

Session 4 Being Escorted by the Spirit into the Beauty of God

I. REVIEW OF PREVIOUS SESSIONS

- A. God has invited us to seek Him for the deep things of His beauty. We need a clear life vision to set our heart to seek this. This is the highest and most difficult reality in the Spirit. It is the Mt. Everest of the Kingdom of God. We long to go places that we cannot go to without more of the Spirit. As we ask for more the Spirit to be given to us, He asks for more of us to be given to Him.
- ¹⁰ For the Spirit searches all things, yes, the deep things of God (Father's heart). ¹¹...No one (on earth) knows the things of God except the Spirit of God. ¹² Now we have received...the Spirit who is from God, that we might know (experience) the things that have been freely given to us by God. (1 Cor. 2:10-12)*
1. No one on earth knows or has access to the deep things of Father's heart except the Holy Spirit. The good news is that we have received the only One who has access to God.
 2. The Seraphim (angelic beings closest to God's Throne) are overwhelmed by fresh discoveries of God (Isa. 6:2-3; Rev. 4:8).
 3. The study and discovery of God's beauty takes time and work. It comes slowly. Do not be impatient, but persevere with a marathon pace as you mine for gold. Our life is a long treasure hunt into God's beauty.
- B. Revelation 4-5 gives us the greatest revelation of God's beauty in Scripture. I call this passage, the "beauty realm of God" or the "heavenly symphony." It is the Holy of Holies of Scripture.
- C. I outline Rev. 4 into five main subjects with each having three specific dimensions. In other words, John pointed to 15 distinct aspects in Rev. 4:1-7, that give us hints as "doorways" into God's vast beauty. Each aspect is like a title in a large book in the heavenly library.
- D. These are unusual and unfamiliar doors into God's heart. These Divine hints are invitations to move deeper into more. The Holy Spirit will unlock these 15 doors to us one by one. We must not cower before the vastness of such unfamiliar transcendence. We must not draw back.
- E. In Rev. 4, God uses colors, light and the sounds of music to romance our heart. He showed John things which produce deep feelings in us. This is God's way to set forth the revelation of His beauty.
- F. Ask the Spirit to help you. I picture each of the 15 dimensions of God's beauty. Then I study and reflect on each one often, thinking on their meaning and implications. Then I speak each idea back to God over and over in worship, using different phrases. Then my understanding grows.

- G. Rev. 4:1-7 describes the 15 “doorways” into understanding God’s beauty as seen in His governmental center. Here are 15 main aspects that point to God’s beauty.
1. The ultimate reality: God’s life, Throne, and Person (Rev. 4:2)
 2. The beauty of God: what He looks like, feels like, and acts like (Rev. 4:3)
 3. The beauty of God’s partners: the Church enthroned, robed, and crowned (Rev. 4:4)
 4. The beauty of God’s power: manifestations of power in lightning, thunder, sounds (Rev. 4:5a)
 5. The beauty of the Spirit’s presence (fire): on lamps, seraphim and saints (Rev. 4:5b-7; 15:2)
- ¹ Behold, a door standing open in heaven....the first voice which I heard was like a trumpet...saying, "Come up here, and I will show you things which must take place." ² I was in the Spirit and...Throne set in heaven, and One sat on the Throne. ³ He...was like a jasper and a sardius stone...there was a rainbow around the Throne...⁴ Around the Throne were 24 thrones...I saw 24 elders...in white robes; they had crowns...⁵ From the Throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning... ⁶ Before the Throne there was a sea of glass...around the Throne, were four living creatures... (Rev. 4:1-6)*
- H. The door standing open declared God’s desire to unveil some of the mystery and beauty around His Throne. John heard a voice like a trumpet. Jesus’ voice is like a trumpet, being alarming, bold and distinct (Rev. 1:10). Ps. 29 gives us revelation into God’s voice. The voice promised to show John the things of God.
- I. John sees a door and is invited to ascend (come up v. 1) to see what things will take place around the Throne (Rev. 4-5), on earth in the End-Times (Rev. 6-19) and in the age-to-come (Rev. 20-22). We will have a different perspective of the things on earth after we understand some of the things that will happen around the Throne, which is the governmental center of the universe.
- J. Jesus exhorted the Church to seek eye salve that they might see (Rev. 3: 18). This salve is now being given to John. His spiritual perception was opened as he saw the Father and the Son in the Heavenly Tabernacle or the governmental center of the universe.
- ¹⁸ I counsel you to buy from Me gold refined in the fire, that you may be rich...and anoint your eyes with eye salve, that you may see. (Rev. 3:18)*
- K. The “open door” and the call to “come up” to God each have two applications. First, the immediate application to John was his open visionary experience. Second, is an application that pertains to how we live our life before God. After the cross, the door has been open for dynamic revelation of God; we can come up or come near to God in a daily way. We need the spirit of revelation or eye salve to “see” the realm of God.

II. ULTIMATE REALITY: GOD’S LIFE, THRONE AND PERSON (REV. 4:2)

² I was in the Spirit; and behold, a Throne set in heaven, and One sat on the Throne. (Rev. 4:2)

- A. I was in the Spirit – John was caught up in the Spirit as his eyes were opened the spirit realm. He was temporarily engulfed by God’s presence. John was in the realm of the Spirit where God’s truths are powerfully felt. In this realm, they come alive in our understanding and awaken love in our heart. In this realm everything moves us to God and fills us with the exhilaration of love. It is our inheritance to touch this realm now and fully live in it for eternity.
- B. I was in the Spirit –has two applications. First, the immediate application to John was his open visionary experience. Second, is an application that pertains to how we live our life before God. After the day of Pentecost the way was opened for a dynamic walk in the Spirit in a daily way.
- C. The Spirit is our only escort into God’s presence and the revelation of His beauty. We need supernatural help to encounter God because He is a supernatural Being living in a supernatural environment. We are absolutely helpless to encounter God without the aid of the Spirit. We cannot go where we want to go without the active presence of the Spirit in our inner man.
- D. We must deeply value our relationship with the Spirit. A vibrant walk with the Spirit is essential in our quest to experience God. It is futile to seek deep revelation of God while neglecting the Spirit’s leadership in our life. We can never manipulate the Holy Spirit. ***A dull spirit with compromise cannot progress in the knowledge of God.*** We must be determined to be people of the Spirit in our inner life, then also in visionary experiences.
- E. We must cultivate our friendship with the Spirit, being careful not to quench or resist Him. Paul exhorted us to not quench (1 Thes. 5:19) or grieve the Spirit (Eph. 4:30). Therefore, we prize, watch and guard the prompting of the Spirit on our heart. We must renounce all that causes the Holy Spirit’s work in our heart to be minimized (Gal. 6:8; Rom. 8:6).
- F. There is a quality of life that is necessary in order to enter and remain in God’s presence. He only allows those who walk in His likeness to come near Him. We must contend to live in agreement with God. Most of our contending is in our lifestyle choices and not in prayer meetings.
- G. There are three ways in which we abide, dwell or ascend to God’s presence. First, is the resurrection when we ascend to the New Jerusalem. Second, is a visionary experience like Paul and John who were caught up into the third heavens (2 Cor. 12:2; Rev. 4:1). Third, and the most common application of this for us today, is to abide in God’s presence in this age by walking in the Spirit. In other words, to touch the realm of the Spirit where we feel God’s heart and Word.

¹ LORD, who may abide (remain) in Your Tabernacle? Who may dwell in Your holy hill? 2 He who walks uprightly, and works righteousness, and speaks the truth in his heart... (Ps. 15:1-2)

³ Who may ascend into the hill of the LORD? Or who may stand in His holy place? 4 He who has clean hands and a pure heart... (Ps. 24:3-4)

⁴ Blessed is the man You choose, and cause to approach You, that he may dwell in Your courts. We shall be satisfied (value, pursue) with the goodness of...Your holy temple. (Ps. 65:4)

- H. We worship or encounter God only as we walk in the beauty of holiness (1 Chr. 16:29; 2 Chr 20:21; Ps 29:2; 96:9). This was sung at the dedication of the Tabernacle of David (1 Chr. 16).
²⁹ Oh, worship the LORD in the beauty of holiness! (1 Chr. 16:29)
- I. Our journey into the realm of God’s beauty runs parallel to the unfolding of God’s beauty in us. Holiness beautifies us and it is required in all those who want to encounter God’s beauty. The quest for God’s beauty is rhetoric and not reality if we are not growing the beauty of holiness.
² ...when they observe your chaste conduct accompanied by fear. 3 Do not let your adornment (beauty) be merely outward...4 rather let it (adornment) be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves (1 Pet. 3:2-5)
1. The price we pay and the costly choices of sacrifices that we make to walk in the beauty of holiness are not noticed or esteemed by men, but they are so precious to God. Do not lose heart, God will not forget though men never even noticed. The more revelation we have of how precious our godly choices are then the more steady we are in making them.
 2. God wants us to be beautified by that which will never be lost or corrupted. It is incorruptible or it will never grow old or become defiled.
- J. Only those who walk in the beauty of holiness will see, encounter or feel God’s presence.
⁸ Blessed are the pure in heart, for they shall see (encounter at the heart level) God. (Mt. 5:8)
¹⁴ Pursue...holiness without which no one will see the Lord. (Heb. 12:14)
- K. The beauty of holiness includes seeking to obey God in every area of our life and in not quitting when facing difficulties and obstacles.
- L. One issue of willful disobedience will cause your walk with God to be stuck. It will not move forward no matter how many years one waits. It is like the little boy who received an electric train set. It was empowered by the power and light company of the city, but could not move a small train because one small piece of metal was on the tracks short circuiting the power of the vast light company. In a similar way, one area of persistent disobedience will cause one’s relationship with God to stall out and not progress.
- M. Jesus taught us that those who worship God must worship Him in spirit and truth. Jesus highlights these as the two primary requirements in worshipping, seeking or encountering God. God seeks those who worship Him in this way. We must worship and seek God on His terms.
²³ True worshipers will worship the Father in spirit and truth; the Father is seeking such to worship Him. 24...those who worship Him must worship in spirit and truth. (Jn. 4:23-24)

- N. We worship in the spirit or ***by the aid of the Holy Spirit*** – we must cultivate a deep relationship with Him. There is a supernatural element to worship or encounter that we cannot produce. We can only see, encounter or understand God by the work of the Spirit. We cannot feel God’s presence or the power of His Word without a healthy relationship with the Spirit.
- O. We worship in the spirit or ***with our spirit*** (from our heart; Rom. 1:9) – we must engage our inner man in a real way with the Spirit. There is no substitute for a spirit of obedience.
- P. We worship in truth or according to the ***truth of who God is*** – He is Father, Bridegroom, King and Judge. The way we understand God’s personality, majesty and beauty greatly affects the way that we approach Him. We approach a tender father differently than a harsh task master.
- Q. We worship in truth or according to the ***truth of who we are in God*** – we are sons of God and the bride of Christ who are clothed with the righteousness of Christ (2 Cor. 5:17-21). Understanding this gives us ***confidence*** before God. Our standing before God’s favor with acceptance is based on what Jesus did for us (Rom. 3:21-31), not our diligence. However, our diligence and maturity definitely impact our quality of life and ministry, as well as our reward and function in the age to come.

*¹⁷ If anyone is in Christ, ***he is a new creation; old things have passed away; behold, all things have become new...²¹ that we might become the righteousness of God...*** (2 Cor. 5:17-21)*

III. THE GOD WHO HIDES HIMSELF

- A. God hides Himself that He might be sought by those who cannot live without the deep things of His Spirit. They are hidden to all expect those who are pure in heart. God gives salvation to the needy, but gives the deep things of His heart to the hungry, who refuse to live without them.
- ¹⁵ Truly You are God, who ***hides Yourself***, O God of Israel, the Savior! (Isaiah 45:15)*
- ¹⁷ I will wait on the LORD, who ***hides His face*** from the house of Jacob... (Isa. 8:17)*
- B. The kingly spirit refuses to quit or to be denied. A king will look at the obstacles and find a way through them. Many quit so easily and go the easier route that is lesser in God’s purpose.
- ² It is the glory of God to ***conceal*** (hide or withhold) a matter, but the glory of kings is to search out a matter. (Prov. 25:2)*
- C. The beauty of holiness includes not quitting when facing difficulties and obstacles. Many draw back with even the slightest obstacle, concluding that God was sovereignly changing seasons in their life. The truth was that God required them to press through the obstacle. People fall quickly and easily during the smokescreen of ***obstacles*** with a false view of God’s sovereignty. They give up their heart inheritance so quickly for the easy path, but God wanted them to fight for something that they believed in. The caterpillar struggling in the cocoon becomes a butterfly. People quickly give up on their destiny or cancel themselves out by yielding to obstacles that we are meant to overcome.

IV. CALLED TO WALK IN THE SPIRIT

¹⁶ I say then: walk in the Spirit, and you shall not fulfill the lust (sinful desires) of the flesh...²⁵ If we live in the Spirit, let us also walk in the Spirit. (Gal. 5:16, 25)

A. Walking in the Spirit is within the reach of every weak believer. To “walk” in the Spirit (v. 16) means to engage or talk with the Spirit throughout our daily life or to maintain a vibrant relationship with Him. This is the only way to overcome the power of lust.

B. The body of death in our members wars against the Spirit. Death works in our members (our mind, emotions and body). Life is a struggle for everyone. You are not being picked on. Death works in our members. For example, one day maybe your mind is confused, the next day it is your emotions that maybe enraged, the next day, your body is either tired, or sick or stirred up with sinful desire (immorality, alcohol, drugs, food, etc.), and so on.

²² I delight in the law of God...²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to...sin which is in my members. ²⁴ O wretched man that I am! Who will deliver me from this body of death? (Rom. 7:22-24)

¹⁷ For the flesh lusts (wars) against the Spirit, and the Spirit against the flesh... (Gal. 5:17)

C. The battle front changes, but the war continues on against you walking in the Spirit. The war is meant to get us to pamper ourselves because of the working of death in our mind, emotions or body. However, God wants us to dialogue with the Spirit instead of pampering ourselves because of our self pity. The point is to keep us from talking to the Spirit so that our inner man is renewed daily.

¹¹ For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. ¹² So then death is working in us, but life in you...¹⁶ Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. (2 Cor. 4:11-16)

D. We walk in the Spirit (or walk with the Spirit) by talking with the Spirit. This persistent on-going conversation with the indwelling Spirit is the key to our transformation and renewal. If we just talk to Him, He will talk back. He will talk us out of sinning and quitting. He is very good at talking to us once He gets us in the conversation. We can start by doing all the talking, and in time we will pause and He will slip a word in. We will not walk in the Spirit more than we talk to the Spirit. He will help us to the degree that we talk to Him. We will not obey Him more than we talk to Him.

E. We thank the indwelling Spirit for His presence and power inside us. Our dialogue with the Spirit is greatly enriched by pray-reading the Word.

- F. We need to focus on the presence of the indwelling Holy Spirit in our war against sin. I suggest using the following prayer, “Thank you Holy Spirit, for Your presence in me that is mighty in love, peace, patience, self-control, etc. I love and honor Your leadership over me in this moment.” We recognize His presence (power love, patience, etc.) in us by thanking Him for it.
- ¹⁸ But if you are led by the Spirit...²² the fruit (result) of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, ²³ gentleness, self-control. (Gal. 5:18, 22-23)*
- G. We talk to the Holy Spirit as the way to experience the release of His power in our inner man. The moments that we dialogue with Him are the moments in which we are most aware of His power and presence in our inner man.
- H. Talking to the Spirit re-directs our focus from fantasy (of anger, pride, pleasure, etc.) to Him.
- I. Paul referred to this as being spiritually minded, or setting our mind on the Spirit (Rom. 8:5-6). We are to be “mindful of the Spirit” or “mind-filled with the Spirit.” When beholding (gazing) on the Spirit in your inner man, say, “thank you Holy Spirit for Your indwelling power and leadership. Oh! Living Flame of Love, I honor Your presence and leadership in me.”
- ⁵ For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, (set their minds on) the things of the Spirit. ⁶ For to be carnally minded is death, but to be spiritually minded is life and peace. (Rom. 8:5-6)*