuel taught those prophecies and their implications to David. We looked at three principles in the way God showed Samuel that He had called David, and how they related to the issue of desire and the issue of beauty. I believe that David was instructed by Samuel through that particular grid of Samuel's understanding.

### **WHERE DID DAVID RECEIVE THESE INCREDIBLE REVELATIONS OF THE REALM OF GOD?**

Third, and by far the most significant, is here in 1 Samuel 16:13: "The Spirit of the Lord came upon David." An anointing of revelation came upon him. The day we're born again, the anointing of the Holy Spirit abides within us (1 Jn. 2:20). There's an anointing of the Spirit; there's access to divine revelation within every born again believer if they want to follow it and search it out in the Scriptures with prayer, worship, and obedience, but it's that seeking, yearning heart to grow in revelation. I believe there's also an anointing upon different individuals in the Body of Christ, and that anointing increases the revelation of God according to their call. Of course David was called to be one of the greatest prophetic teachers of all history. We sometimes take the book of Psalms for granted. We say, "Wow, this is good." "Where did he get that?" is what I ask. He says these things about the heavens and the angels and God. I say, "Who told him those things?" Well, the Lord did. I'd like to have been there. How did it happen? Did God appear to him? Did it come to him in a dream? How did he get the things that he wrote in the book of Psalms? What he wrote in the book of Psalms was absolutely staggering for its day. He took so much new ground, if you will. He made so many new proclamations about God that had never been made by Moses. I look at that and say, "Man, I'd love to have seen the diverse processes God used to reveal these secrets to David, and how He pulled the curtain back." It was more than just writing a poem and the poem happened to be accurate about heavenly secrets. The Lord really unfolded these things to him.

### **"THE HAND OF THE LORD RESTED MIGHTILY UPON ME, AND THE HEAVENS OPENED"**

It says in 1 Samuel 16:18, "The Lord was with him," or the hand of the Lord was with him. I believe that this hand of the Lord being with him, which is the seventh aspect we described in Session 4 of the anointing that was upon David, was specifically the spirit of revelation. It's not only the spirit of revelation, but there's no greater blessing anywhere described in the Scriptures than when God reveals God to the heart. Yes, circumstances were blessed, but this is far more than blessed circumstances. In 1 Samuel 3:19-21, which we looked at last week, the record states that the Lord was with Samuel, and then goes on to define that as the spirit of revelation resting upon him. When the hand of the Lord was with the prophet Samuel, who anointed David, the definition of that was the spirit of revelation; that was the most prominent manifestation. It's not the only

manifestation. But when the hand of the Lord is resting upon you, like Ezekiel the prophet said, “The hand of the Lord rested mightily upon me and the heavens opened.” We want the hand of the Lord, certainly, and we want blessed circumstances, but we want divine revelation.

Again, we looked last week at the life of John the Baptist. Luke 1:66 says the Lord was with him. Luke 1:76-79 describes the hand of the Lord and the spirit of revelation that was on John the Baptist. John the Baptist did no miracles. John the Baptist never had the palace or the kingdom of David, but the hand of the Lord was upon John. He was an ascetic in the wilderness. What that meant is that God unfolded His heart to John. He heard the voice of the Bridegroom and he had joy in the wilderness. The hand of the Lord was upon him so that he could receive the knowledge of God.

Psalm 27 we've looked at several times. This is one of the key psalms. Here David gives the focal point of his life in Psalm 27:4; this is the theme verse and the theme principle of this entire study. Again, this study is a different study. We're not taking every event of the life of David and breaking it down in all the different contexts. That's a wonderful way to study it; that's why we have the assignments in the A.W. Pink book on the life of David. But in this course we're looking at what David saw, what he felt and what he did before God. We're looking at David's interaction with the beauty of God, not just the historical stories. Though we will look at them in more detail, we won't be able to look at nearly the amount of stories we would look at if we were doing the course in a different way. The theme of this course is the theme of David's life, which my prayer is will be the theme of your life.

### **“TO DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE”**

“One thing”—or the primary thing, not the only thing; it's not that we don't say yes to the secondary issues of life and the secondary blessings of God. If they're from God they're good and they should be pursued. But we want to pursue them secondarily; that's key. The problem in the body of Christ is that secondary things become primary and primary things become secondary. The whole body of Christ has been weakened because of that one disorder of priorities right there. David *wanted* all the days of his life in the past tense: “I have desired this and I will”—in the future—“seek it, that I would dwell in the house of the Lord all the days of my life” (Ps. 27:4). He would dwell in proximity to God in order to see His beauty, is his point. David wanted to dwell in God's house. Dwelling in God's house means intimacy with God.

### **THE TABERNACLES AND TEMPLES OF ISRAEL'S HISTORY**

The house of the Lord that David dreamt of building, he never built. His son Solomon built it. David had a vision to build God's house, and God said no. David had a tent. He had a little tabernacle called “the tabernacle of David.” David never built the house of the Lord that Solomon built. When David talks about the house of the Lord, he's talking about proximity to the heart of God in order to gaze upon His beauty. There was no house of the Lord that David longed for. The thing he longed for was proximity to the heart of God. That's what the house of God meant to David. It was just a little nothing tent. It was of lesser glory than the tabernacle of Moses. In the Old Testament, first there was the tabernacle of Moses, then the tabernacle of David, and then Solomon's temple. The tabernacle of Moses was about the size of this building. It was fairly elaborate. The tabernacle of David was just a little tent. There was nothing to it. The temple of Solomon was a magnificent structure, magnificent! David had a little makeshift thing out in his back yard on Mount Zion, which was only five acres of ground. It's where some people came and worshiped.

## **DAVID LONGED TO BEHOLD AND ENCOUNTER THE SHEKINAH GLORY OF GOD**

So when David says, “All the days of my life I want to be in the house of God,” he’s not saying, “I want to leave my palace because I love that tent so much.” That’s not what he’s talking about. He says, “I’m longing for the glory of God, the Shekinah glory of God, to interact with it, to see the beauty of the Lord.” Look at Psalm 27:1: “The Lord is my light.” In the place of *light* I want you to think, “The Lord gave me the spirit of revelation.” That’s what he’s talking about. He’s not saying that on a cold, gloomy day he cheered up a little bit. He means, “The Lord unfolded divine mysteries to me. The Lord Himself was the source of divine light to my life.” He goes on in Psalm 27:8 and interacts. He says, “Every time I got in trouble and went to the circumstance or difficulty as the primary thing in my life, God always redirected me to seek His face as primary and to put circumstances, not out of the equation, but to put them in secondary place” (paraphrased).

Here in this verse he tells us the long journey, the long wrestling match, which he endured. He would say, “O God, deliver me.”

God would say, “Seek My face. Look into My face, and in that place I’ll capture your heart while I’m delivering you. If I deliver you without capturing your heart, you’ll only get yourself in trouble down the road. Look into My face and then I’ll deliver you.”

## **“MEDITATE WITHIN YOUR HEART ON YOUR BED, AND BE STILL”**

Look at Psalm 4:4. We’re developing this theme of the face of God and the light of God. David wrote in Psalm 4, “Be angry and do not sin.” Paul the apostle quotes that in reference to righteous indignation. Here is the part I want to look at: “Meditate within your heart on your bed, and be still” (Ps. 4:4). He says, “In this righteous anger, make sure that the motor on the inside is calmed down and it’s really you connected in God’s agenda. Be still on the inside. Don’t let your emotions overrun you; still your heart.”

We’re going to say here in Psalm 4, but in Psalm 131 David says, “I have quieted my soul within me like a weaned child” (Ps. 131:2, paraphrased). Many times in the book of Psalms David would deliberately quiet the raging storm, the hundred-miles-an-hour inward churning. There are maybe fifteen references to David saying, “I have stilled, I have silenced myself within. I said, ‘Stop it. Gaze upon the Lord right now.’” David understood the act of the will to do that. He says, “Meditate upon your bed.” David knew about meditating. He knew about in the night, in the morning, in his resting hours fixing his heart upon the Lord and not just on all the difficulties he was facing. He said, “Still your heart.”

## **“LORD, LIFT UP THE LIGHT OF YOUR COUNTENGANCE UPON US”**

Look at Psalm 4:6, and here is the prayer: “There are many who say, ‘Who will show us any good?’” Then David defines what his highest definition of *good* is. He says, “Lord, lift up the light of Your countenance upon us. Put gladness in our hearts” (Ps. 4:6, paraphrased).

They say, “Who will show us any good?”

David says, “Let me tell you what good is. It’s when God shines the light of His face.” The *countenance* carries the idea of a face; the face of God that David gazed on in Psalm 27, the light from God’s face. It was in that posture of wanting to meditate upon the person of God that light entered in and gladness touched David’s heart. So he defines good as interacting in the face of God. Again, this isn’t just a nice little lesson; this is for people who want to be like David. Every one of us has turmoil in our life tonight, right now. Let me tell you, when the

scorner and the scoffer say, “What good will come to you?” you can say this: “I don’t know if that circumstance will happen just like I want it but I can tell you one thing: The light of God’s face will touch my heart if I’m quiet and I gaze upon him. I’ll interact with Him through the process of this burden, this trouble. Therefore, good will come to me in that.”

Look at Psalm 36. It’s one of my favorite ones. We only have twenty sessions in this semester and there are fifty psalms that we really need to look at. I don’t know how we’re going to do it, but this is one of the great ones. Psalm 36 is one of those you have to study on your own if we don’t get to it in this course. Psalm 36 is still about the subject of the light of God. Look at Psalm 36:5-7; it’s five things about God that are capturing David. “Your mercy, Your faithfulness, Your righteousness, Your judgments, Your loving-kindness.” David was captured with these different aspects of the heart of God. David had understanding in each of those trains of thought. If you went up to David and talked to him, I believe he could talk to you for quite a while on each one of those themes. He wasn’t saying all that he knew in rapid succession; he was giving you the titles of books that he could have written. Those are the themes. Those are five tracts in the heart of God. They’re not comprehensive: mercy, faithfulness, righteousness, judgment, and loving-kindness. But they’re five distinct tracts that flow in the personality of God, and each one of them is massive in itself.

**THE INFINITE DELIGHT OF THE UNFOLDING KNOWLEDGE OF THE PERSONALITY OF GOD**

He goes on in Psalm 36:8 and talks about the Lord and nearness to God. It satisfies. “They are abundantly satisfied with the fullness of Your house, and You give them drink from the river of Your pleasures” (Ps. 36:8). Another fascinating study that I hope we’ll develop, and I know we will a little, is on the subject of the pleasure of God in David; God’s desire to release pleasure and David’s desire for pleasure and his ability to find it in the spirit of revelation. The spirit of revelation is the greatest experience of pleasure that God gives the human heart. The greatest experience that anyone can have in this age or the age to come is when God reveals God to the human spirit. There’s nothing like it. He says, “You will give them drink from the river of Your pleasures.”

Do you know what the river of His pleasures is? It’s the Holy Spirit in New Testament language. The river of God’s pleasure is the unfolding of the knowledge of the personality of God. It’s like the flowing river that goes through the city in Revelation 21. In Revelation 21 there’s a river that flows through the city. John calls it a river of water. Daniel 7 calls it a river of fire. David calls it a river of pleasure. It’s the Holy Spirit. Both metaphors are used, fire and water. But I don’t believe they’re just metaphors; I believe there will literally be sparkling, crystal water and there will be a river of fire blazing in the city of God. These two are the river of pleasure, the river of God. It’s when God’s heart touches the human heart; then the human heart says, “I have drunk deeply from the river of pleasure.”

It goes on to describe it a little more here. He says, “For with You is the fountain of life; in Your light we see light” (Ps. 36:9). What a sentence! In Your light, in the spirit of revelation, when the anointing of revelation is upon us and our eyes are supernaturally opened to perceive things in the Word in a new way. I don’t mean you have to have John the apostle’s experience and be caught up to the third heaven. It’s when you’re having your daily quiet time and the Word of God opens up to you in a greater way. That’s the spirit of light. That’s the spirit of revelation. David said, “When I’m caught up in the spirit of revelation in Your light, then I see more light about myself. I see light about circumstances. I see light about people. When I live in Your light I see myself, I see others, I see circumstances, I see time and eternity totally differently when I live in Your light.” “In Your light we see light.” It begs us to compare it with John 1:4, when John the apostle talks about how He is the light and the life of all mankind. Of course, only the redeemed enter into it. He’s light and life. That was one

of the apostle John's great comparisons, light and life. David speaks of light and life right through the Psalms. He and John are counterparts of one another. It's really fantastic. "In Your light we see light."

**GOD ISN'T MORE INCLINED TO BARGAIN WITH YOU IF YOU PRAY AND READ THE BIBLE**

He goes on and starts talking about the lovingkindness and the righteousness of God. Here's the point I want you to know, is that David was preoccupied with this river of divine pleasure. Beloved, I want to see you get a vision for the river of pleasure touching your life. We put ourselves before the fire or before the presence of God. We don't use our quiet time, our devotional time in the Bible as a bargaining chip with God. Maybe some people do when they're new in the grace of God and they don't understand what's going on. They go before the Lord and say, "I'll read the Bible more and pray more if You'll be nice to me and forgive me." Or, "If I do that, will You listen to me?" It's a completely wrong approach to the Lord. The Lord isn't angry about it; He understands that's where most people, or nearly everyone, starts off. Reading the Bible isn't a bargaining chip to get things from God. God isn't happier with you and therefore inclined to bless you if you read the Bible. It's not like that at all.

**WARMING OUR COLD HEARTS BEFORE THE BLAZING BONFIRE OF GOD'S WORD**

Reading the Bible is like this: God's Word is like a bonfire and our heart is cold. He says, "You come near My bonfire, and your cold heart will be warmed and tenderized. I won't like you more if you read the Bible. I won't even do more for you if you read the Bible, per se." In other words, "I'm not going to give you more money and a bigger ministry. I'm not going to give you the things that some of you want or better relationships because you read the Bible." Obviously there are some natural results of our lives being changed and the favor of God flowing out of that, but it's not a bargaining chip. The reason I read the Word of God is because I want my heart warmed. My heart is cold compared to what I want. I get in front of the fire to get myself warm, not to get God to pay attention to me. I get in front of the fire because God is already paying attention to me, not because I'm trying to get Him to; but the knowledge that He likes me is what makes me want to go in front of the fire. I want to sit in front of it; it's called the Word of God.

**THE GREATEST DISEASE IN THE CHURCH AND MINISTRY TODAY**

I'm trying to find out ways to get in front of the fire more, not trying to figure out doctrines to explain why I don't need to read the Word of God. I hear people in the Church today with the most perverted understanding of what grace is and what legalism is. Anything that says no to sin, that presses them into God, is written off as legalism. That's perverted, but that kind of understanding is everywhere. There are multitudes in the Body of Christ whose version of grace is that it's OK to do nothing. It's not OK for me to have a cold heart when there's a free fire and to stay cold my whole life. It's not OK with me. I can still go to heaven. It's not about God not liking me. I want my heart warm. I don't want it warmed; I want it on fire. I'm finding ways to get in front of the fire. I'm trying to reorder my schedule; I'm trying to reorder my finances. I'm trying to reorder relationships so that I can get in front of that fire, not so God will like me, not so I can measure up. It has nothing to do with that. I want to be on fire. There's only one place you can get fire: sitting in front of the fire.

Again, I hear this everywhere I go when I travel. I hear these snide, undermining remarks about how, "Well, Mr. So-and-So thinks everything will be cured if he just reads his Bible!" The Body of Christ needs to get on their knees and begin to read their Bibles. The greatest disease in the ministry today is leaders in the Body of Christ who have no time for prayerful, long, and loving meditation on the Word of God. It's not something we do to have a ministry; it's something we do because we love a warm heart. We were created to have a warm heart. David understood that.

## **LIVING IN THE DIGNITY OF BEING A HUMAN BEING WHOM GOD GREATLY LOVES**

I tell you, beloved, I want to give you a vision and an argument in your soul to go and sit in front of the fire, to meditate upon your bed. Ask for the light of His face to enter into your being, to awaken you and set you on fire, not so you'll be rich and famous in ministry, but so you'll live like the human being is supposed to live, with a warm heart before a warm Creator. I want to live like a human. I'm not just looking for some way to get ahead in ministry. This isn't a gimmick. It's not three steps to a happier life. I want to live in the dignity of being a human being whom God loves. I want to have a warm heart before a warm God. I want to live in love before the God of love. He says, "Put your heart in front of Me and it will become the river of divine pleasure. It will surprise you." The water will refresh you. The fire will impart new passion in you. You'll have pleasure and you'll discover what humanity is about. We can't understand what life is about without the Word of God.

Again, I'm not angry at all, but I'm sad by the overreaction and the mis-definition of grace, religion, and all this stuff. It's so confused and misconstrued by so many people in the Body of Christ. They've figured their way right out of waiting in front of the fire to experience the pleasure of God. They've come up with doctrine where it's "legalism" to do that. If you're doing it to make God like you, what I would tell you to do is to keep doing it, because you'll run into the truth sooner or later. It's not good to do it that way, but it's a whole lot better than not doing it, because sooner or later the spirit of dullness on us will be broken while we're sitting in front of the fire. We'll say, "Wait a second... You liked me the whole time!"

The Lord will say, "Yes, you got it."

You'll say, "I've wasted all these years..."

He'll say, "Well, not really, because you were so prone to that rejection and condemnation, you had to sit in front of Me for a while before you could even break through and get that spirit of unbelief and condemnation off your heart."

## **THE SEVEN GREATEST TEACHERS IN REDEMPTIVE HISTORY**

David was one of the seven greatest teachers in redemptive history. When I go down the list, I think of seven great land-taking teachers, if you will. Obviously, number one is Jesus, the Man Christ Jesus, fully God, fully Man. Then there are three of them in the Old Testament and three of them in the New Testament that took new ground that never had been taken before. Number one was Moses, who wrote the Torah, the first five books of the Bible. There was nothing like it. Secondly was David and the book of Psalms. He surpassed Moses. He touched the emotional makeup of God Himself. It's fantastic. David touched the realm of beauty and desire in a prolific, not an introductory way. Moses touched it in an introductory way. David was a divine romantic. He lived and swam in that river of pleasure. He wanted everyone to get into it.

The next one in the Old Testament would have been Isaiah. Isaiah took ground David never had known. Isaiah saw things about the future, things about God's economy and His court that surpassed even David. Well, they were different from David; let's say it that way. Jeremiah and Ezekiel said most of what Isaiah said about 150 years later. They said virtually the same things. Those are awesome books, but they say nearly all that Isaiah had said already. Isaiah was the first to declare some things in a prolific way. Those are the three in the Old Testament.

As for the three in the New Testament, the first one would have been Luke the doctor. He wrote the gospel from which Mark and Matthew derive some of their material. At least that's what many scholars say, but not all scholars agree. Then he wrote the book of Acts. He wrote the gospel account and then he wrote the account of the early Church. You're talking about phenomenal new information from heaven. Obviously, the second one would be Paul with his letters, his epistles. He went way beyond Luke, meaning he took us into things in the righteousness of God and the court of God that Luke never saw, that Jesus didn't teach in His day with any kind of clarity. See, Matthew, Mark and Luke are very, very similar. John is totally unique. One of the most magnificent documents ever given to the human race is the Gospel of John. We read it and we think, "Oh, we learned that in children's church or something." That's a magnificent document. The information in those twenty-one chapters couldn't be purchased or attained anywhere in the earth, except that it was given to that man's heart to give to the human race. It's fantastic, the Gospel of John. Following that, the epistles of John are different from any of Paul's. Then, of course, we have the book of Revelation. We've got John in the New Testament, David in the Old. Moses and Paul would have been counterparts. Of course Isaiah and Luke would probably like each other in heaven, I imagine. That's about as far as I can go with that.

### **DAVID'S EXTRAORDINARY VISION OF CREATION AND ITS MAGNIFICENT BEAUTIES**

I want to take you to Psalm 145. I'll give you five psalms right here. I'll tell you five psalms to write down. In some ways this is ludicrous because there are forty of them, but I just want to give you five psalms to cluster in your spare time, of which you have none right now, but I would like you to begin to read. They're all about the beauty of the Lord, specifically in creation. David had a view of creation and its beauty that surpassed Moses in Genesis. Moses saw a few secrets first, but David put the color, the feeling, and the passion into the understanding of the secrets that Moses received. Psalm 8, Psalm 19, Psalm 29, Psalm 104 and Psalm 145; those five Psalms go together; they flow in between one another. It's so magnificent: Psalm 8, Psalm 19, Psalm 29, Psalm 104 and Psalm 145. Somewhere we're will have to figure out some way to make those psalms mandatory in this course. Those are five psalms on the beauty of God that I believe surpass—I mean, you've got to sneak in Psalm 36 and Psalm 63. There are a few more that you've got to sneak in as well, but just for now let's keep it at five. Those five psalms take you right to the very table of the beauty of the Lord. David unfolds it by revelation. It's fantastic.

Here we are in Psalm 145 and perhaps, who knows, the greatest of them all, Psalm 145. David says in Psalm 145:1, "I will extol You, my God, O King; and I will bless Your name forever and ever" (Ps. 145:1). We won't develop this Psalm because I hope to—again, I don't know how it's all going to work. We have so few sessions, but I hope to spend some lengthy time on Psalm 145. "Every day I will bless You, and I will praise Your name" (v. 2).

### **THE INSCRUTABLE, UNSEARCHABLE GREATNESS OF GOD**

Now look at verse 3. "Great is the Lord and greatly to be praised; and His greatness is unsearchable" (Ps. 145:3). David is warming up. He starts by calling them to worship in Psalm 145:1-3. Then he says, "Let me give you the menu. His greatness absolutely exhausts the human mind's ability and human capacity to receive it. It exhausts our ability." He says the "inscrutable" (NASB) or the "unsearchable" (NKJV) greatness of God is past finding out. We'll look at some of those places in a little while. David will bring us to some of the places of the unsearchable greatness of God. When we stand before that greatness, our heart will pound within us. The Lord says by the Holy Spirit, "These are only just hints. Now come after Me and I'll show you more."

He goes on to say in Psalm 145:5, “I will meditate.” Here we are back at Psalm 27:4: “This one thing I desire, and I will seek all the days of my life, to dwell in the house of the Lord and to see His beauty” (paraphrased). That’s Psalm 27:4, the theme verse of this course. Psalm 145:5 is the same thing said in a different way. I put in my Bible, “Psalm 27:4 equals Psalm 145:5.” They’re synonymous. I put those little references in lots of places as trigger points to the beauty of God. I write little notes in the side of my margin here. David says, “Let me tell you again what I do: I meditate.” He said in Psalm 4:4 that he meditates on his bed. He asked for the light of God’s face to shine upon his heart so that he could really enter into what was good about life. Everyone said, “There’s nothing good about life.”

He said, “Yes, there is. The light of God’s face shines upon my heart, and that’s good.”

Now he’s going to develop what he meditates upon his bed. He says, “I will meditate on the glorious splendor of Your majesty”—and you can put the word there *beauty* for splendor. He says, “This is the thing I dig deeply for. I’ll go out of my way. I’ll stay up late. I’ll buy the book. I’ll press through. I’ll Xerox it at the library if I have to, to get it. I’m going to go dig at the well.” Look at what it says there: at the splendor, the glorious splendor of the majesty of God’s personality. He says, “The splendor, the glory and splendor of the majesty of what God looks like, that’s the thing I’m going to sell out my life for.”

“David, you’re a great king, a great warrior.”

He says, “I’m secondly a king. I’m secondly a warrior. Before all else, I am a man who is seeking. I’m on a journey. I’m on a lifelong treasure hunt for the beauty of God, or the glory of the majesty of the splendor of God’s majesty. If I can connect to that, I’ll be a good king and a good warrior.”

### **DAVID’S MISSION IN LIFE WAS TO DECLARE GOD’S IMMEASURABLE GREATNESS**

He goes on and says in Psalm 145:6, “I will declare Your greatness.” David describes his life mission right there. He’s not just saying, “I’m going to get up one Sunday morning and give a testimony so I can declare God’s greatness.” It’s significantly more. He says, “My life mission is to make known to human beings the greatness of the splendor of God.” That’s what David’s life mission was about right here, Psalm 145:6. That’s what he did. He goes on in Psalm 145:8 and 9 and begins to talk about the different characteristics of God and of His greatness. This psalm far exhausts our ability to look at it right now, but I want you to see Psalm 145:5. I want it to stun your heart. I want you to say, “Wow.” This is one of the most wealthy, powerful, famous men of the earth in his generation. He was captured, on a treasure hunt to discover, as it says here, the glorious splendor of the glorious beauty of the majesty of God. That’s what he wanted to discover, so he could make it known. Again, he was the greatest teacher in history. He and Moses would have stood in a class of their own at that time. No one would have stood in David’s class. David was first and foremost a teacher of the knowledge of God, and secondly he was a king and a warrior. Yes, he was a worshipper, but even before he was a worshipper he was a man who was absolutely gripped with receiving the knowledge of what God looked like. That’s what made him a worshipper. He wasn’t a worshipper, and therefore he wanted to know what God looked like. No, he wanted to know what God looked like and it always warmed his heart and made him powerful in worship.

### **NO ONE CAN SEE WHAT GOD LOOKS LIKE WITHOUT WANTING TO BE NEAR HIM**

People ask me all the time, because of my book, *Passion For Jesus*, “How do you get passion for Jesus?”

I say, “I can tell you in one sentence where to get passion for Jesus: Go and see what God looks like.” No one can see what God looks like without wanting to be near Him in a radical way. No one can see what God looks like without eventually seeing what they look like to God. When those two things happen, a chemical reaction takes place in your emotions. Our emotional chemistry absolutely explodes in a positive way and we become extravagant worshippers of God. We view circumstances totally differently than we ever did before. David says, “That’s what I do.”

### **THE CROWN UNDER WHICH DAVID WALKED WAS A CROWN OF REVELATION**

Turn to Psalm 103. David is giving insight into his heart. He says in Psalm 103:1, “Bless the Lord, O my soul, and all that is within in me, bless His holy name.” When it says, “His name,” he’s talking about what God’s personality is like. When it says “the name of God,” put, “the personality of God.” Put that phrase in there: “what God looks like.” He goes on describes some of the blessings. Then in Psalm 103:4 he makes a very significant statement: “Who redeems your life from destruction; who crowns you with lovingkindness and tender mercies.” Here is David, the great king of the earth. There’s no king mightier than David at this point in time. When you look at David you might say, “David, tell us about your life. Aren’t you the one that the prophet Samuel anointed?”

“Yes.”

“You were crowned at Hebron when you were thirty.”

“Yes, I was. It was really something, quite an experience.”

“Well, seven years later when you were thirty-seven, you were crowned in Jerusalem over all Israel with the power of God.”

He says, “Yes.”

“You were the wealthiest man in the nation and possibly in the nations of the earth. You’re a mighty warrior. You’re famous. Tell us about yourself.”

David would say, “I see one primary crown on my head. I’m crowned with the love of God. That’s who I am. You people can call me the king of Israel. That’s fine, but the crown I think about in my life is that I’m crowned with the mercy and the unfolding of the love of God to my spirit.”

That was the power of David’s life. The crown that David walked under was a crown of revelation, not a crown of position. David’s identity was in this crown right here. David cared so much more about being crowned and the unfolding of the love of God to his heart, because when God’s love was revealed to his heart, it made him a lover of God. It’s a two-way thing. You can’t have one without the other. There’s a sequence. When you know that God loves you, then you begin to love God. It’s two sides of one coin. You can’t really separate the two. You focus people in on receiving the love of God and they’ll become lovers of God. David’s identity was in this crown. David wrote Psalm 103 I believe towards the end of his life, and he says, “That’s the crown that identifies me. I have money, power, wealth... anything that a man could want, I have it. But that’s not the crown I think of. I have a spirit of revelation upon me. I have a crown resting upon me. I know what God looks

like. I can feel God and I feel love for God. That's the crown that I wear." This is David's identity. This is a statement of his identity.

When Absalom rose up against David, David was in his late fifties. He had been king for many years. Absalom his son rose up against him. David left the city. The army said, "What are you doing leaving the city? You can whip that little man! He's your son. You're so much better of a warrior than him. The whole nation is behind you."

David said, "I don't care. I never wanted to be king anyway. 'King' isn't what I signed up for. I'll go out of the city and if God wants to take care of Absalom, He will take care of Absalom. If God wants Absalom to have the city, he can have the city. I don't really care about being king." All these other men were killing, murdering and conniving to be king. David was king and he could wipe out Absalom in a second, just as he could have wiped out Saul's son Ish-bosheth. When Saul died, he had no rivals to the kingdom of Israel, but he let that weakling little son of Saul's have it for seven years. He said, "I don't care, you guys. I don't really want to be king. I want to be crowned." David was on a life mission in God.

That's the thing I love about David. It's also where John the apostle was. Look at John 21:20, the very last paragraph of the gospel of John. There are twenty-one rather large chapters to the gospel of John. As a matter of fact, why don't we turn there as we close this session? "Then Peter, turning around, saw the disciple whom Jesus loved following him, who also had leaned on his breast at the supper, and said, 'Lord, who is the one who betrays You?'" (Jn. 21:20).

Those are three of the most dramatic statements in John the apostle's life about himself. Here is John the apostle. He's about ninety years old. He's already written the book of Revelation. Most scholars think he wrote the gospel of John last. He was in his late nineties. I mean, wow, he had been an apostle of Jesus for sixty years. All the others had been martyred. They were long gone. Most of them had been gone for twenty or thirty years. He was in a class of his own. He had already seen the book of Revelation. Hello, he had already seen the book of Revelation in living color before him. John wrote the final things of his life. This is it; this is how John is going down in history. John is the one who with Peter led the great Pentecost revival in Jerusalem sixty years earlier. He led the great outpouring of the Spirit. We're not talking about Toronto and Pensacola. We're talking about Jerusalem in the book of Acts. He was there. He was one of the main men. He went to Samaria after that, and the revival broke out in Samaria in Acts 8. He went on into Ephesus after Paul was there for some years. It became the revival center of the earth. The church of Ephesus far surpassed the church of Jerusalem in the 60s and 70s AD. The church of Jerusalem was scattered in 70 AD, and the church of Ephesus far surpassed it in power. John was the bishop. He was the main man there. Some twenty or twenty-five years later, John was in his nineties, at the end of his life. He had hung out with Paul; he and Peter were the two main men. Jesus' mother, Mary, lived in John's house for several decades before her death. What kind of connections would you have if you had hung out with Peter, Paul and Mary? No, seriously, I couldn't resist that. What kind of connections would you have had if you were good friends with Paul the apostle, if Jesus' mother lived in your house, and Peter was your best friend? It doesn't get any better than that if you're trying to hang out with cool guys. No doubt it doesn't get any better than that.

John said at the very end, "Let me tell you about myself. I'm not the man who was at Pentecost in Samaria and Ephesus and the great revival. I'm not the man who hung out with the noble people of history, no. I'm not even

the man who saw the book of Revelation mostly. That's not mostly even what I'm about. I'm the one whom Jesus likes, bottom line." He said, "Who am I? I'm the one He loves. I'm the one God likes. That's who I am."

"No, no. You're the great revival leader!"

"No. I'm the one God likes, number one. Number two, what do I think about myself? Why am I successful? I lean on God's heart. God let me lean on His heart." I love it! "Yes, I led some great revivals and I knew some pretty awesome people. I've written some pretty heavy-duty documents for Church history called the Scriptures, but let me tell you, I've leaned on God's heart. I'm a lover of God. That's who I am. I'm a lover. I lean on His heart. Thirdly, God tells me secrets." We all know the story of Judas, it's old news to us, but when He told John, this was the greatest and the first scandal in the early church. One of the apostles was a devil and no one knew who it was. Jesus whispered the first scandal and entrusted it to John. The order of what Jesus did there was of great magnitude.

John said, "He likes me. I love Him and He tells me His secrets. That's who I am." He ends by describing his life that way. That's the identity that John goes out with. He's so like King David.

King David said, "Yes, I was over the mighty nation; I had all the money, all the warriors, and all the trophies, but I'm crowned with love. I see love and I feel love. That's the crown I wear."

### **MINISTRY TIME**

Amen. Let's stand. We're not going to do Goliath next session because I didn't get through near enough of this. I'm going to pray over you and then we're going to come back and finish this session. Let's open our hearts before the Lord here.

The Word of God is seen as other than totally ravishing, beautiful, and a great gift to the Body of Christ. David focused on sitting before the Lord. That's not all he did; he ran a country. Just as we're praying here, I want some of you to open your hearts now. I want you to say, "Lord, I want to be a person of one primary thing. I want to gaze on the beauty of the Lord. I want to meditate on the glorious splendor of Your majesty. I want to meditate on my bed. I want to know who You are. I want to enter the river of pleasure. I want the crown of love. I'm the one that God likes. I'm the one that likes God. I'm the one to whom He tells secrets. That's who I am. That's why my life is important. It's not because of how much money, or anointing or how many people follow me."

Talk to the Lord for a minute. Lord, I ask You to wash us. Lord, I ask You to wash us. I ask that You would make this church a beacon of light for something as simple as the Word of God in the heart. I ask that You would make us a beacon of light which stands not just for the study, the debate, and the theologizing of theological points, but as people who become lovers through the Word of God. I ask You that You would make us a people of devotional prayer in the Word. I ask that You would crown this church with the knowledge of the love of God and that we would be on fire to do that. O fiery God, make me fiery. O heart-warming God, warm my heart. I ask You that I could enter into the river of pleasure, for in Your light I see light, O God. In Your light we see light, for Yours is the river of divine pleasure which we seek to enter. God, we repent of these mistaken ways. We didn't understand them. Someone told us that it was a grueling list of dos and don'ts that only religious people performed, and it was Your Word that warmed our hearts to which we said, "No." Lord,

we want to say yes to You again. We want the river of pleasure to run through our being. O Lord, let the river of divine pleasure enter into our spirits.

David said in Psalm 16:11, “In Your presence there is fullness of joy; at Your right hand are pleasures forevermore” (Ps. 16:11, paraphrased). David knew about the river of pleasure. Amen and amen.