



*the  
Golden  
Candlestick*

**GOD'S INHERITANCE  
OF GLORY IN SONS**

**Part 2**

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*Volume 197*

## David a beginning

We have said that David is halfway between Abraham and Christ, a terminal point, not just an end but also a beginning. He gathers into himself a lot that is yet future. You are familiar, I am sure, with all those expressions in the Psalms of David which have a Messianic nature and character, what we call the Messianic Psalms, the Psalms which point to and speak of the Messiah, the coming Christ. There is a lot in David's Psalms which speaks of Christ, and yet, as you read the Psalms, it is so interwoven with David's life that you feel he must be speaking about himself, he must be going through an experience that makes it possible for him to say that, and he did not know at the time all that he meant, all that he was saying. He went through an experience and gave expression to it, and centuries after the very words that he used were applied to Christ. Oh, you know some of them! Psalm 22 opens with "My God, my God, why hast thou forsaken me?" and the following words show that David was passing through some experience like that. "I go mourning all the day long" (Ps. 38:6), and you know how those words were taken up by our Lord on the cross. "My God, my God, why hast thou forsaken me?" (Matt. 27:46). David went through something, because in sonship and glory this was the way of the great Son. "The fellowship of his sufferings" (Phil. 3:10). To use another phrase — "Cast off among the dead". Did not our Lord enter into something like that, as though He were cast off by God? What about Judas and his treachery? "For it was not an enemy that reproached me; then I could have borne it." "Mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me" (Ps. 55:12; 41:9). You can look through that window into that upper room, and see Judas, the familiar friend, sitting at the table of the Lord in treachery planning His betrayal. And so we could go on, but we should arrive at the last, for it was David who said, "Into thy hand I commend my spirit" (Ps. 31:5), the last words of our Lord. Was he not in fellowship with Christ in his life, in his experience? Was he not learning in the depths of his soul the meaning of sonship? Did not all this issue in Solomon, the glorious kingdom, the glorious king? I am sure you see the point.

But it did not stay there. In the New Testament you have on several occasions a quotation from David beyond the cross. I will not turn to those passages in the book of the Acts which refer to this, but I just remind you

of one. “The stone which the builders rejected, the same was made the head of the corner” (Luke 20:17, Ps. 118:22). “This was the Lord’s doing, and it is marvellous in our eyes” (Mark 12:11). The temple rises, the heavenly spiritual house. Peter quoted that in connection with the house of living stones. Yes, that is quoted a few times beyond the cross. He is the “chief corner stone” says Paul (Eph. 2:20). “The stone which the builders rejected, the same was made the head of the corner. This is the Lord’s doing; it is marvellous in our eyes.” How does that begin? “This is the day which the Lord hath made; we will rejoice and be glad in it.” Of course, traditionally Christianity attaches that to Sunday. Nothing of the kind. “This is the day!” Christ has triumphed through His cross, in His resurrection, and is in the throne of His Father. “This is the day which the Lord hath made.” “The stone which the builders rejected was made the head of the corner. This is the Lord’s doing; it is marvellous in our eyes.” David went through something like that. Was he not, in so far as Israel was concerned, in his time the chief corner-stone? Was he not rejected? Was he not pursued out of his very country? Was he not despised, set at nought? God brought him to be the head of the corner for his time, for his generation, and in a limited form he passed through the experience which Christ passed through in an unlimited form. He came to the same glorious issue, and that is all contained in this so familiar phrase – “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever” (Eph. 3:20-21). That is the heritage of David taken up in Christ and transcended just as far as the heaven is above the earth, just as far as the eternal is beyond the temporal, just as far as the spiritual is more than the natural. Christ has transcended David, the Beloved of all the Beloveds.

### **“Accepted in the Beloved”**

Then we are “accepted in the beloved” (Eph. 1:6. A.V.), we are made a heritage, “according to the good pleasure of his will, to the praise of the glory of his grace” (Eph. 1:5-6). It is all such a wonderful network. No one but the infinite God could have written the Bible. It all works in so marvellously. Called, foreordained unto the adoption of sons by Jesus Christ unto Himself to the end that we should be to the praise of His glory, and that end sees all this that is related to sonship carried out and fulfilled. You and I are in the school of sonship now, in the fellowship of His sufferings, tasting of His cup, knowing the way that He went in ourselves.

## **The explanation of God's dealings with us**

If I should re-emphasize anything at all as I close, it would be this — the Lord is not just wanting to have saved people. He wants to have saved people. But He does not just want to have a lot of busy, saved people doing a lot of things for Him, and perhaps doing His work. Above all, over all and through all, working or not being able to work for the Lord, in all and through all He is developing this body of sons for the display of His eternal glory, and that is the explanation of His dealings with us. You have a thousand Whys as to the way of the Lord with you, as to the dealings of the Lord with you, as to the bitterness out of which you might even cry “My God, my God, why hast thou forsaken me”, out of that darkness from which you groan “cast off among the dead”. If there is anything like that, it is the way of sonship to the glory, to God's heritage. Do believe it. If you could lay hold of that, you would get through more easily, you will have something upon which to get through. Do not think that it is all judgment. Do not think that all discipline is condemnation and that God is against you. That is always the twist that the enemy gives to the hard experiences under the hand of God, for he is the evil maligner of God. Whether your sufferings are the result of your faults and your failures and therefore are used by God for your discipline, instruction, training and warning, God is the God of purpose and the God of glory. And out of even your blunders and your mistakes, yes, and your sins, if your heart is towards Him, glory can and will come. Do not let your failures, your sinning, your imperfections, become death to you. They need not be. Bring them to the hands of the God of glory, for that is the story of David from another angle. I thank God that David's sins and failures are all written in large letters; they have not been covered up. Oh, problem as it may be, there it is, he comes to glory. We may fail, we may sin, default, go wrong, but given that our hearts are where David's heart was, to the Lord, the Lord can take hold of the shame, the tragedy, the ignominy, and turn it to glory. He can, He has done it, and He will, and when that day comes, the day of manifestation of His glory, it will be, not in lovely things which never had anything bad or wrong about them, but vessels of mercy, and the chief element in the glory will be grace.

## “SKILFUL IN PLAYING”

*“... having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will” (Eph. 1:5).*

*“But we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste of death for every man. For it became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings” (Heb. 2:9-10).*

These Scriptures, with all other Scriptures, are intended to be windows, and the purpose of windows is to give you a view and to let light in. We do not usually, when we are brought to windows, comment upon the windows themselves and say, These are very nice windows, pretty windows, artistic windows, or these are very wonderful windows. We look through them. They are there for that purpose. Many people are occupied with the letter of the Bible, the windows themselves, and miss the view. That is they miss the very purpose of the Bible. The Bible is not given to us as something to occupy us with itself. It is given to us as a great means of viewing the beyond. These passages which we have just read are specimens or types. They are of the windows of heaven through which the greatest panorama ever conceived can be viewed. It is the Lord's will that we should catch at least some glimpse of that marvellous view to which we are introduced by such words as we have read.

### **God's full purpose**

What they bring into view is nothing less than the original, supreme, ultimate, all-inclusive purpose of God in this universe. It is God's purpose for the universe that can be seen through these fragments of Scripture, a universe filled with His glory and as such a universe as His own heritage, that which is

for God in the first place, His pleasure, His satisfaction. But it does not stop there. As you notice, it brings in people who are called sons. “Bringing many sons to glory”. These are the firstfruits of that great purpose of a universe filled with the glory of God. While such a universe is God’s heritage, He is the heir of that, these who are called sons are His heirs in and through His Son who has redeemed the universe unto God. “Heirs of God” (Rom. 8:17) the Scripture is, heirs of God to come into God’s heritage, “joint-heirs with Christ”, with His Son.

### **The begetting of sons**

The present work of God in relation to that full purpose of His is firstly the bringing of these people into being by birth, the begetting of these children. Everyone born of God is a potential heir of God. Being born of God is not just the beginning and end of everything, is not just something in itself. It is unto this tremendous inheritance. But it begins there, and there is no hope of the inheritance until we are born of God, born anew, born from above.

### **Training in sonship**

The next thing that God is doing at this present time is training those born-again ones in sonship. The whole course of the life of a child of God is intended to be training in sonship. To put that in another way, training in how to give God His inheritance, how to bring glory to God. Understand that, dear friends, it is a very important thing for us to grasp. Let me repeat it. The whole course and career of a child of God is intended to be governed by this one thing — how to bring glory to God. The apostle Paul grasped that so strongly, clearly and fully. He put it at one time into a phrase. He said, “As always, so now also Christ shall be magnified in my body, whether by life, or by death” (Phil. 1:20). That comprehended his whole life, and that is what God is doing with us if we are children of God, dealing with us as sons, training us in sonship, which, in other words, is training us for glory, to bring glory to Him, that God may have His inheritance in us.

### **Preparing for the coming-of-age day**

And the third thing that the Lord is doing in this and by these means and along this line is therefore the preparing of a company, a family, a body for the great coming-of-age day. The word employed by the apostle — ‘adoption’ — relates to children of God, and not those who are outside of the

family. It relates to the day when God will adopt His own children. The real meaning of the word is that coming of age of the child. Now, we do not hear so much about it in our days, but there was a time when a coming of age in a family was a very great event, especially in the families of what are called the nobility. There the firstborn son, having been under the father's care and discipline, training, for all those years in the family as a child, now arrived at his majority, came of age, and it was a great event. First of all, the father and the son on the morning of that twenty-first birthday had a very solemn time together in the father's own room. He called his son in, and together in a spirit of wonderful new friendship they talked. The father talked over all the years that had been and all that he had had in his heart, explained why perhaps he had seemed sometimes to be hard, difficult and strict, explained just what he had been aiming at in all his dealings, and longing for that son. He laid it all out before him, and then he said, 'My boy, this is the day when you have to enter into all that; take it up, honour it, respect it and fulfil it. From today it is up to you to fulfil all my hopes and my expectations, and answer to all my dealings with you.' On the other side, the son, in that spirit of love and understanding, would respond and say. 'Yes, I will, God helping me. I will not let you down, nor fail you, nor bring dishonour to your name. I will do all possible to bring the honour and the glory to you that is your due.'

But beyond that, other great things were happening. The whole house was astir, great preparations were going on down in the commissariat department. All the servants and all the guests were in action for this great day, and presently before the day is past, there will be a great celebration, many gathered together, much singing and rejoicing. The son of this highly honoured citizen had come of age.

That is a very poor reflection of what is seen through this window, the great day when the sons of God will be manifested (Rom. 8:21) and onwards, the great day of the coming of age when all God's dealings and discipline and all that He has been seeking and desiring reaches its fulfilment, and He enters into the inheritance of it all. That is the day of glory, and God is preparing for that, bringing many sons to glory. That is what He is doing now.

But for the moment that which is the in-between of the two things is the matter which engages us — training in sonship, training in the great business of bringing glory to God.

## **Glory through sonship**

Now we can return to David with whom we were so much occupied earlier as a great representative of this very matter. You will remember we

saw that the issue, the culmination and the vindication of David's whole life was found in Solomon his son. The day came when everything was transferred from David to Solomon. Solomon inherited all that his father had prepared for more than forty years. Sonship took it all up, and the reign of Solomon being the most glorious thing in the whole of the Old Testament on this earth illustrates this very principle, that glory comes through sonship, after much preparation, inworking and spiritual history. We have pointed out what a large place God gives to David even in the New Testament. Apart from the quotations, from David's writings, his psalms, his name is mentioned no fewer than forty-seven times, and he is also the last person mentioned in the Bible. Right there at the end of Revelation 22, within an inch of the end of the Bible, David's name is mentioned, and he comes up in a very wonderful way. Jesus, the great Son, saying, "I am the root and the offspring of David", giving David a tremendously honoured place, bringing him right up to the last.

Without dwelling upon all that is said about David in the New Testament and the titles given to him (patriarch, prophet, king, and psalmist), we look to see again why it is that God gave David such a place, why he is kept so much in view with so much honour. Well, the answer simply is this: because he so greatly fell in with the eternal thought of God, that is, he fell so fully in with God's intention to get glory, to bring glory to God as God's rightful inheritance. That sums up David.

### **The nature of true blessing**

Let us there put our finger very definitely upon an abiding truth. Let us write it in our hearts deeply and clearly that our glory and blessing comes by way of a heart wholly for God, a heart that is wholly set upon God having the glory. Our blessing comes that way. If David was made a lot of, it was not because David himself was such a wonderful person. It was because God had such a large place in David's heart and life. The one thing through all that David was seeking was to bring glory to God. In every way he sought to bring things round to God. And again I say, if we are seeking blessing, if we are seeking glory, if we are seeking to be used of the Lord, if we are seeking a way of service for God, let it be clearly understood that it will only come, but it will come, when we have forgotten ourselves and our own work and let everything go for God. It will come that way. David says that most clearly in the whole of his life, and the Bible, and the New Testament in particular, simply shout that. If you are wholly for God, God will be wholly for you. But be careful

what you mean by being wholly for God. You are going to be tested on that up to the hilt. What do you mean by blessing, by glory? When you think of being blessed or having blessing, that your life should be in the blessing of God? When you think of glory, what do you mean? We must search our hearts on this matter, we must challenge ourselves with this. Shall I tell you what I think it should mean with us, and what it really does mean in truth? Blessing and glory is proportionate to the measure of blessing that comes to others through us, and not the measure of blessing that comes to ourselves. Have you got that? Let us illustrate. Look at Paul. What do you feel to be the real seal of God upon that man, the real blessing of God upon Paul, the real glory of Paul? Is it not that for all these centuries a stream of blessing has been growing and deepening to multitudes of others? Is not that the greatest blessing that could come to anybody? An ever-growing blessing; when we have gone it goes on and others are coming into an increasing knowledge of the Lord. Do you not think that is glory? Do you not think that is blessing? And that was not true only of Paul. It was true of John. But that is the nature of blessing. What do you want? To be made something of yourself? To be in a place of influence and power and recognition and personal glory? That is not it. If afterwards at the end there are many who can glorify God because of us, that is glory and blessing indeed. Let us be perfectly clear about this. It is not something being made of us, it is something being made of the Lord, and that being so, many faces lifted to the Lord in thankfulness for the river that flowed through us to them.

### **Six features of God's inheritance**

Now you see that brings us to David in a peculiar way. Oh, what we owe to David! Let us turn to the Old Testament, for we must find some focal point for all this. It is altogether beyond us, we are just floundering in a mighty sea, so we must find ground somewhere. Let us turn to 1 Samuel 16. This is the chapter, as you see, which brings David first into view, and that occurs at the time when the Lord has departed from Saul the king, and an evil spirit has taken possession of Saul because of his disobedience and his tampering with that world of evil spirits through disobedience. Saul is tortured and tormented by this evil spirit, and in his distress and anguish cries for help, and conceives the idea that if someone can be found who has musical genius or ability, the music might soothe him and give rest to his tortured mind and soul. And while this enquiry for such a person is, so to speak, suspended in the air, a young man speaks up.

“Then answered one of the young men, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is skilful in playing, and a mighty man of valour, and a man of war, and prudent in speech, and a comely person; and the Lord is with him” (v.18).

There is a conference for you! It seems to be very casual, but it is not as casual as it seems, that this young man should have been standing by and have heard the request for a musician and should be acquainted with the one whom he believed was most suitable for this. When you remember how long after all this the history was written, and it was probably not written by anyone who was on the scene, although it goes by the name of the Book of Samuel. It is quite clear that Samuel did not write all this, but that the Spirit of God, governing and controlling the writing of the Scriptures should have put that eighteenth verse in, for within the compass of those few sentences, you have six of the greatest features of sonship, six of the greatest features of God’s inheritance, six of those things which, characterising the whole life of David, resulted in this so much glory to God. If the Lord helps us, we shall go through those six things. If you like to say they are five, and the last one is all-inclusive covering the five, all right, it does not matter. But here we are.

### **The spirit of worship developed in secret**

Let us begin. What is the first? “Skilful in playing”. That introduces us to the whole of David’s life of music, of worship. It is the introduction of all that we have in the Psalms and through the Psalms through all these many centuries. The Psalms of David became the hymn book of the Hebrew nation, the book of worship for the whole of Israel. ‘Psalm’ just means a poem set to music. The Hebrew title for this book was, and is, The Book of Praises, and here we begin. Praise. The first simple intimation is that David was a musician; he was skilful in music. Where had he learned, where had he practised, where had he developed this particular feature of his life? In solitude. Up to this point, David was unknown. He was living most of his time away back there in the fields of Bethlehem caring for sheep and lambs. There in the solitude, the secret, the hidden life, he developed the spirit of praise, the spirit of worship, the spirit of music. In solitary exercise was found that which brought him right out into his life ministry, and into his public place.

How did that young man know? Evidently he had overheard. David was quite clearly not a public musician at this time. He was not known in public, or they would not have had to enquire as they did. But someone knew the secret history of David, what was going on outside and away from the public eye, and it was there that this tremendous thing for God found its

inception and its growth. If you think that is making something of nothing, or inclining that way, do remember now much of David's secret history was fundamental to his life work. We touch upon that later. What happened way back there in the fields of Bethlehem did produce the very foundation of his life later, because it was with the combat with Goliath that David found his place in Israel, and in that combat David referred to what happened in secret in Bethlehem when a lion and a bear took a lamb from his flock.

### **Worship the key to service**

What are we to learn? To begin with, there is no need for us to push ourselves forward, and there is no need for other people to push us forward. If the thing is in us, that thing which is our exercise Godward, for God's pleasure, for God's satisfaction, for God's glory, if it is in us apart from the public eye, apart from anything to stimulate it by applause in our secret history with God, it is going to come out. God will see to that. Do not worry about your life-work. Do not worry about getting a place in the service of God, do not worry when you are going to be used by the Lord. If you have got the secret between you and the Lord in your secret life, that is going to show itself; it is going to make its own opportunity. Do remember that. You are worrying about when you are going to start on your life-work, you are thinking about the day when you will come out into the service of the Lord. You know how people think like that. There is always that tomorrow when we shall take up our life-work. If you are not doing it in secret now, you may wait all the days of your life, and they will be gone, and it will never happen, for your life-work begins in secret with God, and the key, mark you, to all service through the whole Bible is worship. God has always called His service worship and worship His service. "Let my son go, that he may serve me" (Ex. 4:23), the Lord said to Pharaoh. And how did they serve Him? By worship.

Well, you see, that is a very important thing. The spirit of worship is not something which we do first of all in public. Worship is not something that begins when we are in the hot air of emotional crowds. Worship is not that kind of thing at all to being with. It is something in the heart between us and the Lord. It is that which gives the Lord so much place, and you see all this that came out of David's life of music, which was all worship, because there was a spirit of worship in him. Some musical people, or people of music, can do all sorts of things with their gift. They will write a sacred cantata one day, and they will write a comic opera the next. But David was one heart. It was not just this musical gift being employed for all sorts of purposes, but only for one thing — the Lord. David had this way of referring everything to the

Lord. That is where the great end of glory, God's inheritance, begins — in secret where no one else knows anything about it, just worship, the outflow of the heart in music to the Lord. And sometimes it is songs without words, sometimes it is just music to the Lord for which there are no words.

### **Worship and the evil powers**

Then, note, the first mention of David's life of music is connected with the evil powers in Saul. What had happened? Oh, get this, this is a key to so much! Saul had been given a great opportunity, the highest opportunity, but he had been disobedient. He had taken things into his own hands and had pushed himself forward. He was a man who could not wait, who could not stand back, who could not keep his hands off. Samuel had said, "Tarry, till I come unto thee" (1 Sam. 10:8). Saul could not tarry. He must do something; he was restless, impatient. He took hold of the things of God himself, and in disobedience allied himself with the evil powers, because Samuel said, you know, "Rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim" (1 Sam. 15:23), linking on with that other world. He opened the door to the powers of evil, and he lost the kingdom. By seeking to possess, to have in himself, and not being ready to wait for God, he lost everything. But Satan gained his footing.

Now you know that Satan's object from the beginning, whenever and wherever that was — another door in Scripture through which you see something happening — Satan not able to take second place to God or to God's Son, not able to be in subjection and follow a life of obedience, must grasp, take hold and draw to himself. That is Satan, the prince of this world seeking to draw everything away from God in order to take God's place. In the ultimate manifestation of Satan incarnate in this world in Antichrist, he will be sitting in the temple of God, giving out that he is God and being worshipped as God. That is his ambition. David came in with his music over against that whole thing, and what was the principle, again, of David's life of music? — everything for God. You see the clash. Two kingdoms, one taking from God, the other bringing everything to God. David's life of music, we are saying, was introduced in the Bible in connection with the presence of evil powers molesting the kingdom of God.

### **Everything turned into worship**

Well, from that day forward, this wonderful thing develops, so that, as we were saying yesterday, David turned everything into music, turned

everything into Psalms. All his experiences, all his history, he turned into Psalms. It is of real value, and I recommend it to you as being very profitable, to try to trace when and where David wrote his Psalms. You can do that to some extent by using any good Bible which puts at the head of the Psalm: "A Psalm of David when ...", and then the occasion and the situation mentioned. He turned everything into a Psalm. When Absalom drove him from his throne, David expressed it in music and in the words of a Psalm. The heading of one Psalm is: "When Absalom usurped the throne". He composed a great volume of Psalms out of his spiritual experience. That is the value of the Psalms. His life was in them, and that volume of Psalms became, as we have said, the book of Israel's praises, and led on to the full development of this through all his experiences which provided a new Psalm, each one of which provided a new Psalm, until at last David organised the whole thing for the temple worship. He drew together a choir of four thousand voices. He organized their singing into twenty-four courses so that there was no pause in the singing in Israel day nor night. No sooner had one course finished than the next took it up round the whole twenty-four hours of every day and every week and every month and every year, continuous worship, a continuous unbroken flow of glory to God, making everything glorify God. What is it if it is not turning everything to the Lord? He turned his deep and dark experiences, even his tragedies, failures and his desperate sin to the Lord. That is why he is so beloved of God because when he got down into the depths he remembered Him and turned it to Him and found his way up and out through worship.

### **Worship a militant factor**

It is a long history. David did not begin worship, did not begin music, in the Bible. We saw earlier that it began somewhere among the sons of God when God laid the foundations of the earth. The first time that music is known of in the Bible is mentioned in Job 38:7 when the foundations of the earth and all the sons of God *sang*. It began there. This is something of tremendous consequence. This kind of thing, this kind of music, this kind of worship is a most powerful thing. In the great parenthesis between Adam's creation and that great scene of redemption where out of every nation, tongue, tribe and kindred a great multitude which no man can number are seen and heard to be singing, singing has been the most potent and powerful weapon against all that came in with Satan's fall that can be found in the Bible. It is so often connected with battle, with warfare; it is a great militant factor. "The lion of the tribe of Judah ... has

overcome” (Rev. 5:5) — that is a part of the heavenly song, the ascription of worship and praise. Judah means ‘Praise’. The Lion of the tribe of Judah is only a figurative way of speaking of the tremendous power, militant power, of praise. I am not going to gather up all the Scriptures that there are to bear that out. That praise that is worship, bringing things to God, is something of tremendous account in the spiritual world. Martin Luther found his escape many times by that means. He knew something of the onslaught of Satan and the evil powers. He seemed sometimes to have a literally hand-to-hand fight with the devil. He even threw ink-pots at him! He makes it perfectly clear again and again when those terrible evil forces assailed that he found his way out by sinking. “Let us sing, brother.” That is the way out, something tremendous. Praise, which is only another word for worship, makes a throne for the Lord.

### **Worship provides God with a throne**

Psalm 22 is one of the great Psalms of David, one of the great Messianic Psalms. “My God, my God, why hast thou forsaken me?” That is how it begins, but already in the third verse you hear that Psalmist cry, “O thou that inhabitest the praises of Israel”. God is provided with a throne for ruling, for governing, when his people worship and praise.

### **Worship provides God with a habitation**

This provides God with a habitation. In Psalm 114:2, speaking of the glorious procession of the people of God at the beginning out from Egypt and on towards the inheritance, the little phrase occurs: “Judah became His sanctuary.” It is only a figurative way of saying that a sanctuary is provided by the praise. Judah led the way in the battle and in the procession. Praise always does, and God is there. Judah was His sanctuary.

### **Worship puts the Lord over everything**

Well, it amounts to this, so far as I see in trying to gather up this whole matter of praise and worship in the Bible: it is the way and the means by which the Lord is put over everything. That is how the Lord is put over everything. It is a tremendous thing to be able to put the Lord over everything, even your sin, failure, breakdown, distress, perplexity, sufferings, adversities, the attitudes and activities of your enemies, to put the Lord over them. That is what David did.

## Worship puts everything on the side of victory

Again, this is the means by which everything was put over on the side of victory. When Israel came out of Egypt and went through the Red Sea, reached the other side, and the Egyptians were overwhelmed, “then sang Moses and the children of Israel” (Ex. 15:1). They are on the victory side. The praise, the singing, signifies that you are standing on the ground of victory. And is that not true all the way through? It must be that. There are, of course, forms of singing and music which are on the defeat side, sometimes people just sing to keep their spirits up. I remember when I was a very small boy living in Scotland, sometimes we had so many guests that I could not stay in the house, and I had to go a couple of miles along the high road between pine forests, at 10 or 11 at night, and if you had heard me you would probably have thought I was the most courageous youngster in the province. The fact is that I was the most timid youngster in the whole country, and I was just singing and whistling and making an awful noise to save the situation. I was not on the victory side at all. There was terror and fear in my heart. The owls were hooting in the trees, and it was all very frightening, but you can do that sort of thing and pretend. But real singing that comes from the heart means you are on the victory side and that means that victory is with the Lord because you are on the Lord’s side.

But we must gather it up into this. When we come to the book of the Revelation, the great book of consummations, finalities, so far as the Lord’s people are concerned, it is all singing. Oh, what music! The great throng singing, worshipping. What I want to say in that connection is this. David, musician as he was, worshipper as he was, provider of praise as he was, sometimes went down to the deepest depths of despair. “Why art thou cast down, O my soul? And why art thou disquieted within me?” (Ps. 42:5). Some of his Psalms are ‘*de profundis*’, they come from the very depths of darkness. But they always finish on the top note. If he says, “Why art thou cast down, O my soul? And why art thou disquieted within me?” He also says, “Hope thou in God; for I shall *yet praise Him*” (Ps. 42:5). Say it to yourself, dear tried oppressed soul. The end of the Bible is singing for the people of God. We go through the depths, we go through the valley of weeping, we go through the dark things, but the end is given to us. Here is a window through which to look and see how it is going to turn out, what is going to be the end. I remember when I was in hospital several years ago a poor fellow in the bed opposite first had one leg off and then the other, and this is how things were going with him, and he was crying all the time, ‘Oh, where is it all going to end?’ Day and night, ‘Where is it all going to end?’ It was a good thing to be

able to say something of how it could end. Do you feel like that sometimes? What is the end going to be? How is it going to work out? God has given you a window, and do you think that those people in that great glorious choir in heaven presented to us in chapter 5 of the book of the Revelation, that those people never had hours of despair, never had hours when they felt they would never sing again, that they had every reason imaginable for not singing at all? I expect they all did, because it says, “These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God” (Rev. 7:14-15 ). That is how it is going to turn out. Start and keep singing. “Whoso offereth the sacrifice of thanksgiving glorifieth me; and prepareth a way that I may show him the salvation of God” (Ps. 50:23).

## “A MIGHTY MAN OF VALOUR”

*“...bringing many sons to glory” (Heb. 2:10).*

*“Wherefore, holy brethren, partakers of a heavenly calling ...” (Heb. 3:1).*

### **The heavenly calling is — “bringing many sons to glory”**

We are occupied with the matter of God’s heritage of glory in sons, and David is being instrumental in giving us some understanding of what that means, seeing the whole of David’s life issued in his son Solomon and the glorious kingdom, the kingdom of glory. Sonship and glory, the full glory of God.

Will you turn back again to 1 Sam. 16:18: “Then answered one of the young men, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is skilful in playing, and a mighty man of valour, and a man of war, and prudent in speech, and a comely person; and the Lord is with him.” In this verse there are six things said about David which are features of sonship, which issue in the glory of God. The first of these occupied the last chapter — “skilful in playing” — the phrase by which David’s whole life ministry of worship and praise through the Psalms is introduced. I am going to pass on to the next thing about him.

### **What real valour is**

“A mighty man of valour”, how God gets glory through valour. It is interesting and significant to take note of the immediate combination of music with strength, because it is a rare combination, that is, naturally. It is something that is very striking about David. I hope I shall give offence to no one, but you know the artistic temperament is not always characterised by a great deal of valour. It is a temperamental temperament, and is usually a prey to varying moods. But there is this about David which is very clear all through his life, that even if he was artistic in temperament, one very much influenced by his feelings, or one who had very strong feelings and emotions,

David is always seen to be conquering them, rising above them, triumphing over them. And that is really valour. Valour right at its beginning is getting on top of ourselves, our own moods and feelings, the influence and effect of things upon our own souls. That is a real realm of conflict and battle. Valour begins within, not without. That is why there is a distinction here between a mighty man of valour, and a man of war. We come to that later, but there is a difference. War begins inside. The outward battles arise from something already that has taken place inside us; it is really something to do with us before it is to do with anyone else, and thus it was with David.

There is no doubt about it that his Psalms do betray a tremendous amount of soul feeling, and that his was a very big and strong soul. But alongside of that, those same Psalms show how David was always getting on top of his own soul. “Why art thou cast down, O my soul? And why art thou disquieted within me?” (Ps. 42:5). He says to himself, ‘Come along now, get up, none of that’ — “Hope thou in God; for I shall yet praise Him.” There was a time when David was having a very bad experience, and he said some very bad things about the Lord, some very hard things, because he was bitter in spirit. He saw the prosperity of the wicked, and that the righteous and the faithful were apparently being defeated. Judged by human standards, it looked as though the Lord was really not just, not righteous, and he began to talk like that. But then he pulled himself up strongly, he took right hold of himself and said, “This is my infirmity; but I will remember the years of the right hand of the Most High” (Ps. 77:10). That is only another way, the poetic and better way, of saying, ‘Now, look here, that will not do, my soul, you must not go down that street. Come along now, remember the Lord, do not forget you have had bad times before, but the Lord has been faithful.’ That is real valour, and God gets a great deal of glory out of that. God comes into His inheritance when men and women who have a disposition and a make-up that is prone to go off at a tangent — or to get down, very far down, in gloom, swayed and influenced by circumstances and things — take hold of themselves in the Name of the Lord, and say, ‘Now look here, remember the Lord, you have had bad times before, the Lord has not let you down, you are still going on in spite of many such experiences. And that is not due to you; that is due to the Lord.’ The Lord gets glory along that line. It is very simple, but it is very true. That really is valour as brought out with David. It is the battle with his own soul, and ascendancy over it, for his temperament could have played him all sorts of tricks and led him into final and utter disaster if he had not this one dominating motive: ‘This is not to the glory of God, getting down here, behaving like this, talking like this, feeling like this. This does not honour the Lord; I must get up out of this.’ The glory of God was

the great governing factor with David, and that motive made him a man of valour, a mighty man of valour.

### **Valour in secret**

And, as in other things, David, being a mighty man of valour, was that first of all inside where no one else saw any of it. It is easy to be a mighty man of valour when everybody is looking on, when we have got an audience. It is quite a different thing when you are having a bad time and alone. Your only motive then is the Lord, not people. You have no other inspiration than the thought: ‘Well, what is the Lord getting out of this? Not very much, therefore it must not go on.’

Well, we are not concerned here with valour as a subject in itself, but as something which does bring glory to God. A marginal word for ‘valour’ is ‘courage’, and when you take the measurement of David, you find that you have to measure his stature by his courage, that his spiritual stature was determined in his case by courage. To put that in another way, there is nothing which dwarfs people more than fear. Fear always results in cowardice, and everybody despises a coward. There is no stature in fear. It makes us all very small. David was a mighty man, but his mightiness, if you like, his ‘gigantic stature’, which in its effect was far greater than that mighty Goliath, was according to his courage, his valour. He was a mighty man of valour.

This young man who said this, and others who came to take account of David, recognized that whether his brothers in the flesh were bigger in natural stature and physique, or whether Goliath towered over every other man in Israel, this is the really mighty man. It is not measured by natural standards at all. The measurement was his valour, his courage. Now that is the thing in view.

### **The weakness of fear**

Let us get back to the root of this – the first mention of fear in the Bible. According to the well-known rule, the first mention of anything in the Bible always contains the elements which are subsequently developed to the full, and so it is with this matter of fear. We have it in Genesis 3:9-10: “And the Lord God called unto the man, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.”

“I was afraid.” That is the first mention of fear in the Bible, and it represents something altogether new in the constitution of man. The Lord

God had walked in the garden before, perhaps many times, in the cool of the day, and there had never been this at all, but perfect openness, freedom, restfulness, quiet assurance and confidence. Here is something new. The man is afraid. A thing which had never been on all previous occasions is now present, something called fear. Where has it come from? It has just sprung out of sin and disobedience. Sin and disobedience has changed the relationship with God, and whereas before then the man knew nothing of this and walked uprightly, confidently, in the presence of the Lord, before the Lord God, now he is cringing, unnerved, weak, seeking cover; he is afraid.

This is the effect of Satan's influence. Wherever there is judgment, there is fear. James says that the devils tremble (James 2:19). You can say a lot about that very thing in the realm of the evil powers, that the thing which dominates them is fear, terror, dread. When they speak, they say, "Art thou come hither to torment us before the time?" (Matt. 8:29). They are betrayed. They know their doom and they are in terror. Fear has come from Satan's influence. Therefore it is not surprising, but quite illuminating that the last mention of fear in the Bible, right at the end of the book of the Revelation, places fearfulness or the fearful, with the unbelieving, the abominable, murderers, fornicators, idolaters, liars. The fearful are included in that bunch, a full ripe work of Satan.

## **The basis of valour**

### ***a) A good conscience***

Then what is valour? If that is fear, the nature and basis of fear, valour or courage must rest upon exactly the opposite basis. It rests upon what? — a good conscience towards God. It is a great thing in spiritual fortitude and inward strength, in the cohesion of the inward life, to have a good conscience before God, to be able to walk before God without cringing and fear. The most fearless or the most valorous person that has ever walked this earth was the Lord Jesus, and that life marked so wonderfully by spiritual and moral courage was like that because of an absolutely clear way between Him and His Father. You say, 'Yes, that is very good for Him, and what you say may be perfectly true.' But is not this the very foundation of our salvation? Yes, a good conscience towards God. The very provision that is made in the cross and in the blood of the Lord Jesus is that we should be cleansed from an evil conscience. The very meaning of our baptism, according to Peter's word, is this: "the answer of a good conscience towards God". (1 Pet. 3:21). Something happened, something has been done, to undercut all that work in the garden which made man cringe in the presence of God. We know

what has been done. Fear undercuts the work of the cross of the Lord Jesus, and this kind of spiritual courage is the vindication of Christ's cross. A good conscience towards God. What a grand thing! All the great doctrine of justification by faith is crowded into that — a good conscience towards God, and a good conscience makes men of us, makes sons of us. An evil conscience makes cravens of us. Valour, then, rests upon a good conscience, the conscience cleansed and resting upon all the effect of the work of Christ, just as the evil conscience rests upon the fact of the work of Satan.

### ***b) Complete faith in God***

Valour is also derived from a complete faith in God. David is a great example of that. There is no mistaking that, that his valour, his courage, sprang out of this faith which he had in God. He believed God implicitly. It is beautiful. Even as a young man, how it comes out. When we deal with him as a man of war, we shall see it in particular connections but here it is. This young man had a mighty faith in God, and that faith in God produced this spirit of courage. It always does. Such a faith is essential to spiritual courage. If you and I are not sure of God, we are weak and there is not much valour about us. See anybody who has a question about the Lord, who is not sure of the Lord, and you see a weak person. See a person who believes God, who can say as did the apostle, "I believe God" (Acts 27:25), "I believe God, that it shall be ...", and that man has taken command of the ship and the commander of the ship and the commander of the military forces, the whole situation. There is a courage there about that man that is not natural. "I believe God."

### ***c) A knowledge of the Lord***

Therefore this rests upon knowing the Lord. "The people that know their God shall be strong, and do exploits" (Dan. 11:32). Spiritual courage rests upon knowing the Lord, and that would open to us in itself a very large field of profitable consideration. But we content ourselves with this, and you will see much more through what I say than I am saying, that the Lord builds up in us strength by taking us through difficult, trying, adverse situations and experiences in which we get to know Him in a new way. The very reason why He does take us through those difficult experiences is in the first place that we should know Him. The result of every fresh trial and suffering ought to be that we have proved the Lord, we have come to know the Lord, and our attitude towards all such things should be: 'I am going to learn something more of the Lord through this.' And when we come out of it with that, we are very much more confident and assured with spiritual courage for the next thing. A person of courage or valour is one who faces a new situation

in the strength of having proved the Lord in the last one, who does not go down before a new situation — because there is something to draw upon of knowledge of the Lord.

*d) A love relationship with God*

This all means that the relationship with God has been put right. We said that the relationship between Adam and the Lord was changed, but now it is put right. And what is the relationship? It is the relationship of mutual love. Firstly, God’s love for us, and then our love for God. “Perfect love casteth out fear ... there is no fear in love” (1 John 4:18), says the apostle. If we believe that God is love and that His love is towards us, that completely undercuts fear. The relationship is recovered, restored and established. It is, of course, common knowledge that hatred and fear go together. Look at it in nations. Fear produces hatred. People hate because they fear. If you have love, you have no fear, and if we have love for God, we have no fear. That relationship does not permit fear.

Now, what I am saying is not only a statement of truths, but it is a test and a challenge. All this is fundamental to our salvation. That is the basis of valour or courage.

**The essence of valour**

What is the essence of it? Well, if you take David again as the example — mark you, we are talking about features of real sonship which bring glory to God — the essence of courage or valour is firstly a facing and undertaking of things altogether beyond our measure in the interests of the Lord. That is courage, the mountain to be overcome, the tremendous odds to be ruled out. Look at David over that. Again and again it was like that. We cannot but anticipate by reminding ourselves of the bear and the lion, the Goliath, and much more through his life. But he attached to every incident of that kind the glory of God. He brought in the Name of the Lord and made it a testimony to the Lord. He undertook things. Now find the man today anywhere on the earth who will tackle a real live lion, and a young man at that, and literally tear it asunder and leave it dead. And a bear. It is said that in the jungles of India even a tiger, a man-eating tiger, fears the bear. A bear is its greatest enemy. Find the young man who will tackle a bear and leave it destroyed. If David had been any other kind of man than the one he was, when he saw the bear and the lion come and attack the lamb, he would have said, ‘Better let him have it, I am not going to risk my skin for a lamb.’ We will touch that in another connection for another point, but here it is.

What about this Goliath fellow? All Israel are in terror of that man. It says that when he came out and bawled before them, they trembled and fled, they all ran away, all Israel, David's big brothers too! Now then, is this tackling something beyond him? Saul pointed that out very clearly. 'Look here, you cannot go and fight with him, he is a warrior by training from his youth, and you are a stripling.' But David tackled something for the glory of God altogether beyond himself. That is valour.

Now the lion and the bear and the Goliath and a few other things may only be types, figures. You may know what they mean in your life, but there is no doubt about it that you and I are brought face to face with things that are altogether beyond us naturally, and the Lord allows that. Then it is a test of this courage born of "knowing the Lord", believing God and inspired by a great zeal for the glory of God. "If I perish, I perish" (Esther 4:16) — 'for the glory of God, here goes.' That is not natural, though the language may sound like it. It is something very real.

### **Enduring without complaining**

Courage is also in its essence a matter of enduring when you cannot do, and enduring without complaining, for the glory of God. That is the essence of courage — enduring. Very often we are helped a great deal by being able to do. It helps us over a lot of difficulties to be able to do something. When it is not possible to do anything, and the only thing left is to endure and be patient, it requires real courage. That is a realm in which valour has very real meaning, and David had a lot of that. For years David could do nothing about his situation. He was persecuted, driven out, hunted, his life sought. He was not being able to do anything about it, his hands were tied. Saul was put at his mercy more than once, but inwardly the Lord would not let him do anything for his own vindication or deliverance. No, he just had to suffer this thing, bear it, endure it. He had a bad time. Some Psalms came out of that, pretty bad Psalms too, and yet triumphant Psalms. Look at the headings again — "A Psalm of David when he was pursued by Saul". Yes, with real raging conflict within, but David is not going to take an easy way out, he is not going to set his hand for his own vindication. He is going to wait God's time; he is going to be patient, endure, be steadfast. Under trial, persecution, misunderstanding, slander and reproach, for the glory of God, hold on, wait God's time. God vindicated in the long run, but this is the way of the training of sons. All this was ultimately gathered up into the glory. It was the glory of a divine courage.

## **The value of valour**

What was the value of this courage, this valour? Was it just something that was limited to David himself? Was God just dealing with David to make him something of spiritual measure? No, the real value, while it was secured in David in very practical ways, by a very hard school, was because he was to be prince or leader of the people of God. He had got to be an inspiration to the Lord's people. We are deriving value from this now. Oh, do we not, in a time of need, almost spontaneously, instinctively, turn to the Psalms? Is it not out of those Psalms of David that there comes to us succour and assurance, strength and new confidence? How many times have we laid hold of his words for our own inward salvation? "My flesh and my heart faileth; but God is the strength of my heart and my portion for ever" (Ps. 73:26). The Lord through this was making him in spirit and in principle a leader, a prince, a true son, one who would inspire others. That is the value of courage. If we are fearful, afraid, cringing, without assurance, not resting upon what Christ is for us unto God and from God to us, if our feet are not upon that rock, there is no leadership about us, there is no inspiration to others. You cannot but be an inspiration, you cannot but be a leader in principle, if you have this kind of spiritual courage born of faith in God.

## **The secret of valour**

Well, the secret of valour. What is the secret of this courage? The answer is in one little phrase or sentence from the New Testament: "God gave us not a spirit of fearfulness; but of power and love and discipline" (2 Tim. 1:7). What is the secret? 'The spirit that God has given us ...'. That negative statement is a thrust at the enemy. The other spirit, another spirit, that spirit, that evil spirit, is a spirit of fear. That comes from the dark quarter of judgment, dread and terror. That is a spirit which comes out of the darkness. God hath not given us that spirit, God has given us another spirit. The spirit which God hath given us is not fear but a sound mind (A.V.) which means assurance, confidence, certainty. The secret of courage, then, is the Spirit that God has given us.

Open your book of the Acts and see the marvellous change that comes in that book. Where did we leave the men who are re-introduced to us? With all their vaunted self-confidence and valour, what happened to them? Peter, the leader of them all, is intimidated by a little serving-maid and lies with oaths and curses to save his own flesh to get out of a difficult situation, and they all forsook Him and fled. That is the picture. Then in the book of the Acts,

what a change! What is the thing that is constantly up? “When they beheld the boldness of Peter and John ...” (Acts 4:13). “With great power gave the apostles witness” (Acts 4:33). They are standing up to the rulers, anything but cowed or intimidated. “We must obey God rather than men” (Acts 5:29). Do what you like, do your worst, we are not afraid! This is a tremendous change. The same men, yet not the same. What has happened? The Holy Spirit has come, the Spirit of Jesus Christ has been supplied, the Spirit who takes up all the values of His cross and its victory and brings those values in. “A good conscience towards God”. I think that is tremendous. You think of Peter. If ever there ought to have been a man who spent the rest of his life never wanting to meet another person, to look anybody in the face again, keeping out of the public eye, under a spirit of absolute condemnation, with a bad conscience, that man ought to have been Peter. That man would have been Peter, but strangely and wonderfully the man who more than any other ought to have lived for evermore under the accusations of a bad conscience, this is the man who — well, there is no sign of any bad conscience about him, and later he will write in his letter “the answer of a good conscience towards God”. Something has happened. The Holy Spirit does make good the values of the cross to deliver us from the sin and the condemnation and the judgment. The Spirit says to us “There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death” (Rom. 8:1-2). It is the Spirit that God gives that makes for courage and valour. Oh, may we see the way of sonship. This is what it means. You may have the subject, the theme of sonship, and you may delight in it and talk about it, but the thing is, is it true of us? The thing that matters is — are we upright, not in our own goodness and righteousness, but able to stand up, in the presence of God and before men, because we have our consciences cleansed and the relationship with God is alright; we know the Lord, we trust and believe God?

The Lord make us sons, and that is the way in which the Lord is glorified.

*To be continued.*