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The Beauty of God and the Church

Good morning. It's good to be with you. We're gonna talk about the beauty of God and the implications of the beauty of God upon the church. We'll take the next few weeks and talk about the church and where I feel that the Lord is taking us and where Scripture seems to be indicating that we're going as the people of God, the body of Christ. Let's pray.

Father, we thank You for Your word and Lord, I ask for a spirit of revelation to come to this room this morning, that we would be struck by Your beauty in a fresh way, that our hearts would turn towards You, that You would soften and tenderize us that You would remind us of just how beautiful You are, just how glorious You are. Everything in our life, every challenge, every weight, every trial, every sorrow, every tear fails in comparison to the glory that we will behold when we see You face to face, when our journey is completed and our race is run. Lord, we will rejoice with You forever. You'll wipe away every tear. You'll raise the dead. You'll fill the earth with Your glory and Your singing and praise. Forever we will not go out from You. Forever we will stand in Your presence. Oh, Lord, we thank You. We thank You for this glorious work that You're doing in the earth, the church, Your body, Your body. We are Your body and we thank You and we worship and praise You, and we ask that Your Son would be exalted in this room, in this community today and forevermore, amen. Amen.

We're gonna, like I said, talk about the beauty of God and the profound implications that the subject of the beauty of God has upon the church and upon this spiritual family. And I am just... that worship was just so good. We just need to back into that.

The beauty of God, the subject of the beauty of God wasn't invented by Mike Bickle. We will forever, forever be lost in the beauty of God. I mean, enraptured with the Person of God. You know, Jesus, in the Matthew 16 confession of Peter, Jesus says that He's gonna build His church upon Peter's confession. What I love about Peter's confession is that Peter is declaring that He, that Jesus is the Christ, which means savior, the Messiah, and that He is the Son of God, and for Peter to declare that his Friend, that his Friend is God, changes everything.

I think there are a lot of people who relate to Jesus as their Savior, as their Messiah. He's their King. He's their Victor. We're gonna follow Him, and He's gonna make all the wrong things right, and He is. But there's something more powerful, even than that. It's the revelation of the beauty of God expressed in the person of Jesus. When He is God, He becomes the center. When He is God, you're called to deny yourself, pick up your cross, and follow Him. When He is God, He is worthy of worship.

Imagine, imagine being friends with a person for three and a half years and seeing them and eating meals with them and fellowshiping with them. And suddenly, the Father gives you the revelation that that friend of yours is God. It reorients everything. Now He's, He's not just my Messiah. He's not just the King that's gonna promote me in His kingdom. He's not just the Man

that can make my life different. He's God. He's at the center. Now I take the backseat and worship Him.

There was a day when Peter worshipped Jesus for the first time even though he had known Him. Think about that. He's God. There's profound implications to the fact that Jesus is not just the Messiah to the earth and the Messiah to the church. He is the God of the church. He's the God. When He's the God, that means everything He wants and everything He intends to do and everything He says becomes central and supreme, and we stand back, and we worship and adore Him forever and ever and ever and ever.

The chief purpose of the church is to experience and worship God in His beauty forever. That's what we'll be doing. A billion years from now, your earthly assignment will pass away, your calling to do this and be involved in this ministry or this marketplace endeavor, or this thing or that thing. There is a time when those things, so to speak, will end and you and I will enter into this glorious privilege of standing before that Flame of Fire for eons and eons, for all of eternity, looking at Him and worshipping Him, simply for who He is.

Our sins will have been forgiven. We'll sin no more. Our bodies will be healed in the resurrection, completely and fully. We'll never die. We'll never need to rest. We'll never feel sickness and pain and sorrow evermore. And yet, and yet, even in light of all of those things being taken care of, we will be fully engrossed and worshipping the God of heaven, seeing Him with our eyes unceasingly forever.

Who God is and what He's like truly has profound implications for us in that day, but it comes down and rests upon us now. Who is God? What does He want? What is He like? What is He after in regards to His people, in regards to His body walking out this mission, this internship upon the earth?

In the Spring of 1983, Bob Jones told us that we would be in Grandview. He told us that we would be on or near Harry Truman's property. He told us that Asia would begin connecting with us through unplugged TV sets. He was talking about smartphones. He told us that God was going to release a grand view of the Kingdom through this people.

We're in Grandview, and there would be a grand view. These are things spoken of even before I was born. The Lord said that the indication of the beginning of this time would be when the Lord dynamically connects us with Asia and China. Beloved, these are the days in which the Lord spoke. We're standing as a people before the plans of the Lord as they're unfolding. Sometimes we imagine that the prophetic words feel different when they come to pass. But I bet you if you asked Mike in 1999 what he felt like when the house of prayer actually began, that day and night prayer and worship, I bet he would tell you that he felt very normal.

In the next year, the Summer of 1984, the Lord gave insight into what this grand view of the Kingdom would look like. The Holy Spirit initiated a word to proclaim Zechariah 4 and Ephesians 4 for this is where the Lord is taking you. That was the word, "This is where the Lord is taking you." Zechariah 4 is about the establishment of day and night prayer. We're familiar with the verse, "Not by might, nor by power, but by My Spirit, says the Lord." That was the

word given through the prophet Zechariah, to build the temple of the Lord, to build the house of prayer in that day. And the Lord said, "Proclaim that Zechariah 4 unto Ephesians 4." That is where we're going as a people. That through this foundation of day and night prayer of unceasing worship before the Lord, that the Lord would begin to release this grand view of the Kingdom and that an Ephesians 4 reality would show up in our midst. That Christ would be glorified, that our city would experience an outpouring of the Holy Spirit, that 3,000 souls would come into the kingdom, that there would be a march down blue ridge, of healing power being released, and we would go to the stadiums 10 miles down the road, and we would begin to declare the beauty and worth of God for day after day after day after day as many are swept into the Kingdom. I want that to happen.

This Zechariah 4 community would be mobilized to reach out and impact every sphere of our society, that from the encounter, from the realm of the beauty of God and the revelation of His beauty, that's what it will take to compel us to go out and do His works in a way that is worthy of the calling that is upon us.

In my view, God has called Forerunner Church to be a people of prayer, to be a people in community, and to be a people that reach the city, in that order. He's called us to be a people of prayer in community, we go together, and through those lives of encounter, through that fascination with the beauty of God and the affections of God, that we would impact our city, that our city would be set on fire with the revelation of the knowledge of God, every neighborhood. It's not okay that we've gone the last 20 years and just continued on in day and night prayer. It's not just okay to do that. That's a worthy mission. That's a challenging and difficult endeavor, but God wants something more. He wants this whole city to be set on fire with the revelation of Jesus Christ. And how do you think He intends to do that? It's through His people. It's through you. It's through your children. It's in the workplace. It's in the neighborhoods. It's a people that see the beauty of God like Peter and are endued with so much courage and so much boldness, that they go out and live a life that is not theirs any longer. They deny themselves, and they lay it all on the altar of the beauty of God, and they say, "Let this Man have what is due Him. Give it all to Him. I'll lay it all out for Him."

In Revelation chapter 4, the Apostle John is caught up into the throne room of heaven. He begins to see what we describe or what we call the beauty realm of God. He sees the very epicenter of all that is created and uncreated. He sees that at the very center, the very centerpiece of all existence and meaning and purpose, there is one that is seated on a throne. By Him everything exists that exists. Everything is through Him and for Him and to Him. He's the reason. He's the rising of the sun and its setting. It's all about Him. It all comes down to this central figure, the Lord. And John is describing this whole realm as He's seeing this multi-faceted diamond of the beauty of God, this jasper, sardius, emerald rainbow, lightnings, thunderings, power, creatures, and he's witnessing this scene, and he's trying to write what he's seeing. And as the characteristics of God are manifesting through the physical person of God, through the appearance of God, the only way that John could capture that beauty and the magnitude of what he's seeing is to compare it to gems and fire and lightning. He goes, "I don't know what I'm seeing. I'm seeing something I've never seen before and that I can't adequately express." Because John is gazing into the very holiness of God, something other than, something not of this world, something uncreated. To look at God is to look at what is uncreated. Everything else you look at

is created. When you look at God, you're gazing into the mystery of holiness. You're gazing into Something, Someone that has no beginning of days, nor end of life, that has no end.

And John is overcome. He's absolutely overcome by the weight of glory and by the Person that's sitting on the throne. Beloved, I believe with all my heart that if God were to fully manifest today in this service, if He were to come down in this room and be here in the fullness of His person, if we didn't burn up in the weight of His glory, I guarantee that kids would get picked up late from childcare. I guarantee the lunch appointment would get pushed back. I guarantee that we'd be explaining some things to our bosses and managers on Monday morning. If God were to show up in the fullness of His power and His glory, our eyes would be fixed on Him.

I mean, that's the very picture of the creatures that are there, circling the throne, is that they have eyes that are fixed on the beauty of God. God has not healed their sicknesses. He didn't forgive their sins. He didn't do any good thing. He didn't bless their marriages. They're not even married, these living creatures. They don't have children. They're not in it for them. They're there unceasingly because they're in it for Him. He's enough. When they look at Him, every desire in their heart is fully satisfied. They have no reason to look away. The meeting for them goes on and on and on and on, not because it has to, but because it's simply a response. Out of these creatures, they go, "I don't want to look at anything else. I don't want to go anywhere else. You're so captivating. You're so beautiful. You're so powerful and majestic. All I want to do is look at You forever."

The beauty of God is that which flows in revelation from the Godhead in regards to His nature, which is his inner identity, His person, His attributes, which are the characteristics by which He expresses Himself, His grace, His mercy, His love, His power and wisdom. His appearance, which is His manifest form. Again, eyes like flames of fire, hair, white as wool, feet, like burnished bronze, lightning, power, voices, thunder emanating from Him.

The beauty of God manifests in His activities, which is His governance, His will that is executed in the nations of the earth from that courtroom scene, through the prayers and the intercession of the saints and through the intercession of the God-man, Christ. His purposes and ways go forth into all of history. God manifests His glory and John is perceiving this whole display, this overwhelming display of the beauty of God. It's striking him, and it's having a deep affect upon him and every other creature that's there. And every other creature and part of creation is reverberating to the glory and the manifest presence of God. Colossians tells us that He upholds all things by the word of His power. Every molecule, every atom is held together by the very manifestation of the beauty and the power of God. You go to the far reaches of the universe and there's gasses and nebula, and these things. They're being upheld by the word of God's power, the revelation of who He is.

When the beauty of God manifests, it causes creation to respond. There's many different responses that we see in creation and in the created order as that beauty breaks out and glimpses are seen. For example, the mountains and hills will melt and quake before Him. There's no physical mountain that can bear the weight. Even if it were constructed of solid granite, it could not bear the weight and the glory. It would liquify under the presence of the Lord.

The sky, Revelation 6 tells us, recedes like a scroll at the revelation of the Lamb. The presence of the Lord burns brushwood and boils water. The seas tremble. The prophets, Isaiah and Daniel and John were sick and stricken when they saw His beauty. I love what Art Kats said. He said, "If the prince of prophets, Isaiah, saw the Lord and said "Woe is me, I am cursed," he said, "How much more you all?" I don't know Art. I don't know what I would say. I don't know what I would do if I were in the presence of such a beautiful God. But I will.

I love Revelation 20 verse 11, it says, "I saw the great white throne and Him who sat on it from Whose face the earth and the heavens fled away. Nothing can stand before Him. Nothing can bear the weight of His beauty unless He allows it to bear the weight of His beauty. He's an Almighty and terrifying God.

The righteous respond to this beauty of the Lord in worship and in song. We see around the throne, we see the elders and the creatures, and in Revelation 7, we see the saints honoring the Lord and worshipping Him. Salvation belongs to our God. However, the wicked, they bow down and they are consumed by the presence of God. They cannot bear the weight of His beauty and His person. They stand before Him and they're made as dust.

When we look into heaven, and this is what has been capturing me from Revelation chapter 4. When we look into heaven and the angels and the creatures and all the created order is there around the throne of God, what is the very first response that we see? We have this throne room scene and the beauty of God being described by the prophet John. What is the very first response that we see? We see in Revelation 4:8 that they, meaning the creature, they do not rest. They cannot rest in His presence, not because they're tormented, not because they're longing for rest. Because they are so captivated by the beauty of God. They are unceasing. They don't rest day or night and they're saying, "Holy, holy, holy is the Lord God almighty." They cannot rest, so the first response from the creature at the epicenter when it touches the creature, when the Lord manifest His beauty and shows what He's like, the very first response is an unceasing one. That's how beautiful He is.

It means this, that when all the created order comes into the presence and the holiness of God they cannot look away, and they want to remain forever.

I've heard the story of many that have gone to be with the Lord and the Lord's giving them, you know, this opportunity to come back. Even Bob Jones. The Lord tells him, "I'll send you back for souls," and he says, "Okay, Lord, I'll go back for souls," and obviously, there's subjective revelation, but many of the kind of unifying theme for those that have gone and stood before the Lord is, "I don't want to leave. Please let me stay. Please let me stay. This place and who You are is so good." No eye has seen, no ear has heard what the Lord has prepared for us. We're gonna look back and Paul tells us. I mean, the eternal weight of glory is so powerful and strong. The beauty of the Lord we experience in that day when we see Him, we're gonna look at each other and just laugh and laugh and laugh because He's so good. There will be so much joy in that day. There's unceasing adoration before Him. The creatures do not rest day or night.

Now, today, the idea of day and night adoration of the beauty of God might seem extravagant for some. You can't really worship God that much. There are other things to do. You really can't do

this. You really can't do that because of the great cost and the weight that comes in response to seeing the revelation of the beauty of God. The modern mind might do a quick check list of priorities and resources and may conclude that these expressions of unceasing worship and adoration are excessive. There are great demands and there are great pains that accompany something that is perpetuated for generation after generation. And there is a high cost that is being paid in doing so. There's a cost that's paid. There's a cost that's paid in regards to unceasing worship and adoration of the Lord.

For twenty years, there's been unceasing adoration from this city going forth mostly because God is beautiful. I appreciate that we go to the prayer room to, you know, seek the Lord, and Lord, do this and change this and heal this. I appreciate that, but that is secondary to we go to the prayer room simply because He is. He is.

That's why that prayer room exists. It's because He is. He is. He was. He was, He is, and He is to come. And we gazed upon the beauty of the Lord. You don't have to do it in a prayer room, but the fact remains that God is beautiful and He is. He must do no thing in order to retain His worthiness and holiness and power and beauty, and His beauty necessitates unceasing adoration of Him.

When Mary takes the alabaster flask in Mark 14 and she breaks it on His head, there were many who were indignant. They were angry against her. Jesus' own disciples, they were angry against her. They said, "This is a waste. Why are you doing this?" But to Mary, who had seen the beauty of the Lord, who had seen the majesty that saw the Word made flesh and beheld His glory, John 1:14, it was no waste to her. She said, "There's no price that's too high. There's no cost that's too high. All I want to do is gaze upon You. All I want to do is hear Your words. I want to live it day in and day out. I must see God."

And yet, the world looks at these expressions, and they may say, "Why such a waste? Why aren't you doing these other things?" Because part of the cost isn't just living a life of devotion before the Lord. Part of the cost is, what you end up not doing, what you end up missing out on.

Do you know as a Christian, you're missing out on good things because you prioritize time with God? You prioritize gazing upon the beauty of the Lord. You prioritize time in secret with the Master. You prioritize that. And you might miss out on something. You might miss out on a business opportunity. You might miss out on an important meeting that's coming up because someone's in town, and the pressure of life is constantly driving you, driving you, driving you, and yet the Lord says, "Come away. Come to the secret place. Close your door. Gaze on My beauty. Gaze on Me."

Because the short-term cost that we pay in our lives as Christians, closing the door to some opportunities, is dramatically multiplied in the economy of God in the age to come. We will see the wisdom of it. We'll stand before Him and say, "My mind was so filled with traffic, and the times I did get lost in You, I'm seeing how it's multiplied in Your economy, God. It's wisdom." See, Jesus talks to Mary and Martha, and He says, "Martha, you're distracted by many things." It's not that Martha was working. Work is good. Work is right. It's when we become so overwhelmed by the pressures of life and the business of our day, that we lose sight of the beauty

of the Master. We lost sight of Him. He's calling us back into that. Come, see Me as beautiful. I am the beautiful God.

In heaven, the primary response to the beauty of God is unceasing. This cuts against the grain of the how's and the whys of our resources. How are our resources allocated and why are they allocated? In heaven, they're allocated in response to the beauty of God.

The principle is this, the beauty of God necessitates an unceasing response. If God is this beautiful, if He's as half as beautiful as we're imagining and as Scripture describes Him, and I assure us, it is far, far more than that, then it absolutely doesn't just invite us into gazing upon His beauty. It necessitates it. There's a necessity to the earth and creation responding to this beauty and not looking away to not prioritize that beauty, to not be fully captivated and overwhelmed with the power and the majesty of God is to say that something else is more valuable than He.

As the day of the Lord approaches more and more, we will see more and more expressions of this unceasing devotional lifestyle before the Lord. Isaiah 40 tells us that the glory of the Lord will be revealed, and that all flesh will see it together. The nearer we get to that day, the more and more the body of Christ will be stirred in her longing for the beauty of God. She will be provoked by His beauty. Do you know, the thing, the provoking agent of the church in the greatest day of her glory and power is not moral decay? The greatest agent of provocation for the Christian is not moral decay and the chaos and the injustice. That is not our greatest provoking, internal force. The greatest provoking internal force is the beauty of God. It's who He is. It's what He's like. It's what He looks like. It's what He sounds like. It's what He's doing. It's who He is. That is the provoking force that's sent forth young disciples who became apostles who turned the world upside down. The revelation of Him.

David becomes a Forerunner in this reality. He goes, "I long for unceasing worship to happen in my own backyard." So, he builds this little tent, and they stick an ark in there and they take away the veil, and he gets all these singers and musicians. You know, 288 of these singers and 4,000 musicians, and he puts them in this thing. Can you imagine? You know what the ark of the covenant does to people. You know. You know the stories. They took that thing into battle. They wanted to battle with a golden box. You knew what it did.

You heard about the story of Uzzah. Poor brother, just trying to catch the ark. Can you imagine being one of those singers and musicians, and David's like, "Hey, go on into the tabernacle. We're gonna start." You're the first one in. Like, you're outside and you're all there, and you're the first one that's supposed to go in. David's like, "Hey, yeah, go ahead on in. Go in. The Lord's doing a new thing, Brother. This is a new wineskin," and you're like, "This wineskin's about to kill me." You step into that, I mean, I'd be closing my eyes, kinda like, let me find some place in the corner, hide behind some palm tree, you know, decor, anything. You don't know what's gonna happen. David goes, "I'm revolutionizing the way that we worship because the beauty of God has revolutionized my life."

With all David's responsibilities as a king, a husband, a father, a diplomat, a psalmist, da da da, and as a warrior, and all these things, he goes, "The beauty of God has so impacted me that the

only response that I see as right is I want to take a billion dollar offering, and then we've got to worship Him all through the night, day and night, unceasingly. We have to. We have to because He's that beautiful." He goes, "One thing I've desired of the Lord." He goes, "I just want to retire. I just want to be in the house of the Lord." He didn't just chuck all of his responsibilities out, though. He stayed faithful to his assignment and to what was true. And many of us, we walk with an assignment before the Lord of the various places that God has called us. Don't give up in your assignment but walk with the desire for the beauty of Jesus. Absolutely let that be the fuel. You're commuting in the car and you're sitting in the office and you're eating lunch with a co-worker, let your heart ache and long for the beauty of this Man.

This is why you're here. This is what you'll be doing forever. Why not stock up riches and treasures in heaven, investing the emotional constitution of your heart in this Man, the beauty of God, the beauty of the Son, the power of the Holy Spirit.

The mechanics of the tabernacle of David were the result of the revelation of the beauty of God. He saw what God was like. He had a high vision of what God was like. Beloved, God has called us to get a high vision of what He's like. If our earthly vision seems to weak, if it seems too small, it's because God has called us to dream and to envision something higher. What would it look like, not just to keep 24/7 going another 20 years? What would it look like to see places of prayer encounter and ministry and the kingdom and the knowledge of Christ flood this whole city? What if Kansas City was set on fire for the Gospel. What if the whole city was known as prophetic and intercession as was prophesied many, many years ago? A place where God is speaking. A place where people speak to God. This is who He's called us to.

He said, "From that foundation of glory and encounter with Me," He goes, "These people will walk out an Ephesians 4 reality that will turn this city upside down, a grand view of the Kingdom." Those are big words. That's a lofty vision that the Lord has.

Now, we move from David to the early church. The early church, the disciples saw that Christ bore the manifest beauty of God upon His frame. They recognized it. They came to realize it. The Lord of glory that was crucified before their eyes gets out of the grave and shows up in their meeting. He still has flesh and bones, and His words, they move my heart. They're like thunder. The Lord of glory. He encounters them. He reveals to them the things of God.

John tells us that the Word became flesh and dwelt among us, and we beheld His glory. See, that same beauty and glory that the Father possesses upon the throne is manifest through the Son. Let's look at an account of this in Luke 9.

Luke 9:28, it says that Jesus took Peter, John, and James, and went up to the mountain to pray. Those are provoking words to me. Even God prayed. How much more weak me? If the God-Man prayed, how much more, me? Verse 29, as He prayed, the appearance of His face is altered. His robe became white and glistening. See, He's peeling back the veil of His humanity. He's allowing the shining fire of His divinity to pierce through His skin, the flesh of His skin and His clothing. The disciples are watching it, and they're beholding beauty coming out of Him. It says that they grew heavy with sleep. Typical. Verse 32, they grew heavy with sleep. And then some time

passes. We don't know how long it is. It could have been an hour. It could have been five minutes. I mean, how long is that gap? It says, when they were fully awake, they saw His glory. They saw it. He hadn't even been glorified in the resurrection yet. They saw His glory. Which means they saw the beauty of the Lord. And then they came under the impact of that beauty as it began to grip them and change their minds and prioritize, and then suddenly Peter speaks up and there's a mixture of things going on here, but I love what Peter says. Peter's response is the same response in Revelation 4:8. You see the beauty of God and then you want to unceasingly worship. Because what does Peter say? He says, "Let us make tabernacles. Stay here. Stay here. Just don't go anywhere. Promise You won't leave. Stay here because I want to go in that tabernacle."

To Peter, the tabernacle was the place of worship and where the manifest presence of God was. That's what He's thinking. He's not thinking tent. He's thinking dwelling. He goes, "I want to dwell in the presence of this One, this Man." Now, Peter probably got into a little idolatry here because he doesn't just want one tabernacle. He wants three. He wants one for Moses and Elijah as well. He might be proposing some idolatrous worship here, so we're not gonna go there, but the fact remains that when the glory of God manifest, even through one another, that the temptation is to actually worship. That speaks to the greater glory of God that when Moses and Elijah show up and they began to shine with the beauty of God. I mean, I imagine them coming from the throne room or coming from the immediate presence of the Lord, they still have the glory on them. It's not the first time Moses showed up shining.

And they have the glory resting on them and Peter is so undone. He goes, "We might as well worship you guys too. You guys look awesome." Things were getting weird at that point. Peter knew the appropriate response to the beauty of the Lord. David knew the appropriate response. When God shines and shows who He is, the first response is, "I have to unceasingly participate in this." The agenda goes out the window, the rolodex gets set on fire. People are now googling rolodex to even find out what that means. I mean, the whole thing changes. The whole game changes once we see that Christ is God and that He is magnificently beautiful, the whole thing, there's a complete re-orientation of our whole life.

Then the call to deny yourself actually makes sense. Then when Paul says, "I've been crucified with Christ. It's no longer I who live, but it's Christ that lives with me, in me," that actually makes sense. I died to my old self. I died to the old way. Why? Because I've seen a higher glory. I've seen a higher beauty. I don't want to live for myself anymore. I'm not good enough. As much as I can attain and achieve and grab a hold of, and as much as I can have and influence and this and that, it doesn't pale in comparison to one moment in the courts of the Lord, gazing upon His beauty. I just want to gaze. I just gotta see Him. I just gotta see Him. Don't let Him go. Don't let Him go. Don't let Him take that second place. Don't let Him go. Make Him the central piece. He's so beautiful.

This revelation continues on into the early church. Through the New Testament, we see these whispers. We see this theme of perpetual and continuous and daily word that keeps showing up in the apostle's language. They knew. The disciples saw the beauty of the Lord. So, what do they do? In Acts chapter 2:46 and 47, it says they continued daily with one accord in the temple. They met together to worship God. They met together. Acts 6:4, the apostles say, "We will give

ourselves continually to prayer." Here's this unceasing aspect. Paul tells later in the New Testament. He says, "I pray in tongues more than all of you. I live in the realm of the Spirit. I live in the beauty realm. Whether I'm making tents, swimming in an ocean, being beaten with rods, imprisoned, whether I'm rich or poor, whether I'm sick or well, it doesn't matter. I live continually in this unceasing presence. I've been wrecked by the beauty of God. The Lord called him up to the 3rd heavens. He saw things inexpressible. He saw revelation more than a man could bear. So, a demon was assigned to him to buffet him to keep him out of pride because of how much of the revelation of beauty he had. But look at his lifestyle. He's a man of passion and single-minded devotion before the Lord, and father he says, "This one thing I do. I forget what lies behind. I press on toward the goal of the upward call in Christ Jesus. He's worth everything because He's beautiful."

Paul says in Ephesians 1:6, to the church in Ephesus, he says, "I do not cease to give thanks and make mention of you in my prayers." He lived a house of prayer. He was a house of prayer. Make me a house of prayer wherever I am. Here, there, across the seas, in the ocean, Raytown, Belton, make me a house of prayer. My eyes have seen the King in His beauty. My heart has been wrecked. I can't live the same way anymore. Set me on fire, Lord. Set this church on fire, Lord. We would see Jesus' beauty.

Listen to this, 1st Thessalonians chapter 5:16-18, "Rejoice always. Always rejoice." He says, "Pray without ceasing. Live in the reality. Live in that unceasing dimension." Once you see the beauty of the Lord, it becomes unceasing. You don't want to let go, and you don't have to. You've been filled with the Holy Spirit and power. You are a temple of the living God. You're driving in your car, you're a temple of the living God. You're a house of prayer. It's an identity. You live before that audience of One, unceasing.

Hebrews 13. We'll have the worship team come out. Hebrews 13:14-15, Paul says, "For here we have no continuing city but we seek the One to come." See, we're not at rest. We're sojourners. We're pilgrims. You're headed to a collision course with the beauty and terror of God. Everyone, believer or unbeliever, you are on a collision course for a revelation of the beauty of God. And he says this in verse 15, "Therefore by Him, let us continually," see, there's that unceasing component, "continually, offer the sacrifice of praise to God. That is the fruit of our lips, giving thanks to His name.

You're a day and night people. You're an unceasing people because our God is a beautiful God. Let's stand.