

## **ALL STAFF MEETING – MIKE BICKLE**

*Transcript: 05/23/11*

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### ***The Supremacy of God's Love***

#### **INTRODUCTION**

I'm calling this short exhortation, "The Supremacy of God's Love." It's kind of obvious what that means, but it's a bigger subject than meets the eye. It appears very simple at first glance, but a very weighty, vast, and necessary subject.

As a director of the missions base here, I've noticed in the last six months or so that the focus and emphasis on the first commandment and the issue of love has waned. I'm not overly concerned, but I want to strengthen it again. I remember over the years, that was always front and center. Recently, and I guess in all the rigors of all the activity, I've found that the subject of love, God's love for us, our love for God, and our love for one another, has been moving to the back a little. I'm standing here as a shepherd and I'm saying we absolutely need to return it to the front and center. Some time will pass and we'll need to do this again.

#### **THE GREATEST RESPONSE WE CAN GIVE TO GOD IS LOVE**

1 Corinthians 13:13 tells us that love is the greatest. It's the greatest thing there is. The Bible defines it as the greatest virtue, but not only that: the greatest response we can give to God is love.

#### **THE CORE MESSAGE OF THE KINGDOM OF GOD**

Let's look at Paragraph A just a little. It's the core message of the kingdom of God. It's the chief attitude of the people of the kingdom of God. It's the premier plumb line by which we understand the kingdom, by which we measure all of our labor in the kingdom. There's nothing greater than this from a biblical point of view. It defines how we understand and how we approach every subject in the kingdom. For instance, the way we approach theology must be founded in the core message and attitude of love: love for God, love from God, love for one another, love for the lost, etc.

#### **ABIDING IN A RELATIONAL UNDERSTANDING OF THE LOVE OF GOD**

We know that, although much theology today is separated from the dynamic of encountering love. It becomes theological concepts, and, grand though they are, they're separated from and devoid of experience and the very ethos of love. It's all over the kingdom of God throughout the nations today: our understanding of judgment, our perception and pursuit of justice, the way we grasp salvation. It's not only fire insurance to escape from hell, although the message of escaping the wrath of God is a very important subject. It's because of another reality. It's because there's One who loves us, but it's more than the fact that He loves us. He's calling us into eternal love in a response back to Him in partnership. The way we define the glory of God, the way we lead worship, the way we pray for revival, the way we minister in power: not only is the style motivated and grounded in love, but so is the motive, the way we communicate, the way we look at prosperity, the way we look at eternal rewards. Everything must be grounded in this core reality. But it isn't just conceptual. It's the living truth of the encounter fueling our hearts in a fiery and burning way. And it takes the power of God for that to happen. We're not there as a community, but that's where we want to go. That's where I want to go as a person.

#### **THE HIGHEST AND GREATEST PRIORITY OF GOD'S HEART**

Jesus set the record very clear: He called the first commandment the first one and the great one from His point of view. It's the highest priority to God, the highest. There's nothing higher than the first commandment.

There's nothing greater than the first commandment from God's point of view, and therefore from all who are seeking to understand what His heart is about.

**“HEAR, O ISRAEL, THE LORD OUR GOD, THE LORD IS ONE”**

Paragraph E. The Shema Yisreal. You've heard that term in Deuteronomy 6: “Hear, O Israel, the Lord our God, the Lord is one” (Deut. 6:4). That's called the “Shema Yisrael.”

The word *shema* means *hear*. God is shouting from heaven, “Hear! Do you have ears to hear?” He started back in the Old Testament saying, “Hear this.”

It's interesting that the most repeated exhortation Jesus gives is the call to hear. As a people, as an individual, I want to hear this more. I don't just want to preach it to you and think I've heard it. The Lord is saying to Mike Bickle, “Hear, O Mike, listen carefully. The way you live, your priorities, your theology, what you pursue, hear from My heart. Hear what I'm saying: love Me with all of your heart, soul, strength, and might.”

The reason God calls us to love Him with all that we have is because He loves us with all of His strength and all of His heart. He's not calling us to do something that He hasn't first pursued us with in the overflow of that reality.

**THE FATHER IS SEEKING AWESTRUCK AND AFFECTION-BASED PARTNERSHIP FOREVER**

Paragraph F. The Shema Yisrael reveals the *why* behind the *what*. Why did God create? Why did Jesus redeem? I can tell you with biblical authority, the why is for love. His purpose for creation is this: God wanted to provide a family for Himself. He is eternally the Father. He's not just the God of power; He's eternally One with the heart of a father who burns with the desire of a father. He wanted to provide an eternal companion for His Son who would be equally yoked to Him in love.

Billions of angels, for ages past, have been awestruck. But God has more than awestruck angels. He wants awestruck people, but in something more than the angels have. He wants affection-based partnership forever with them. He wants awestruck and affection-based partnership where you'll share His heart and His rule with the Godhead forever. Humans will share their heart and all that they are with Him forever in love. This is what He wants.

The seraphim aren't redeemed; the limit of their experience is to be awestruck. But the redeemed are awestruck, and we dwell in affectionate partnership forever. We share our heart and all that He has given us in creation, in our created being. We give it back to Him voluntarily. That moves His heart deeply. “Hear, O Israel: love God because God has loved you.”

Paul touched this in Ephesians 2:4. He said, “Because of His great love with which He loved us . . . [He] raised us up together, and made us sit together in the heavenly places with Christ” (Eph. 2:4, 6). We looked at that subject yesterday. He made us sit as co-heirs with the authority of Jesus.

Why? Paul tells us in verse 7: so that in all the future generations, for ages to come, you'll have demonstrated His kindness. The Lord says, “I forgave you, I raised you up, I share My throne with you because the kindness that burns in My being must be expressed and received, and there must be a reciprocal response because My kindness must go forth.”

God is motivated in kindness. Because of the love within the triune God, the love of the Father to the Son, the love of the Son to the Spirit, the way the Spirit loves Jesus, the way They both love the Father, They wanted to share this. The very definition of love is that it must be expressed. It must be multiplied and shared with others. That's at the core of the reality of love, and therefore at the core of the reality of who God is.

Why did He do what He did? Paul tells us: that the exceeding greatness of His kindness would be openly displayed, that the people would be overwhelmed in love and gratitude and kindness, and that they would give themselves back to Him in love.

Again, the glory of the triune God must be shared. By its very definition, love must be shared. It longs for a reciprocal response, more than the angels give. There's no record in Scripture that the angels give love back to God. They give adoration, but we don't know that they have love. We don't know. I don't want to touch what the Bible doesn't make clear, but I suspect that only humans have this unique ability of the likeness of God.

### **THE LOVE THAT THE FATHER FEELS FOR THE SON WILL BURN IN US**

Paragraph G. Jesus prayed—we know it so well—“Oh, that they would be with Me where I am” (Jn. 17:24, paraphrased). He prayed this in the most intense hour of His life. He expressed the consuming desire of His heart and one of the purposes of going to the cross: “That they would be with Me.”

Beloved, this is massive in its importance to God's heart and to our paradigm of the kingdom and to the way we view what we do in our life, in this age and the age to come. He went beyond that. “I want you more than just to be with Me, though I do want you with Me.” Look at verse 26: “But the very love that burns in the Father for Me, I want that in you. I won't be content until you're with Me and filled with love. I want you with Me. I don't want to rule apart from you, but I want you with Me in the way that the Father loves Me. That's what I'm after” (Jn. 17:26, paraphrased). Core to the gospel is this cry of Jesus' heart.

Top of page two. This is IHOP 101, but I'm finding over the last few months that this is becoming relegated to secondary status. I hear it in the conversations; I hear it in the worship songs. I hear it in the sermons. I hear it in the prayers. I'm saying, “Lord, I want to see love front and center in this entire community. When it goes back, help us, and we'll return it again.”

### **GOD LOVES US IN THE WAY THAT GOD LOVES GOD**

Paragraph A. God loves us. Catch this. I can't fathom the reality of what I'm about to say—that God loves us in the way that God loves God. I don't even know what to do with that, other than just falling awestruck; and, even more than that, with grateful love and desire to partner, to fulfill all that's in His heart in His love for Me. I want to return back the response that He is after. Jesus said, “As the Father loved Me, in the same intensity, that's how I feel about you. In the same intensity that God loves God, that's how I feel about you” (Jn. 17:23, paraphrased).

Then, look at this: He says, “Abide in love” (1 Jn. 4:16, paraphrased). “Live in this reality forever,” is what He's saying. Keep this number one. Don't ever let this be relegated to number two.

Then He goes on in the next verse in John 17. Not only does Jesus love us like the Father loves Him; the Father loves us in the same way. The Father loves us the way the Father loves Jesus. There's no contradiction; there's no distinction. Jesus loves us like the Father loves Him, and the Father loves us like the Father loves Jesus. God

loves us like God loves God, and He wants this to touch us; He wants this to wash us. This will do something in our human spirit that no other truth touches. It creates gratitude; it creates an understanding of partnership. That's what ministry is all about. It's a love-based paradigm of ministry; that's why we want the power of God. Yes, we want people to escape hell, but there's more. I want Him to have His inheritance. We want love to abound throughout the kingdom in the nations of the earth.

**“BEHOLD, WHAT MANNER OF LOVE THE FATHER HAS LAVISHED UPON US!”**

Paragraph C. John went on. John was the great theologian of love. We need to drink deeply from the well of John's experience with God, and his theology. He calls us to see: “Behold, the manner of love the Father has. Behold, the quality of love the Father has” (1 Jn. 3:1, paraphrased). Don't minimize it; keep it centrally focused. Behold it: not just the love of God according to our version of it, but the quality of love the Father has. This is what the Spirit is calling us to.

I say, “Lord, I will need supernatural revelation for eternity to fully grasp this.” John gives us the target, the beholding. This is the focus; this is what He's after. We want to understand it, but more than that we want to experience it.

**PURSUING THE PRAYER MOVEMENT THROUGH THE LENS OF A CHERISHED BRIDE**

As far as this movement, God has emphasized the subject of love, particularly the bridal paradigm, the bridal perspective of the kingdom. Remember back in 1988? Most of you know the story of how He spoke the Song of Solomon word. I remember how strange that was to Me when He said, “We're going to pursue this prayer movement but through the grid, through the lens of a cherished bride.” That was the essence of the message: through the lens of a bride who receives love in return. That was essentially the message that God spoke audibly. We would approach Him, we would serve Him, we would be involved in a prayer movement, through the lens of a cherished bride who was loyal in love and returned love.

The Lord spoke it audibly. The reason He spoke it audibly is because I would never have run into it without a dramatic wakeup call. Even then it was hard to receive. It took me a while even to line up with it. I thought, “This isn't my way.”

The Lord's answer would be, “It is your way; you just don't know it yet. You were created for this.”

It's critical to our movement. It's critical to our outreach. It's critical to our Bible school. It's critical to our discipleship. It's critical to our entire worship that comes out of here that goes through the Internet to the nations of the earth. It must be rooted and grounded in love.

In dialogue the other day, one of the worship leaders said something that I couldn't even imagine. He said, “I don't want to do the love thing. I have something else I want to do. I want to do God.”

I said, “That's the most bizarre sentence I've ever heard by an IHOP-KC person. Where did you get that idea? You want to do God but not love? What Bible are you reading? Who gave you that idea?”

They were a little unsettled, thinking it was better to do God versus love, as though love is a little appendage to God's attributes that He engages in every now and then.

In November 1995, the Lord spoke audibly in a dream, and He said, “Call them Hephzibah,” from Isaiah 62. In this prophetic dream, I was in a vast auditorium, and the audible voice of God was there, and there were thousands. I have no doubt it was the Kansas City Convention Center. There were thousands of young people. This thunderous voice cried, “Call them *Hephzibah*. Tell them the way I delight in them. Don’t allow this to be minimized,” was the message.

We don’t want to sexualize it. That’s happened a little accidentally over the last twelve years, every now and then. Someone will express it in a sensual, sexual tone. I’ve talked to a number of people over the years. They say, “Oh yeah, I didn’t mean that. Oops.” We’ve had little *faux paus* over the years; trip-ups here and there.

But central to this movement that will touch multitudes of people in the days to come is the message, “God desires us and we’re to desire Him”; and that becomes the fountain of this partnership. There’s no price too great that we’ll not pay when our hearts are enflamed with love. It will change the way we preach, it will change the way we make money, it will change the way we lead, it will change the way we handle our failure, it will change the way we handle opportunity, it will change the way we look at the loss of opportunity. Everything is impacted when the flames of that love are burning in the heart. We won’t do sterile theology. So much of that is going around in the Body of Christ: theorizing at a distance without any heat in the heart awakening their mind and heart with feeling and experience. He is a God of great desire, great feeling and He desires that the people feel what He feels, and that we turn back to Him in grateful love.

### **“HE WHO ABIDES IN LOVE ABIDES IN GOD, AND GOD IN HIM”**

It says here in 1 John 4, “God is love” (1 Jn. 4:16). It’s the very nature of God. He is the eternal fountain of self-replenishing love forever. He isn’t just power that we stand away from at a distance, awestruck. He’s more than power, though He is power. He’s more than wisdom. Yes, He has great wisdom. He’s the very fountain of love forever and forever. That very love wants to bring us into it. He won’t violate our free will, but He wants to woo us and win us and see the true glory of who He is in the context of heat upon our heart, the very flame of love: that we would see Him through His own lens of fiery love touching us, and that we would see Him through His lens by feeling a little of what He feels.

I’m talking about the way we live. I’m not just talking about the way we pray for the sick or the way we talk to one another. I want to live in this. I don’t want IHOP-KC rhetoric. I don’t want IHOP-KC slogans. I want to touch this.

### **THE NEARER WE GET, THE MORE CONFIDENT WE ARE**

Look at this: “God is love, and he who abides in love abides in God, and God in him” (1 Jn. 4:16). They live in the realm of love; that’s what *abiding means*. They live in that realm. *Abide* means *live*. If they do that, they are living in the realm of God himself.

Look at verse 17. You can read it on your own, but I just want to highlight the word *boldness*. God wants more than just desire; He wants confidence. He wants His people confident. Yes, filled with the fear of the Lord, deeply respectful, but with a biblically-based boldness, which means confident before Him. The nearer we get, the more confident we are. Not because of who we are, but because of the grandeur of His kindness that He raised us up, seated us next to Him to show Him kindness, to cause it to be expressed across the nations forever and forever. He wants us in confident love. He wants us confident in our sphere. Something is so different in us when we become confident in love.

Look at Ephesians 3, Paul expresses that this confidence, rooted and grounded in love, is the way to fullness in God. Paul ties the fullness of God in eternity with the experience of incomprehensible love. “Incomprehensible love” means it passes knowledge; it means that without the aid of the Holy Spirit, we can’t get it. We can’t get it by reading books. The Spirit of God must escort us into this ocean, and He does it little by little, but it’s the way to fullness. In the very limited sense, it’s the way to the fullness of our movement, but in the big picture, it’s the way to the fullness of the Body of Christ in the eternal age, to enter into the fullness of God Himself. We get this through the experience of love.

**“I HAVE THIS AGAINST YOU, THAT YOU HAVE LEFT YOUR FIRST LOVE”**

Paragraph E. Jesus appears on the island of Patmos. He has a message for seven churches. John was there; he fell like a dead man, overwhelmed at His majesty and His glory and the fire in His eyes. He fell like a dead man, trembling before the one he loved.

Jesus tells him, “Wake up, John; don’t fear, it’s Me” (Rev. 1:17, paraphrased). Then He gives him a message. He says, “Go and tell this to the church.” John is still trembling. Jesus gives him a message for the great revival center of Ephesus. “Tell them I’m against them. I love them, but I’m against them. There’s something that troubles Me.” Ephesus was the greatest revival center in the earth at that time. He says, “They have left their love. They don’t love Me like they once did” (Rev. 2:4, paraphrased).

John is trembling under the weight of the glory of what he saw in chapter 1. These are the first words out of Jesus’ mouth: “Go and correct the churches on this issue. I want them to love Me. John, you’re trembling; you’re overwhelmed, but do you know what this fiery majesty and splendor is about? I want to bring you into union with My heart forever. There you will see the full truth of who I am, because you can’t see Me in truth until you experience this dimension of Me.”

Top of page three. I’ll just give you some material to read on your own. These are some very simple ideas. Paragraph H. Bernard of Clairvaux is one of my favorite men of God in history. He was one of the most influential people in the twelfth century, not only in France, but in all of Europe. In all the world, I don’t know who would have been more influential than Bernard of Clairvaux. The kings of the nations, of Europe, Italy, France, the leading men, the men we would call the kings or presidents, were deeply impacted by his leadership. Even the pope followed his leadership. All of Europe was listening to Bernard of Clairvaux, with signs and wonders and miracles. The premier message of his life was the Song of Solomon, of all things, in the twelfth century.

He did many miracles. He raised paralytics, opened the eyes of the blind, and the kings of Europe said they trembled for fear that he would visit them with displeasure, and come and rebuke them because of the way they carried on with one another. He would send them a letter and they would say, “OK, OK, OK!” He was a tremendously influential man, but a man consumed in love, Bernard of Clairvaux. I’ve read several of his biographies. There are some things I don’t agree with; he was a man of his times. He understood things from the twelfth century perspective, but I tell you, this man touched something in his years in devoting himself to the love of God.

Those are just a few thoughts. More than that, though, I want to urge you to check out the treasure chest of what God gave this man. It will move you.

**WE ENJOY BEING LOVED BECAUSE WE'RE MADE IN THE IMAGE OF GOD**

Paragraph I. God deeply enjoys love. Love isn't something He does so that He's politically correct theologically. It's what He is. He enjoys it. The reason you enjoy love, being loved, and loving, is because you're made in the image of God, the God who enjoys loving, and He enjoys being loved by those He loves. He loves it; it moves Him. We're made in His image. We need in all that we do to be swept into that bonfire, even though it's minimal in this age. The most we'll experience in this age is more than we know now, but still nothing compared to the ocean we'll drink of forever and ever.

**TO LOVE GOD IS OUR DEBT, BUT IT'S ALSO OUR GIFT**

I want more of this. I want the heat of His gaze and His heart touching my heart. I want to process life and the Word and ministry, and I want to process the future, the problems, and the glory of what's coming in the years ahead through the power of this heat touching my heart. It will all look different if we process it through love: not through the concept of love but through the experience of it. The way we'll experience it is by beholding it, by making it a priority to us. To love God is our debt, but it's also our gift. It's also the greatest expression of our own dignity before God as redeemed human beings.

Paragraph L. We need the revelation of the supremacy of this. Again, I had this conversation with one of the worship leaders: "I don't really want to do the love thing. That's kind of corny and sentimental."

It was a horrifying sentence. I thought, "Where did you get this idea?" Again, certainly not from the Bible.

I won't give a name, but this person basically said, "Oh, I was actually trying to be impressive here."

I thought, "No, something bigger is going on and you're a part of it. Jump in the river and swim in it."

**THE SINGER OF THE LOVE SONGS OF GOD'S HEART**

Paragraph N. David, the great psalmist of Israel, the one who raised up the original tabernacle, was a singer of the love songs of God's heart. We could present a whole theology about David's magnifying of God's love, of His kindness, His tenderness, and the way he felt in the journey he went on, and the way he responded.

David isn't the only model. The premier model is Jesus, but we have plenty of his own words. David is one of the models the Scriptures give us. He expressed his own love in a deep and personal way as the great Psalmist of Israel. We want love songs coming out of this furnace that will fill the earth with all manner of love songs.

Again, I don't want to touch the sensual and I don't want them sexualized, but ask the Holy Spirit to help us: "How can we sing and proclaim and fill the earth with love songs?"

The church that's prepared is a bride, not just a worker. God isn't raising up a work force; He's raising up a mature bride who is equally yoked in love. A bride by definition is moved by love. It isn't a work force we're aiming for. We're aiming for something more than that, because God is aiming for it.

David expressed his own love in his songs in a very personal way. In Psalm 31, he says, "Oh, love the Lord, all you His saints" (Ps. 31:23). He exhorted the saints to enter into what he experienced. He knew it was the very fountainhead of who God is.

Page four. We'll bring this to an end. I want us to experience it, not just sing about it or talk about it. I want more than that. I want to sing about it and talk about it. I want to preach about it and pray about it, but more than that, much more than that. That's important, because that's part of our calling and destiny as a people. I want us to experience it as individuals. I don't want right lyrics. I do, actually. I want a community that feels the heat of that fire little by little, more and more over the years. I want a lot, but I know how big God is and how little our receptors are. Even a little will dynamically change us.

**“THE LORD YOUR GOD WILL CIRCUMCISE YOUR HEART”**

Look at this. Deuteronomy 30 is one of the grand chapters describing the end-time move of God. I'll just give you the briefest overview of this. It's a prophecy of Moses for the end-times, for the generation of the Lord's return. Notice the time given when all these things come upon Israel, the blessing and the curse. In the generation that Israel calls them to mind, they're scattered among the nations (Deut. 30:1). It's clearly talking about the end-times when you read the whole chapter.

Moses addresses Israel in verse 2. He's describing that one generation when Israel returns to the Lord, and I believe we're at the beginning of those days. He says, “The Lord your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the Lord your God has scattered you” (Deut. 30:3). We've seen a little of that, but a far greater gathering is yet to come.

Look at verse 6; this is the fountainhead. “And the Lord your God will circumcise your heart and the heart of your descendants” (Deut. 30:6)—your children. It isn't just the individuals, but family units, and they will love God with all of their heart (v. 6b). The premier work that Moses highlighted is that people would be captured in the first commandment, and their children, too, if you read the whole context. He mentions the children several times, but the children are tenderized by love as well.

In verse 11, Moses describes the commandment to love God with all of their heart. Verses 11-14 are an exhortation that Moses gave them, and it's been applicable for 3,500 years since the generation of Moses. It has a unique application in the generation when all of Israel walks in the anointing to love God, and the children will, too: not just love Him, but love Him with all of their hearts. This is the premier thing, the Shema Yisrael. This is what God says to His people: “Hear this one thing. Hear this. This is what I'm after.” Jesus came later and said it clearly. It's the first and the great thing God is after (Mt. 22:37-38).

Anyway, in terms of personal response, this commandment isn't too mysterious. When people hear the commandment, every one who hears it is the same. We're weak and broken people with a track record of sin and failure. Everyone in history, there we are. Every one is weak, every one is broken, and we have a track record of failure and sin—Paul the apostle, John, every single one; there's no exception. The first temptation is that people think it's too mysterious and it's too difficult. Who really knows how to do this in a real way? The Lord spoke through Moses, “Tell them it isn't so mysterious.” He says, “It's not far off, it's not beyond your reach.”

I've heard it for many years: “It might be good for you, but let's be practical.”

The Lord told Moses, “Tell them it isn't far off. It isn't impractical. It isn't out of their reach.”

“But I have real issues in real life.”

It isn't far off; it's within your reach.

Look at verse 12. The man says, "OK, it's within my reach. Lord, give Me a visitation from heaven." They begin to pray and fast for visitation. "When I have the visitation, I'll begin the journey, the sincere, earnest journey to love God."

God told Moses, "Tell them this: it isn't in heaven that a person should say, 'I'm going to wait until I have a heavenly visitation; then I'll start the journey to love.'"

Another man says, "I don't need the heavenly visitation. I'm happy for a prophet to have one, as long as the prophet comes back and lays hands on me. Someone go up there and get all touched and on fire and come back and give it to me."

The Lord told Moses, "Tell them they don't need a heavenly revelation, because someone came down from heaven for the sake of love, and then poured out the Spirit for the sake of love."

Look at verse 13. Another man says, "I'll not wait for the heavenly visitation. I'll find where it is in the earth, and then go there and get impartation."

The Lord anticipates this. He says, "It isn't across the sea." You don't have to go to the experts in a faraway place. Beloved, the good news is this: we're all the same. That's bad news on one side, but it's good news because this is the kind of people God relates to, people like us with a track record of failure.

Don't say, "Once I go to the conference over there, then I'll begin my earnest journey into love." No, you don't have to wait until you go beyond the sea, or for someone to go over there and bring it back to us.

Maybe we're waiting for the guest speaker, the prophet from another land. He's coming next fall; he's coming next year. Someone might say, "Then we'll do it. We can't go there, but he's coming to us." Don't look to men. It's good that people would encourage you, but at best we encourage each other just a little. There's something bigger going on. There's an escort called the Holy Spirit. He lives in you and He has the ability and the desire to usher you into this, because this is what the gospel is about.

The Lord told Moses, "Tell them this." We'll end with this. Look at verse 14. "The Word is very near to them. They don't need a heavenly visitation; they don't need to wait for a prophet who had one to lay hands on them. They don't have to go to the faraway conference or wait until that famous guest speaker finally visits them at their conference." He says, "The Word is near you. It's actually in your mouth" (Deut. 30:14, paraphrased). It's as simple as you talking to God about it, little by little. Take the time to have those little conversations, and the Spirit will begin to move.

## **THE WORDS OF DEVOTION AND THE INTENTION OF HEART ARE IN OUR MOUTH**

The Spirit is in us. Our mouths will become active. In other words, we speak simple phrases like, "I love You, God. Lord, this is my inheritance. Thank You. Holy Spirit, I want this more than anything." That's it. It's in your mouth. Say it to the Spirit who lives inside of you. Say it to the Father. "Father, it's what I want."

The Lord told Moses, “Tell them if they’ll simply begin to talk to Me about it, it will awaken their heart. I will circumcise their heart in love.” In other words, they will have a supernatural ability to be tenderized. Yes, even you’ll be able to do this. Don’t wait for the fast next fall or the conference or the visitation from heaven or for the man or woman who comes down from heaven. Start today. It’s in your mouth. The words of devotion and the intention of heart are in your mouth. Say it! Speak to Him who sits upon the throne and to Him who dwells in your spirit. Talk to God. Pray those ten-, twenty-, thirty-second prayers throughout the day, as well as those longer times for five or ten minutes sitting in the prayer room. Take the written Word, open the written Word and talk to the living Word about the written Word.

Don’t wait until you’re in the prayer room, but when you’re there, don’t just enjoy the good music, tap your foot, and say, “That’s good.” Don’t be a music connoisseur: “I like that one but I don’t like that one. That one is kind of weird but it’s OK.” Forget all of that. Turn off all the things that so many are attracted by. Take the written Word and start talking to the living Word and read through it and turn it into conversation. It’s in your mouth. Just do it regularly. Do it with the simplicity of consistency, not for a week or a month. I tell you, we’ll find our hearts tenderized in love.

Amen. Let’s stand.

**MINISTRY TIME**

Let’s ask the Lord to touch us for just a moment before we dismiss. I feel passionate about myself entering into this. I want to enter into this more. I want the focus clear. This is what revival, this is what judgment, this is what salvation, this is what the glory of God is about. This is where it is, the fountainhead, right here. Not my version of it, but these truths in the Word of God. I say it in an imperfect way, but the truths are clear in the Scriptures.

Father, God of love, Father, we love You. The length and the width and the height and the depth, who can comprehend? Father, we want to enter into Your fullness for this hour and Your fullness ultimately in the age to come. We want to be rooted and grounded in the experience of love. We want to feel love, we want to preach love, we want to sing love, cry out for love, pray love, share love. Lord, we want love. We want to be touched by You, that we could see the truth about who You are and Your fullness. Father, we come in awestruck adoration of who you are, like the angels. And we add to that affectionate partnership. We want to know Your heart and we want to give You our hearts in partnership. We say yes to You in Jesus’ name. Amen and amen.