

David's God: Exhilarated in Love, Part 2

INTRODUCTION

We began in this paradigm with the third line of Psalm 16:11: “At Your right hand are pleasures forevermore” (Ps. 16:11c), and I talked about the exhilarated God as the original source of pleasure. He’s the original genius. He had the original wisdom to create pleasure. The concept of pleasure is rooted in the genius of God’s heart, and it’s rooted in the glory of God’s personality. Pleasure isn’t something the devil thought of. The devil observed how effective it was, and then counterfeited it. Pleasure is rooted in the genius of God’s wisdom. He’s going to run His entire empire with pleasure; or, rather, the righteous part of it, because part of His empire is those who are under judgment. That’s out in the outer regions, but it’s still under His rule and under His kingdom.

The original source of pleasure is the glory of the emotions of God, the personality of God. One of my favorite verses related to pleasure I didn’t mention last night, and there are volumes of teaching on the subject of God’s pleasure from the Bible. Again, we need theologians on the pleasure of God; we really do. That’s part of my being here: I hope to stir up some of you, even in your early days, to say, “That’s what I will be.”

Speaking personally, I want to be a theologian of the pleasure of God. I set my soul on it years ago: “I will be a student and a preacher on the emotions of God.” I’m unashamedly focused on that. Again, I do things outside of that, but that’s my life focus. Therefore, because it’s such a wonderful way to live, I want to get others locked into it, and that’s part of my reason for being here.

THE BEAUTY REALM OF GOD AND THE HEAVENLY SYMPHONY

One of my favorite verses on the subject is Revelation 4:3. Remember that Revelation 4 is the throne of God; Revelation 4 and 5 the two great chapters on the throne of God. I call them “the heavenly symphony.” That’s where the worship teams and the angels are, so much, in Revelation 4 and 5: the heavenly symphony. If you want to learn to worship on earth like they do in heaven, it’s in Revelation 4 and 5. I have two titles for those two chapters. Number one, I call them “the heavenly symphony,” and number two, I call them “the beauty of realm of God.” It’s the place where God’s beauty is revealed at its highest in Scripture. Revelation 4 and 5 is to the New Testament what Psalm 16 is to David in the Old Testament. Revelation 4 and 5 is line-upon-line stunning insight into the beauty of God.

THE MAKEUP OF GOD’S INTERNAL EXHILARATION AND RADIANT HEART

At the very beginning, there’s a God of jasper, like diamond, being observed by the apostle John (Rev. 4:3). Jasper is the brightness of a diamond. He’s a God of sardius, a deep red gem, and He’s a God with an emerald rainbow around His throne. He begins His revelation to John as jasper—shining, bright like a diamond, the radiance of a diamond, the brightness of a diamond. He has the burning passion. He’s a God of burning fire, like the sardius, a deep red gem. The emerald rainbow, the green emerald, speaks of life-giving mercy in all that He does. He shows Himself, and all the realms of His beauty flow out of that threefold revelation. It’s not just that God’s appearance is bright like a sparkling diamond, as it is. His appearance is the fiery God that Moses beheld, and His appearance is the rainbow that Noah saw, the covenant of mercy. These three things all contribute to His external beauty, if you will, if that’s even a fair way to describe God. These three things are also the makeup of His internal exhilaration and radiant heart. He’s a God with a bright heart.

You know, they talked about King David as a man with a bright countenance. You think David had a bright countenance? Imagine the Lord Jesus as He walked into town; imagine the brightness of His countenance. You think He had a bright countenance in His humanity on the earth? Think about His humanity with the full glory of deity in heaven—the bright countenance of the Lord Jesus. He's the jasper God with the bright countenance. He's radiant on the outside, and He's radiant on the inside.

THE FIRE OF HIS JUDGMENT IS THE FIRE OF HIS LOVE

He's a sardius God. He's burning fire. It's His fire of judgment, but even more than that, it's His fire of passion, because His fire of judgment is really His passion to remove everything that hinders love. Judgment is really God's commitment to remove everything that hinders love. His fiery passion is really just His burning desire for humans. "I will destroy everything that gets between us. As a God of burning desire, I will remove everything that comes between Me and My people. Even if it's in them, I will utterly destroy it." We call that judgment, but judgment is the second end of fire. The first end of fire is His burning desire for humans. He's resolute. He has fire on the outside. Fire is all around Him, but He burns on the inside.

His mercy: the rainbow, the covenant of mercy that Noah saw in Genesis 9; that rainbow was only a token of the rainbow that's eternally around His throne. It depicts His heart: the God of mercy, the God of tender kindness towards human weakness.

I didn't mention this because we ran out of time last night. At His right hand, at the very center of His empire, at the very throne, is this never-ending wave after wave after wave of pleasure emanating out of His being—the exhilarated God. Beloved, when we see this God, it awakens our hearts. This is the God who makes us like David. This is the God who made David so different from many in his day.

"IN YOUR PRESENCE IS FULLNESS OF JOY"

He's the God of gladness. "In Your presence is fullness of joy" (Ps. 16:11b). Again, "At the very center of Your throne, all around Your throne, throughout Your empire, called the kingdom of God, in Your presence is the fullness of joy." You can put the word *gladness* if you want, or you can put the word *enjoyment*. Because again, we hear the word *gladness* so often, we connect it only to exuberance and volume. I love exuberance and volume; I'm not against that, but it's more than that. One of the sub-units of the God of pleasure is His gladness.

Number one: God is glad to be God. God delights in being who He is. He loves being who He is. I mean, talk about a healthy self-image. He's so glad that He's who He is, and that gladness emanates out of everything He does. Again, His judgment is an expression of Him removing everything that hinders and disrupts this. He's the God of gladness.

Last night I ended by talking about the familiar paradigm in the kingdom of God of God as a God who is mostly sad or mostly mad when He relates to His people. That idea is so destructive, and so much of holiness throughout church history has been motivated by a God who, if you're not holy, if you don't keep the rules, will show You His sadness and anger. He will either be mad or sad if you're not mature. I want to give an entirely different motivation. There's a time when God is mad about unholiness in the heart of the rebel. There's a time when God is sad about unholiness—in the lives of the passive. But in the life of the sincere, and in the life of those who have a big capital Y *yes* in their spirit, who say, "I want to be Yours, and I haven't learned in the grace of God how to walk it out perfectly, but the yes is in my spirit, and I want to be Yours," He looks at us with gladness, though there are moments when the Spirit is grieved, so that we can feel the Spirit's heart.

GOD EXHILARATES OUR HEARTS BECAUSE HE'S AN EXHILARATED GOD

But the ultimate call is that of Matthew 25. He says, "Enter into the joy of your Master. Enter into the joy of the King" (Mt. 25:21, 23, paraphrased). He's beckoning us into participation with joy. I call it "happy holiness." That cranky holiness never worked anyway. Happy holiness is holiness that's motivated by a glad God. It's motivated by wanting to participate in the pleasures of partnership with Him. It's not motivated by the fear that, if we do sin, the revival will pass.

You can fill up a prayer room for three months. The preacher can get them together and preach hard, and say, "If you don't come to the prayer room every day, we will miss the revival."

You can fill up the prayer room for three months, but you can't fill it up for three years. After three months, they say, "Yeah, yeah, heard that one," and years later, you say, "Come to the prayer room," and they say, "Nah, we did that three-month thing years ago. It didn't work."

A lot of people talk about prayer primarily like this: if you don't want to miss out on the revival, you must pay the price for prayer. That's so common. To me, that's utterly the opposite of how David communicated prayer. In other words, the subtle message is this: endure a boring God long enough, and maybe He'll give you revival. Pay the price. Hang in there, and tolerate, and endure a boring God, and if you'll do it, this boring God will reward you with revival if you pay the price and put up with Him hard for a few more months.

I can imagine the angels looking at each other and saying, "That's not the God we're worshiping."

David never, ever portrays prayer as, "Pay the price to hang in there; if you just hang in there this boring God will reward you, and then you'll be friends on opposite ends of the kingdom. You'll have this business relationship."

David talks about a God of gladness and pleasure who exhilarated him because He's an exhilarated God. You'll never, ever find him talking about paying the price for prayer. That's a concept born in church history, and I believe it's a concept devoid of and separated from true revelation of God's heart. I don't talk about prayer and paying the price, I talk about prayer as learning about God's heart and entering into the exhilaration of the Godhead. The fruit of it is that we release things and blessings in the Spirit in a greater way.

The God of gladness. Jesus undertook the subject of the God of gladness nine times in Luke 15. That's the chapter about the prodigal son. Most of you know it. There are three prodigals: the lost coin, the lost sheep, and the lost son. There are three that are lost, and nine times, Jesus uses the idea of joy, and it all leads back to the joy of the Father. The angels have joy, the people of God are supposed to have joy, and in the process of recovering the lost coin, the lost sheep, and the lost son, the central, core idea is tapping into the enjoyment of God's heart for this lost one. He describes it nine times. It's fantastic, the study of God's joy. Not just the joy He possesses, but also the joy that He employs to rescue people and bring them back to being red-hot. Not just the joy He has; it's not like He's full of joy and then He puts it on pause, and now He's mad because He's going to go rescue you, and then when you say yes, He takes joy back off pause and puts it back on "full steam" again. The study of the joy God actually employs in the recovery of people's hearts for Him is amazing.

THREE TYPES OF WEAKNESS AND SIN: REBELLION, PASSIVITY, IMMATURITY

I alluded to it, but there's a principle, and I'll just say it, one, two, three. There are three types of weakness and sin. The number one type of weakness is rebellion, and that rebellion brings God's anger, and it brings God's judgment.

There's a second type of weakness, and that's within the people of God, called compromise and passivity. I'm talking about passivity even more than compromise, because all passivity has an element of compromise, in that we're not doing what God has said. It's passivity; it's the heart that's unmoved; it's the Laodiceans of Revelation 3:18. He's looking to the people of God, and God is grieved by passivity, by a significant lack of responsiveness. I don't mean a pocket of unresponsiveness in one area of your life where you're struggling; I'm talking about the rule of their lives being unresponsiveness to the grace of God.

As believers, there's passivity, and God is grieved, but there's another type of weakness, and it's what I believe is the weakness of the majority of those sitting in this room. It comes from a sincere—very sincere—yet immature love. The yes is in your spirit, for sure, and God has gladness as He's wooing you. He lets you feel the Holy Spirit's grief. He lets you feel it, but it's part of His motivation to let you look at your weakness and disdain it, and not desire it.

I was talking to a young man last night, and it's very, very common; I've run into it for twenty years as I've been preaching on these subjects. I talk to people, and they think of only two things. They think of love in an inaccurate way. They think, "Either I have it or I don't have it." One of my favorite theologians, Charles Finney, was a disastrous theologian, in my opinion, on the subject of how the human heart is transformed. He was my hero for years. I studied Charles Finney, and I want to say this strongly: I believe that his theology of how the human heart is transformed is disastrous. It's really bad. I preached it with vengeance for years, and the reason the Lord allowed me to do that was to see the fruit I created and then how much work it took to undo all that I did through it. I have a lot of energy about that. He's still one of my heroes. He's still one of the most anointed and devoted men in history. The reason I say that is because in the New York area, Charles Finney has even more esteem. He was an anointed evangelist, but in my opinion, a disastrous theologian. Just because people are anointed doesn't mean they understand why they're anointed. Many anointed people are confused about why they're anointed. They really are.

It's the idea that there are two realities: that you either possess love, or you don't possess love. If you have love, then you have it. If you sin, then you don't. There are two categories: you either have it, or you don't. Therefore, everyone who comes up with less than perfection doesn't have love. They're hopeless hypocrites, and they don't possess love. Love isn't a thing you possess 100 percent or 0 percent. Love is something that's a seed that's growing in your spirit.

LOVE IS A SEED, AND IT'S GROWING IN YOUR SPIRIT ALL THE TIME

Here's how I describe it; here's the accurate portrayal of how we possess love: we possess it in seed form, and it grows. It's a genuine pursuit of love while still in weakness. We pursue love even while having weakness. The pursuit of love is genuine. It's a genuine pursuit of love to grow in love while possessing weakness, and the love is there.

It's an issue I run into all the time. They say, "Either I have it, or I don't have it."

I say, “No, you have it in a seed form, and it’s growing.”

“Well, huh.”

Because if they either have it or don’t have it, then the next question I ask people typically is, “Who on earth has it, then?”

It ends up that no one on the earth is perfect, so, under scrutiny, no one on the earth has love. No one loves God; no one does. That’s what it comes down to. It ultimately isn’t about how bad humans are. If no one has love, it’s ultimately about how ineffective a leader Jesus is over His Church. They think of it as, “We don’t have love, and so we’re all rebellious.”

I say, “No, the Leader of the kingdom of God is a bad leader. Absolutely no one in history has ever entered in. That’s bad leadership.”

I think of it as an accusation ultimately against the leadership of Jesus. People think of it as a condemnation of our rebellion. I say, “No, love isn’t something you possess 100 percent or 0 percent. Love is something you possess in seed form.”

Genuine love begins in seed form. It’s a genuine pursuit while being weak, and that’s what David understood. It’s what I said yesterday about “all or none.” We give them the vision to be red-hot for God, and they do the math in their own private life: “I’m not red-hot; I’m blowing it, so I might as well level out at none.”

No, there’s a third option. Pursue being red-hot in your weakness as a genuine, immature lover, and enjoy God enjoying you. It’s an entirely different option. Pursue being red-hot. Pursue it in your weakness, while enjoying God as He enjoys you. I tell you, that’s the way to go.

I’ve got all kinds of weakness. I look up, and God says, “I like you.”

I say, “I enjoy You enjoying me. I love being me. I love this whole thing called the kingdom of God. I can do this. This is doable.”

My hero Charles Finney would be very upset with me. He would get up and walk out right now. He would say, “If you get them secure in their immaturity, you’ll make them careless in their sin.”

I say, “On the contrary: if you get genuine believers secure while being immature, they’ll become red-hot for years.” They won’t become careless; they’ll become red-hot for years. It’s exactly the opposite.

I want to make a point. I hope this doesn’t sound like boasting, but I began leading prayer meetings every day for 95 percent of the last twenty years. Obviously there were days when I didn’t, but I’ve been leading public prayer meetings for revival since May 1979, for twenty years, every day. Why do I tell you that? I’m not telling you about my dedication. I’m not impressed with *my* dedication; I’m impressed with *His* dedication. I’m not really big on what I did. I’m really big on, “If He can keep me going, He can keep you going,” but that’s not even my point. Here’s my point: For twenty-three and a half years, I’ve been energetically motivating people to prayer. I’ve delivered thousands of sermons, and I’ve learned this after twenty-three-plus years of leading

prayer publicly every day, and by trying to get people to do it. I've watched many jump in red-hot for three months, and some for even three years. I've watched very few do it for ten years, and the people who were red-hot in the prayer meetings that I was leading in '79, '80 and '81, many of them are so far away from the kingdom, and they showed up every day for three years in '79 and '80 and '81.

THOSE WHO KNOW THAT THEY'RE LOVED WILL ENDURE TO THE END

I know people who jumped in, in '85, '86, and '87, and in '92, '93, and '94, and in '98, '99, and 2000. I've watched, and I've observed and studied, and I'll tell you this: There's one gigantic line of demarcation between the "haves" and the "have nots" in terms of sustaining it. Those who have confidence that they're loved and that they're lovers even in their weakness stay with it. Those who don't have confidence, in the three-month or the three-year cycle, move far away, and they conclude, "I tried the radical, I tried the 100 percent, and I can't." Then they conclude, "I won't do any of it. I'll relegate myself"—painfully, of course, sadly—"to a second-class citizen from now on, and I'll just support the new youth movement. I'll make money and give it to them, because I can't do it."

They do it with a tear in their eye. I'm not saying they're happy about it. It's despair. It's the idea behind the old saying, "'Tis better to have loved and lost than never to have loved at all."

That's kind of the idea behind romance. The girl says, "I'm not sure, I'm not sure," and her friend says, "It's better to love and take the risk, even if you lose; it's better to have loved and lost than never to have loved at all." That's a romance principle out there.

Let me tell you this; let me take it to the Spirit. There's someone out there saying, "Confirmation! I'll marry him." No, I wasn't trying to be prophetic. I use this analogy all the time, so it's purely accidental. I can see ten years from now: "I was in that one meeting where you gave that prophetic word, and I said yes and these are our three children." I didn't mean to say it; it was an accident. A little pastoral attention there.

In the Spirit, let me say this; here's what the person says: "Yes, it's better to love and lose than not love at all. I went for God wholeheartedly, and then I stumbled, and I went for God wholeheartedly again; I loved again, and I stumbled. I went for God wholeheartedly and I stumbled." If you love and lose 100 times in a row, it's no longer better to love because the pain and despair of stumbling when you really love is so great that I would rather figure out a way where I still love Him, but I don't get out there to be bruised and disappointed with my failure and my shame.

WE HAVE TO BE CONFIDENT IN OUR LOVE, EVEN IN OUR WEAKNESS

The pain of failure and the pain of shame are so dynamic when you're truly a lover of God. They say, "I have to do this," and they all figure out different ways to do it. "I have to protect my heart from the scandal and the pain inside of my own being of failing when I go to be on fire for God."

It only takes a few years of being radical to decide that they won't be anymore. Everyone has their own strategy internally, but they find a way to guard their hearts from the pain, and they acclimate. They resign themselves; they become accustomed to being second-rate citizens. In their hearts, they love God. At night they have a little tear in their eye because they really do love God. Years go by, and they're successful in this business, or even this ministry, and they say, "You know what, I'm just going to support the youth movement, because they were like I was."

Let me tell you: if they don't get a right revelation of the heart of God, they won't be able to translate the vision to be red-hot into having an equipped heart to sustain it, either. It boils down to the one sentence I said last night: we have to be confident in our love, even in our weakness. We have to be confident that we're loved, that God enjoys us, and we have to be confident—this is critical—that we genuinely love Him in return.

THE LOVER WHO CREATED YOU CREATED YOU TO BE A LOVER

One man says, "I know God loves me, but I'm such a hypocrite inside myself." That's only half the cylinders operating on the inside. You were created by the God of love to be a lover. You can't receive love and live perpetually in the identity of being a hypocrite in return. It doesn't work. Your heart gets shut down. The Lover who created you created you to be a lover. You were created by a lover who is red hot, and you have to be red hot in order to move on. You have to be.

God looks at you through the Word of God and says, "You're not a hopeless hypocrite. Who told you that?"

"My favorite teacher did."

"You're a genuine lover. You're weak, but you're real."

David tapped into this fine balance of being very, very authentic about his weakness. He didn't cover up anything. He didn't explain his weakness away, nor did he do religious equations and religious shenanigans in such a way that he somehow deserved payment for some vow he made to get free from the sin he committed yesterday. In raw honesty he said, "I sinned. I can't cover it up, I can't explain it away, I can't rationalize it, I can't shift the blame, and I can't bargain with You. There's no religious bargaining I can make to make it go away. I did it." Then the paradox: "But You love me, and I know I love You."

Oh, my goodness. You'll become outrageous in love over the years if you can tap into that, but there's only one way to tap into it. Not by the principle itself. There are young people have heard me teach this for years, and they take the principle only. I say, "Oh, no, no, the principle that I just said is the byproduct of encountering revelation of God's heart." You can't hear that principle I just said and believe it enough to change your emotional chemistry. That principle isn't something you memorize and say over and over and over, and then your emotional makeup is changed. That principle is a description of the byproduct of a student of God's emotions. When you study God's kindness, when you study His radiant heart, when you study His gladness, it produces this raw paradox. It's really out there, when you're like David, absolutely vulnerable and honest about your weakness, and absolutely confident that you're loved and you're a lover. There's nothing else to describe it, in my opinion, but this. There's only one best statement for this: it's called, "Worthy, worthy, worthy is the Lamb." That's the only statement I know. There's nothing we can do to own it, and we can't add to it.

LET HIM WHO GLORIES GLORY IN KNOWING THE GOD OF KINDNESS

The human spirit wants to bring something to the negotiation table so badly. We want some vow; we want some history of prayer. We want something that gives us an argument before God's heart as to why He should have chosen us and why He should anoint us. God says, "I won't have it."

"Let him who glories glory not in his might, nor in his spiritual discipline, nor in his strength, nor in his wisdom and his Bible insight; rather, let him glory in this: that he knows the God of kindness" (Jer. 9:23-24,

paraphrased). You can use that verse in many ways. It could be military might; it could be political wisdom. God says, "Don't delight in that. Delight that you know that I'm a God of mercy. Delight that you know this."

That was David's delight. That was David's glory. That's what produces the universal anthem in eternity, "Worthy is the Lamb," and it goes on forever. We never outgrow this. Never, never, never do we outgrow this reality, and David touched it on the earth.

"PRESERVE ME, O GOD, FOR IN YOU I PUT MY TRUST"

I'll end with this verse. I realize I didn't get very far, but again, I have teachings on this, and if you're interested, you can get them in other places. Here's David, in one of his conclusion statements that I really like. This is so massive. Psalm 16:1-4. Verses 1-4 are David's life conclusions, and verses 5-11 are his experiences of God. Here are his life conclusions; he starts off in 16:1. He says, "Preserve me, O God, for in You I put my trust" (Ps. 16:1).

Maybe that's such a normal statement that it doesn't mean much. The fundamental cry of the human spirit is to be preserved, and we need to steward that cry rightly. God put that cry in us, by the way, to drive us to Him; that's a cry put into us by the design of God. "Preserve me." That's not selfish; that's the divine design of the human spirit. Preserve me. That impulse, that cry of the human spirit that was strategically placed there, if we steward it wrongly, if we walk it out in a wrong way, produces a life of fear. If we steward that cry rightly, it produces a life of faith. That's the fundamental impulse of the human spirit. "Save me. I don't want failure, and I don't want pain. I want to be great, and I want to be happy."

It's true. The great God who is happy created you with a longing to be great and to be happy. You automatically tap into indescribable greatness the day you're born again. But we don't see it in this age without our renewed mind.

"IF I HAD KNOWN I WAS A KING, I NEVER WOULD HAVE BEEN A THIEF"

I have several teachings; I love to talk about the automatic gift of greatness that we enter into. The thief on the cross said, "Can I be with You?" and Jesus said, "Today in paradise" (Lk. 23:43, paraphrased). When the thief died, he stepped over the line from physical death into life, and he was up there in paradise. He looked around and said, "I had no idea. If I had known I was a king, I never would have been a thief!" I call it the gift of greatness that we have, and there's a cry in your spirit for greatness and for happiness that the great and happy God put in you.

The cry of "preserve me" is all the same thing. Fear isn't the only reason we sin. Fear, though, is a significant reason sincere believers sin. It's not the only reason, by any means, but it's a significant reason. When we look at the redeemed, when I look at a room of young people who want to go hot for God, and I call out their sin, and I only address it as rebellion, I'm completely missing it, if that's all that I see. Many, many believers, sincere, born again believers, sin because of fear. "I'm afraid I won't have the money. I'm afraid I'll be left out. I'm afraid I won't have any friends when it's over. I'm afraid that if I don't push and if I don't cheat a little over here, and win the hearts and favor of others, I will be all by myself." It's really about fear. It really is, and the more that we show them the gift of greatness and the gift of gladness that's theirs forever, and the pursuit of it, it frees their heart to manage that cry, "Preserve me," so differently.

David says, "For in You I put my trust." In other words, "You're my source." He says, "You're the reason I have confidence in love. You're the reason. You're the way for my spiritual pleasure. You're the reason I have a sphere of ministry in this age and a sphere of ministry in the age to come. You're my sphere. You're my provision. You're my protection."

IT'S FUN TO BE COMMITTED TO GOD WHEN YOU KNOW HE'S COMMITTED TO YOU

When he says, "In You I trust," he says, "You're my source, even of pleasure." Do you know why people go out down the road and do all those negative things? They're looking for pleasure, because they haven't understood and they don't trust God as a legitimate source of pleasure. They can't imagine that pleasure could be found in some of the ways I've described today.

I'm not perfectly "there"; I don't want to portray myself as though I'm "there," but over the years, I have more and more confidence and trust that He's my pleasure. And sometimes I go backwards, but as it grows steadily over the years, as a rule, I say, "Lord, I trust You." I don't mean just for money; I say, "I trust You to give me access. It's not even my prayer meetings that give me access to You. It's not my fasting and prayer. It's Your heart that gives me access to Your heart. It's Your heart that gives me confident access to Your heart. It's not even my response; it's Your commitment to me, not even my commitment to You that's ultimately what I trust."

I mean, I need to be committed, but do you want me to tell you really why I'm committed? It's just fun to be committed. It's fun to be committed to God when you know He's committed to you. It's just something that's natural when you know He's committed to you. A lot of those in the prayer movement today have more confidence in their commitment to God than in God's commitment to them, and that's at the very core, at the epicenter, of their prayer movement. That prayer movement is going to fail, and most of the prayer movement in the earth is based on that idea. The Lord will change it by the bridal paradigm, or the paradigm of intimacy, or the heart of David. At the core of the prayer movement, as it's really exploding worldwide, at the core of it, is a bunch of people who have more confidence in their dedication to God than in God's dedication to them, and that's not going to work. It's a good beginning. I like the beginning; it starts there. They gather by the thousands around the world. They gather in the arenas; they gather in the prayer room, and I say, "T minus 10... T minus 9... T minus 8..."

The crisis of the discovery of their own weakness is just a moment away. "Ah! I can't be radical. I'm dorky. I'm weak. It's not going to work."

The Lord says, "I don't want your confidence based on your commitment to me. I want you to glory not in how many prayer meetings you go to; I want you to glory in that I'm a God of kindness, and I'm pursuing you in an unrelenting way. That's what I want you to have glory or confidence in."

Confidence is a dimension of "glorying in this." It's where your confidence is.

I believe I can tuck away for an afternoon and have pleasure. I don't do it by faith. I go away, because I have a history of having pleasure when I get alone, and I say more and more, "Lord, I trust You. I love to be great, and I love to be happy, and I trust You for those two things." I love it, it's so sure, and I will throw all my eggs in that basket, that He'll fill me. I haven't thrown all my eggs in that basket, but that's what I'm aiming to do. As long as we're in this age, we're still in process.

“YOU ARE MY LORD, MY GOODNESS IS NOTHING APART FROM YOU”

Here's the verse I want to end with, the one I was aiming for a minute ago: David said, “O my soul, you have said to the Lord...” Ten thousand times ten thousand times, David said this in his soul. This is called “renewing your mind.” “You are my Lord, my goodness is nothing apart from You” (Ps. 16:2). In other words, “You're my source for all these things”—not just the inferior pleasures. This is God being David's source of pleasure, provision, supply. This is the process of declaring it by faith within his soul before it became real. In verse 1, it's real; in verse 2, he's saying it within himself, ten thousand times ten thousand times. He's in the faith journey of renewing his mind.

Then he goes on to this, and here's an overflow statement, too. This is so profound. He says this: “My goodness is nothing apart from You.” The man after God's own heart said this a thousand times in his soul, not just in public.

You know how the man gets up on the platform and says, “We'll give all the glory to God.” In private, he says, “It's my dedication. I paid the price that earned me this great ministry.”

David said, “I've said in my soul to Your heart a thousand times, ‘My goodness is nothing apart from You.’”

Now notice, he doesn't say, “I have no goodness,” because that seems like the humble way. David does have goodness. It has been imparted and formed in him by the Spirit. He does know that he's sincere. He knows it's a gift of God. He doesn't deny the sincerity; he doesn't deny the reality that the love is there. He says, “It does exist, but it's from You.” He says, “My soul, my desire for You, comes from Your desire for me.” He says, “My position as king comes because You wanted me to be king.”

Beloved, again, it's this idea that I touched on yesterday. When a king, when a leader in ministry, years later, looks out over his vast ministry, and he says in his soul, “I've paid the price; I've endured the years,” he automatically, unconsciously creates a dynamic in which he feels that he has earned, and therefore has an expectation to deserve something. The fruit of that is always harshness with people, control, manipulation, and territorialism.

When I look at a man who's controlling, manipulative, and territorial, who says, “Those young people, I want them on my mailing list! I want them in my sphere!” I don't look at the man and say, “You old, evil man, you.” I look at the man and say, “He truly has paid the price, but what a hard way to live, with that mindset.” That's a harsh way to live. That's a wearisome way to live, with twenty to thirty to forty years thinking you've paid a price and you've earned the right to expect a return in the natural. You've earned it and you expect it. There's always disappointment in them, always, always, always. I look at these men, and they're controlling, and turf-guarding, and they don't have a spirit of liberty, the 2 Corinthians 3:18 spirit of liberty that's all about this. It's so obvious. I don't look at them and say, “You old, controlling Saul, you King Saul.” I look at them and say, “Man,” and I feel a certain measure sympathy. I say, “Thirty years of giving themselves to God without the pleasures of intimacy being prominent in their soul. Man, they've been on the rock pile for thirty years in leadership.”

Maybe they've got a large ministry, but inside, they're on the rock pile. They've been slugging away with little connection to God. When David touches God's heart, the intimacy tenderizes his leadership style, but more than that; in the revelation of mercy, he stands there with such a spirit of liberty in his leadership style. At the very

end of his life when Absalom revolted, David said, "Let him have it. Let him have the building and the mailing list. I don't care."

They brought the Ark of the Covenant to David in 2 Samuel 15, and they said, "David, David, we will bring you God's presence," because there was a rebellion in his kingdom and he was an aged king.

He ran up to the mountain and said, "You know, I didn't really want to be king. I wanted to be a lover of God. My heart's desire, this one thing I sought, was His beauty, not being king. I have what I'm after. He loves me; I love Him."

He said, "I don't want to fight for the kingdom. That's my second thing. I'll do the kingdom. If God wants me, He'll bring me back."

It's a completely different paradigm. David wasn't there thinking, "I deserve it. I've been here, I fought all the wars in my twenties out in the wilderness; I beat up all the nations around me, I paid the price in prayer."

He says, "The kingdom is God's. My reward I still have. This one thing I seek all the days of my life: to gaze upon Your beauty." He didn't say, "This one thing I seek, to have my kingdom established and continue to increase."

It's a very different paradigm, and here David is, and he says, "My goodness... oh, the price I paid. That wasn't what made me king. If the truth was known, I should be on the rock pile. I should be in judgment, if the truth was known." He says, "I don't deserve to be over anything, if the truth was known." He says, "It's Your goodness." Beloved, if we can see an army of young people in their twenties buy into this revelation, there will be unity in the kingdom of God before the Lord returns. I believe this with all my heart.

Amen.

MINISTRY TIME

I've got to leave now. I'm rushing out, but let's stand. I want to ask the Lord to bless you. Oh, Lord, we love You. We love to be loved by You. Lord, I ask You to raise up men and women, old and young; join the generations with hearts after God like King David. I ask You for this in the name of Jesus. Amen and amen.