

The Vow That Changed History (Ps. 132)

I. A DWELLING PLACE FOR THE FULLNESS OF GOD’S MANIFEST PRESENCE

- A. As a young man, David vowed to dedicate his life to finding a “resting place” (v. 5, 14) or a “dwelling place” (v. 8, 13) for God—both terms speak of the same reality. In principle it refers to a place (city or region) where the fullness of God’s purpose for a specific generation is released.

¹**LORD, remember David and all his afflictions;** ²**How he...vowed to the Mighty One of Jacob:**
³**“Surely I will not go into the chamber of my house, or go up to the comfort of my bed;**
⁴**I will not give sleep to my eyes...⁵Until I find a place for the LORD, a dwelling place for the**
Mighty One of Jacob.” ⁶**Behold, we heard of it in Ephrathah [Bethlehem]; we found it in the**
fields... ⁸Arise, O LORD, to Your resting place... (Ps 132:1–8)

Some of you have heard Psalm 132. This is one of the primary passages that has inspired this missions base: Psalm 132. So if that is new to you, then I want you to just to say, “Note to self: I must get familiar with this.” I have four pages here of a little bit of information that will get you jump-started on some of the ideas. Obviously we are only going to touch just a little bit of this.

*If I can get your heart attentive to it, at the conference several of the speakers are going to be highlighting this psalm. I call it **The Vow that Changed History**. It is the vow that King David made in his youth. I really like Psalm 132. The Lord marked my heart with this psalm when I was about twenty-five years old.*

I was pastoring in St. Louis, and I was touched by it. It so moved me that David was a young man, possibly in his teens. Nobody knows, but I believe he was a young man. He made a vow that he would dedicate his life to seeing a dwelling place, or a resting place, of the Lord. Those two terms are interchangeable. It is a theological idea, meaning it is a very important biblical idea. I am not going to develop a lot on it right now.

Let’s read it, Psalm 132. Now this is probably Solomon writing. There are a number of reasons why I believe it is Solomon, David’s son. David has died. This is his son who is now king of Israel. He is praying, “Lord, remember my father, remember David, remember all of the pressures that he endured when he made a vow to you, the pressures that were related to the vow” (Ps. 132:1, paraphrased) There is a vow that David made. It cost him to make the vow, and it cost him to live it out. This vow so moved God that Solomon said, “God, I know this moves you! That my father in his youth promised you something, and it moved You” (Ps. 132:1, paraphrased)

I love how Allen says it, that many times in the Bible we are exhorted to remember God, but here God is being exhorted to remember a man’s dedication. The psalmist knew how dear this vow was. It is the spirit of this vow that I believe is at the core of the end-time prayer movement—it is the spirit of this vow.

We have different men and women, old and young, that are living in the spirit of this vow on this missions base. I want to charge you to wrestle with this vow. Whether you make it in the way David made it, or whether you make it in a secondary way, you are aware of it. I want the Holy Spirit to take this to another level in our spiritual family here, our missions base staff, and I believe that that is His desire.

Here is what David vowed, verse 3-5. He said, “I promise You this: I am not going to go to the chamber of my house”—meaning I am not going to, in our context because I am just advertising this passage to you, I am not trying to give a verse by verse exegesis of it—I promise you I will build this dwelling place context before I build my ministry. I promise you that before I prioritize my ministry in my own thing getting bigger and my own

personal house getting better, I am going to take care of this issue first. My personal house is domestic life, and my ministry, which because he was king of Israel, that was his ministry, come second to this. Beloved, that is powerful, and there are a whole lot of implications to that.

He said, “I am not going to go to the comfort of my bed. I am not going to attend to my personal comfort beyond the priority of You having a place on the earth where You manifest Your purpose and Your glory in an unusual way in my generation” (Ps. 132:3-5, paraphrased).

He said, “I will not give sleep to my eyes.” In other words, he said, “I will take the yoke of the fatigue that is involved, the long hours that are involved, the weariness that is a part of it.” Here it is in Ps. 132:5. Here is the vow—until God has a dwelling place. Later on in verse 8, he says a resting place; you can use them interchangeably. Until there is a place in my city in my generation where the purpose of God is being manifest in an unusual measure, meaning the fullness of God's purpose is being manifest in my city, in my area.

Now, you may not be in this city or this area for a long time, but you can commit to the spirit of this vow, “Lord, I am not going to do business as usual until I see the breakthrough in my generation that You have ordained for my time in history.”

- B. David vowed to establish a building for the ark of the covenant in Jerusalem, knowing that it would lead to much more. The ark was associated with the manifestation of God's power and presence. This vow included establishing day and night worship and prayer to magnify God's worth and to contend for the fullness of God's purpose in his generation (Acts 13:36).

³⁶“For David, after he had served the purpose of God in his own generation, fell asleep [died], and was laid among his fathers...” (Acts 13:36)

Acts 13 sums it up. David served the purpose of God in his generation. I heard a preacher say, and it has been repeated many times, “Find out what God is doing in your generation, and throw yourself into it with no reserve.”

*Do not find out and just go “Wow. I want to touch it and live on the boundaries of it. Kind of on the borderline, half in and half out.” No! Find out what God is doing in your generation—He is doing several things—throw yourself into it **with abandonment** is what the preacher said.*

Well, David's life-work was to find a dwelling place for God in his city, a place where the purpose of God, the power of God, the glory of God, had an unusual manifestation in a long-term way.

- C. The Spirit strives with those who resist His leadership (Gen. 6:3). God seeks a resting place on earth where His will is done as in heaven (Ps. 132:5, 8, 14; Isa. 11:10; 18:4-7; 63:10; Zech. 6:8).

³The LORD said, “My Spirit shall not strive with man forever...” (Gen. 6:3)

¹⁰The Gentiles shall seek Him [Jesus], and His resting place shall be glorious. (Isa. 11:10)

⁸Arise, O LORD, to Your resting place...¹⁴ This is My resting place forever... (Ps. 132:8, 14)

The idea of God having a resting place or a dwelling place—they both have different points of emphasis, by the way. They both mean the same thing, but coming at it from a different angle. The theological idea is from Gen. 6:3. The Spirit is striving with people. He is arguing with people. Or, rather, they are arguing with Him. His

own people do this. Many of the people of God are arguing with God continually. God is saying, “I want this kind of response.”

You are going, “No, I do not really want to do that. I do not want to give it.

God says, “I do not want you to do that.”

“Well, I want to do that.”

The Holy Spirit is saying, “No. No, I really do not want you to do these three things and I really want you to do these other three, and I want you to do them at this level.”

We say, “No, no.”

The Spirit says, “Yes, yes, you do not understand. It is for your good. It is for the glory of God. It is for the good of others.”

“No, no, I want to rest more, play more. I want to do more. I want to have to be more influential, have a bigger ministry. No, no.”

He goes, “Yes, yes,” and He is striving constantly with His people.

Well, in the Bible there are eight different passages—I have them written there—where God is described as no longer striving because the people are in agreement with Him. That is the concept, a people who live in agreement with Him.

- D. This vow is at the heart of the end-time revival. Dedicated believers throughout history have embraced the spirit of this vow. God’s habitation is in His people, not in buildings (Eph. 2:22), as seen in the believers in Jerusalem (Acts 1-6).

²²...you also are being built together for a dwelling place of God in the Spirit. (Eph. 2:22)

- E. David’s vow was to contend for an unusual work of the Spirit in and through him and the “radical core” community with whom he partnered. All over the earth, the Lord is raising up groups to live as a “radical core” that will be catalytic to inspire others to walk wholeheartedly.

The radical core community: this is a very important principle, by the way. Throughout revival history, the rule of the kingdom is that God raises up a radical core. This radical core is radically obedient in their weakness, in their brokenness. The setting of their heart is to go all the way in obedience, in faith, and in every way. Again, our weakness and brokenness is the filter through which we determine this. Do not have the idea that it is so dramatic no human does it. The rule of revival history: God raises up a radical core because the radical core is catalytic to inspire the larger body of Christ with which they are connected.

*God always raises up a radical core first. I believe there are 1,000 or 10,000 radical cores in the Body of Christ across the earth—I do not have a clue what the number is—where a company of people have made it their resolve not to do business as usual, not to live on the edges, not to see what they can get away with in their dedication, **but** to see how far God will let them go.*

There might be a hundred groups like that in our city. I do not know. I do know that the Lord has His people all over the earth. Do not ever, in the pursuit of this, do not trip into the Elijah syndrome, where Elijah thought he was the most dedicated and the only dedicated one. The Lord says, “No, no, Elijah, there are 7,000 others besides you that are pressing in.” So always remember that God has His 7,000 groups that love Him like you do.

It is not an issue of thinking you are biggest, best, or first, because the minute you talk about a radical core, people get lost in pride, or they get lost in the argument of what about, what about, what about. Let's lay those two issues aside for a moment. There are 10,000 groups in the earth doing this. We want to be a community in which there is a radical core of some hundreds. I mean, there are some thousands in our midst, so some hundreds would be historic. It would be miraculous to have such a core that is saying, "We are pressing in."

There might be another hundred groups in this city that are doing the same thing. I do not want to be the biggest, best, or first; I have no interest. I just want to be faithful. I want to be amongst a community of people in which there is a radical core. I do not expect there to be ninety percent like that, but if there were a couple hundred that are saying, "We are pressing in." They may be eighteen; they may be eighty. I am not living with anything less than the fullness of my strength seeking the Lord and doing what the Word says until the fullness of the purpose of God is in our city or region—by region I mean the whole Midwest or global, both. Or the region is the whole United States. Whatever region means to your assignment, it means.

God's rule, His principle in revival history, is that there is always a radical core. They are pressing in; they are contending. They are pressing in, and they are contending, and then God uses them as catalysts to inspire others to go wholeheartedly after Him. I want to be a part of that. I want us to be a part of that. I want us to be a community like that.

- F. It is important to understand what the Scripture teaches about "breakthrough"—it describes a two-fold breakthrough. Jesus accomplished a full breakthrough for us **in the spirit realm**, and we partner with Him for a breakthrough of the fullness of His purpose **in the natural realm**.

We must be grounded in this truth right here. As a spiritual family, it is important to understand what the Bible teaches about breakthrough. There is a lot of confusion today about breakthrough—what it is and what it is not. The confusion about what breakthrough is causes a whole lot of strength to be diminished and lost. I hear the chatter in the Body of Christ of what breakthrough looks like, what it does not look like, who has it, who needs it, how much is already done, how much needs to be done. The biblical principles are actually quite straightforward, but the enemy is just breathing on the confused chatter all over the earth on this subject.

So I just want to highlight that point to you; I do not want to lay it all out for you right now. Here is my point. As a spiritual family, we need to be clear and grounded in the four or five principles where we see the distinctions about what it is, what it is not, how much is already happened, and how much is yet to happen. Those issues need to be clear, or we will be distracted by unfruitful arguments and taken out of the race of being a radical core people.

Again, I am believing God for a hundred groups like that in all the different parts of the Body of Christ. Some 10,000 in the earth or more. I do not know; it is none of my business. I just want to be one. I want to be faithful. I do not want a story before men of who we are. I want a testimony before God that I am part of a company and that we are doing it together, not one or two, but a company pressing in together in our weakness.

I give a little bit more here about the breakthrough. We have to have clear biblical breakthrough theology, or we get lost in the confusion of the unfruitful chatter and debates that the enemy is breathing on to bring greater confusion.

- G. We are to have **confidence** in the breakthrough in the spirit as we **contend** for breakthrough in the natural. The breakthrough in the spirit is seen by believers with eyes of faith. The breakthrough in the natural is seen by unbelievers with natural eyes.

H. In the early church, the breakthrough in the natural was seen by unbelievers. They dared not join the church—this means that the multitudes who did join did so “carefully” (Acts 5:13-16).

¹³Yet none of the rest dared join them, but the people esteemed them highly. ¹⁴And believers were increasingly added to the Lord, multitudes of both men and women, ¹⁵so that they brought the sick out into the streets...that at least the shadow of Peter passing by might fall on some of them. ¹⁶Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people...and they were all healed. (Acts 5:13-16)

I. Some confuse these two dimensions of breakthrough and thus are *content* with far less than what Jesus made available. They are content with Jesus’ breakthrough in the spirit regardless of the measure they experience in the natural. Set your heart to contend for the fullness of all that God has ordained for your generation—always seek a double portion of what you currently walk in.

Some believers are so confused by the two dimensions of the breakthrough. There is one hundred percent breakthrough in the realm of the Spirit because of what Jesus did on the cross, and there is a partial breakthrough in the realm of the natural that unbelievers can see with their eyes. The breakthrough I am talking about, that we are contending for, is one that a million unbelievers can see and say that something unusual is happening in their midst. That is something you only see by the eye of faith beforehand. We do that with a breakthrough that happened in the Spirit—we see it with the eyes of faith, and we contend for it to break through into the natural realm.

Some people are so confused by the biblical theology of the breakthrough that they are content with so much less than what God has promised to do in their generation. God has promised to do so much in this hour of history. Beloved, I am not content with anything less. We must get a breakthrough. I am going for the double portion. When we get the double portion, I am going for another double portion. If I am ninety years old, on my bed, I am going to be asking for another breakthrough just between then and when I am face to face with the Lord, if I am still here before the Lord returns. Meaning, there is never a day we do not contend for another double portion. The Lord has so much He is willing to give.

J. In God’s eternal plan, He has ordained to release varying measures of His manifest presence—partial, substantial, and ultimate.

1. ***Partial measure:*** God manifests His presence through the body of Christ in a general way. God dwells in us as individuals (1 Cor. 6:19) and corporately (Eph. 2:18-22). This is a down payment of more to come in the age-to-come. There is a “heightened” measure of God’s manifest presence in seasons of revival.

¹³...the Holy Spirit of promise, ¹⁴who is the guarantee [down payment] of our inheritance until the redemption of the purchased possession... (Eph. 1:13-14)

2. ***Substantial measure:*** God will manifest Himself in His people through the nations in the millennial kingdom in a substantial measure when Jesus sits on His throne in Jerusalem.

¹⁴For the earth will be filled with the knowledge of the glory of the LORD... (Hab. 2:14)

3. ***Ultimate measure:*** God will fully manifest Himself in and through His people in all the nations after the Millennium when the Father’s throne comes to earth (Rev. 21:3; 22:3-5).

³Behold, the tabernacle of God is with men, and He will dwell with them... (Rev. 21:3)

II. CONTENDING TO EXPERIENCE THE FULLNESS OF THE SPIRIT

- A. Paul's dramatic declaration that we have become a new creation in Christ, with all things becoming new, has vast implications. The "he" that is a new creation is our born-again spirit. All things pertaining to our spirit have become new. Our spirit was instantly made righteous. *¹⁷If anyone is in Christ, he is a new creation; old things have passed away...all things have become new...²¹that we [our spirit] might become the righteousness of God. (2 Cor. 5:17-21)*
- B. ***Old things have passed away:*** We were under *condemnation* before God and *powerless* with regard to sin. We were under *darkness*, lacking ability to understand God and His Word, etc.
- C. ***All things have become new:*** We are fully accepted by God. We have the authority of Jesus' name and the indwelling Spirit, which enable us to effectively resist sin, sickness, and Satan.
- D. ***Legal position:*** This speaks of how God sees us and relates to us in Christ and of the benefits that He has given us because of what Jesus did *for us on the cross* and what the Spirit did *in our spirit*. At the new birth, our spirit is joined to the Spirit (1 Cor. 6:17). We have the fullness of grace in our spirit and full access to God's presence as a free gift.
- E. ***Living condition:*** This speaks of how much grace we experience as our mind and emotions are renewed by interacting with the Spirit. We can have the fullness of grace in our legal position (our spirit) and yet live in defeat in our living condition (our mind) or be ineffective in our ministry to our city or region.
- F. What Jesus freely and instantly *worked for us* on the cross is what He progressively *works in us* as we relate to the Spirit's leadership in our life—referred to as abiding in Christ (Jn. 15:4-5).
- G. The gospel is the good news of salvation, of receiving God's righteousness in three tenses. Much of the misunderstanding about grace can be traced back to misunderstanding these truths. One third of our salvation is complete (the salvation of our spirit); the other two parts are not.
1. ***Justification:*** *our legal position*—we instantly received the fullness of God in our spirit.
 2. ***Sanctification:*** *our living condition*—we progressively walk in a greater measure in our soul.
 3. ***Glorification:*** *our eternal exaltation*—we will experience the fullness of grace in our body.

III. REVIVAL: AN UNUSUAL MEASURE OF THE SPIRIT'S MANIFEST PRESENCE

- A. The fullness of the Spirit will be manifest in the end-time Church (Eph. 5:27; Rev. 19:7). *²⁷...that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. (Eph. 5:27)*
- ⁷...for the marriage of the Lamb has come, and His wife has made herself ready. (Rev. 19:7)*

Ephesians 5:27: this is the last great revival about which Paul prophesied. Beloved, this last great revival is not going to happen in a vacuum. It is going to happen in response to these radical core communities all over the earth, under the Holy Spirit's leadership, contending. There is going to be a global breakthrough, not just one

you see by the eyes of faith. The unbelievers will see it, with absolute clarity. The Church globally will be walking in glory. This is before the Lord returns.

Some people see it as the Church after the resurrection. No, this is the Church in the final great revival. Revelation 9 describes it as the Bride globally who has responded at such a degree that she is ready for the relationship and partnership with Jesus of which He is worthy.

Can you imagine a billion believers or a hundred million—I do not know the number—millions and millions of believers in the earth living in a dedication that Jesus is worthy of before He returns, that kind of partnership? I want to be a part of that.

- B. We are contending in prayer for whole cities to experience the manifest glory of God where large numbers are saved and then walk in the fear of God and obedient love for Jesus and who together experience an unusual measure of His power and manifest presence on a regular basis; where the Spirit establishes the first commandment in first place; where every believer operates in the gifts of the Spirit; where churches walk out kingdom community life; where missionaries are thrust to the nations so the glory and fame of Jesus are known in every tribe and every tongue.

Here is what I am dreaming of, whole cities, not everybody saved, but large numbers. Some people say, “We have the breakthrough. We have revival; we led a thousand people to the Lord last year and saw a few healings.”

I say, “I am talking about a half a million new converts in our city, I am not talking about a hundred people got saved last week. I am really excited by the 100,000, by the thousand that got saved last week or last year. But I am talking about ten or twenty thousand, week after week, leading up to the fullness of what God is after.” Something far beyond the book of Acts, where every believer operates in the gifts of the Spirit. They are walking in the first commandment. The churches are dwelling together in kingdom community life. Missionaries are thrust to the earth so that the fame of His name goes forth.

I want to be a part of a community that is involved in that. It is weak and broken people; do not romanticize this. It is us. It is you and I. Tired, prone to discouragement, prone to get a little confused about what this side is about, that do not have enough money, some of our friends are mad, I did not get on the team I wanted to—pressing through all of that and catching the vision to see a dwelling place of God on the earth.

- C. The first New Testament revival was in Jerusalem.

²Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³Then there appeared to them divided tongues, as of fire, and one sat upon each of them. (Acts 2:2-3)

- D. The Lord promised to send seasons of revival or times of refreshing from His presence.

¹⁹Repent...so that times of refreshing may come from the presence of the Lord, ²⁰and that He may send Jesus Christ...²¹whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets... (Acts 3:19–21)

- E. God’s power was manifest in an unusual measure in the First and Second Great Awakenings in America. There are examples of those whom the Lord anointed to preach with great conviction and/or with miracles, like Jonathan Edwards, John Wesley, Charles Finney, John Lake, etc.

1. **Power:** John G. Lake and Charles Finney
¹⁰And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus.... ²⁰So the word of the Lord grew mightily and prevailed. (Acts 19:10–20)
 2. **Godliness:** the Church walking in unity, love, humility, and purity, etc.
 3. **Wisdom:** the Church receiving a great measure of revelation of Jesus and His Church and how it functions according to the New Testament (Eph. 4:11-16) and, with a forerunner spirit, preparing others for the unique dynamics of the generation in which Jesus returns.
- F. The Holy Spirit will raise up “catalytic communities and messengers” who will stir others to join them in contending for the fullness of all that God intended to release in their generation. God offers greater measures of grace for those who seek for it with all of their heart. We do not earn a greater measure, but we position ourselves to freely receive it.
- ⁶He gives a greater grace...God...gives grace to the humble... (Jas 4:6, NAS)*

IV. DAVID’S SACRED VOW

¹LORD, remember David and all his afflictions; ²How he...vowed to the Mighty One of Jacob: ³“Surely I will not go into the chamber of my house, or go up to the comfort of my bed; ⁴I will not give sleep to my eyes...⁵Until I find a place for the LORD, a dwelling place for the Mighty One of Jacob.” ⁶Behold, we heard of it in Ephrathah [Bethlehem]... (Ps. 132:1–6)

- A. **David’s house, bed, and sleep:** David had a higher priority than only building his own house—his own comfort, family, ministry, calling, and finances. He vowed to live in extravagant devotion to seek the Lord with all his heart including prayer (Ps. 27:4) with fasting (Ps. 69:7-12).
- B. David’s vow was never recorded in Scripture, but it was well known to those who knew David. Psalm 69 records the heart cry of David’s lifestyle in his own words. He bore reproach because of his zeal to establish God’s house or resting place (dwelling place) among His people.
⁷For Your sake I have borne reproach; shame has covered my face. ⁸I have become a stranger to my brothers, and an alien to my mother’s children; ⁹Because zeal for Your house has eaten me up, and the reproaches of those who reproach You have fallen on me. ¹⁰When I wept and chastened my soul with fasting that became my reproach...¹¹I became a byword to them. ¹²Those who sit in the gate speak against me...I am the song of the drunkards. (Ps. 69:7-12)

We never see David's vow recorded. We only have the psalmist mentioning it, which again I believe is probably his son, because the psalmist knew how dear the vow was to God. Here in Psalm 69 we see David in his youth; we see the spirit of the vow. I am sure the vow is more specific than this, but look at him describing himself. We will end with this. It says in verse 7 that David talking, “For Your sake,”— Jesus (using New Testament language)—“I bore reproach. I have born the reproach because of what is in Your heart for my generation. Shame has covered my face” (Psalm 69:7, paraphrased). He is not talking about the shame of sinning right here; that is not what he is talking about. He said, “I have become a stranger to my brothers”—he had seven older brothers—“they have written me off as being filled with pride and filled with delusion. My brothers have written me off because I want to see something in my generation. They said, ‘Davy,’ patting me on the head,

‘grow up and get real. You are so full of pride’ (Psalm 69:8-9, paraphrased). That is what they told him in 1 Sam. 17. They accused him of being filled with pride because he had zeal for God.

Some people are so afraid that somebody might say to them, “Bah, humbug, you are wrong.” So they think, “Ah, I will drop back. I will quit doing it then.”

David said, “I am not dropping back.” He said, “Because of zeal for Your house, reproaches are on me. I am standing for what You are standing for in my generation. They all think I am crazy, and they all think I am filled with pride and delusion. I am confused, I am out of sync, but I am filled with zeal, and I am not backing away” (Ps. 69:9, paraphrased).

Verse 10: I chastened my soul with fasting and they mocked me for it. “Oh, you do that fasting thing? Well what about this verse? What about that verse? Well, that other group does not. What are you believing for?” On and on and on, the confusing, foolish chatter inspired by the kingdom of darkness.

David says, “I embrace this thing, and it is a reproach in my own household, in my community” (Ps. 69:8, paraphrased).

He says in verse 11 that “I am a byword”—they make jokes about my vision and my dedication. He says, “Those who sit in the gate, the leaders in the community, they pat me on the head. ‘Poor Davy, there he goes again pressing in to God with his little guitar out there in the field believing that something would happen in that city of Jerusalem.’” Bethlehem is only a couple of miles from Jerusalem; it did not look like there was a chance anything would happen in that city. Young Davy said, “I vow to God, I will not quit trying and pressing until it happens in my generation.”

Well, the elders of the gate, they wagged their heads, patted him on the head, and then they rebuked him. “I am the song of the drunkards” (Ps. 69:12). Even the drunkards said that he was so out of touch. So many believers draw back because of the fear of man; they cannot bear the reproach. Others draw back because of the love of pleasure and comfort; they just want ease. Others draw back because they are so fixated on their ministry getting big that they cannot bear to give up the time it takes for them to do more networking to get bigger and better. Others, they said that there is more money in the other direction.

Now I am not saying anything different than what we said earlier today. David said, “I will bear the reproach. I will press in. I am not drawing back” (Ps. 69:7, paraphrased).

- C. God told Solomon that his father David “did well” in seeking to build His house (Mt. 25:21). This vow changed history and continues today in those who embrace it. It is at the heart of the end-time worship movement. May the Lord raise up a million believers who walk out this vow.

⁸The LORD said to my [Solomon] father David, 'Whereas it was in your heart to build a temple for My name, you did well in that it was in your heart. (2 Chr. 6:8)

V. QUESTIONS FOR SMALL-GROUP DISCUSSION (i.e., FCF FRIENDSHIP GROUPS)

1. Which point in this session would you like more understanding of?
2. Which point most inspired or challenged you? Why? What will you do differently to apply it?
3. Which point do you want to impart to a younger believer? Why? How will you elaborate on it?
4. What is one point in this session that needs to be emphasized to the larger Body of Christ? Why?