

RELATIONSHIP OF SPIRITUAL INTIMACY AND END-TIME JUDGMENTS

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The Great Conflict of Passion (Psalm 2)

INTRODUCTION

I'm going to read Psalm 2. Let me see; it's too long to read the whole thing right now. I guess we'll go through it verse by verse when we go through it. It's a very famous, well-known messianic psalm. It's a psalm depicting the inevitable triumph of Jesus Christ over the hearts of the human race in time and history. That's what it's about.

Let me say that again. Psalm 2, one of the most famous psalms, one that has been taught throughout church history, depicts the inevitable triumph of the Man Christ Jesus. Jesus is eternally God and eternally Man from the incarnation on. God the Father has ordained that this Man would capture the hearts of the human race; that He would capture the heart of the Church in time, and that the entire human race in history would bow down before Him.

GOD WOULD NEVER SEND HIS SON TO DIE FOR ANYTHING BUT HUMAN SOULS

The great conflict between the enemy, Satan, and God, is the conflict of passion. Most of you are familiar with that, but I want to talk about it again. Redemption is the unfolding of this conflict. Satan is a very real being, and God the Father is a very real person, and there's a cosmic, eternal conflict between them. It won't go on forever; actually, *eternal* is the wrong word, but it has certainly been a longstanding conflict. This battle between God and Satan has many different battlefronts. There are ideologies, there are governments, there are events, but the number one issue between God and Satan is passion in the souls of men and women on the earth. That's the most significant thing to God the Father, and that becomes the most significant thing to Satan, because there's nothing more valuable to God than the soul of human beings. What possesses that soul is of optimum importance to God the Father. There's nothing that God would send his Son to die for except the human soul. There's nothing that even comes close to the importance to the heart of God of the human soul, and the passions and the affections of the human soul in time and in eternity have the highest importance to God, and therefore to Satan.

THE HUMAN SPIRIT IS RESTLESS UNTIL IT FINDS SOMETHING TO DIE FOR

Though the battlefronts between God and Satan are diverse and complex, the number one factor is the passion for the soul of the human being. It's important to know, for your own understanding of your own makeup, that human beings were made and created for passion. God designed us in such a way that we won't work properly without being abandoned and committed. A lot of people try to beat the system, and that's what Psalm 2 is all about. They try to have this, that, and the other, and they try to refuse this design of God in the human spirit to be passionate.

It's not just passionate, but it's passionate for Him. Did you know that you'll never function properly without being an abandoned and committed person? The human spirit is restless until it finds something to die for. If you don't have something to die for, you don't have anything to live for. That's a psychological reality in life. If there's nothing in your life for which you would sacrifice everything, I tell you, you don't have anything to be alive for. That's the reason for the boredom that afflicts the human race, because human beings throughout history have sought to avoid this principle, and to come to peace and rest. The human spirit is restless until it's abandoned. There's a counterfeit piece, there's a counterfeit rest, and that's what Satan is doing. He's raising up

a group of people on one side of the battlefield who are going to be passionate for one of the many, many forms of humanism.

THERE'S A BATTLE IN THE HEAVENS FOR THE PASSIONS OF THE HEART

I want to clue you in on this. The enemy has a strategy. The enemy has an agenda, and the political, emotional agenda of Satan is going to reach an all-time high in terms of passion on the counterfeit side. All you have to do is spend a small amount of looking at some of the issues in our nation politically. I won't go through all of them, but there's red-hot passion being created on both sides of the political divide, and neither side is for God; instead, they're for the ways of man being established on the earth. I believe that we'll find in human history in this hour, in this generation, even on the counterfeit side of things, more passion than any other time in human history. I believe that the battle between God and Satan is going to be the issue of passion in the souls of men and women.

Incidentally, the only way that we can overcome negative passions is to replace them with positive passions. I believe the only way out for a homosexual or for any person who's caught in any kind of sexual perversion or any other kind of emotional addictions—there are several components, but the only way out into total freedom is to present Jesus Christ in His beauty and His splendor in a way that awakens their heart by the Holy Spirit to be passionate for Him. There are other dimensions involved as well, but I don't believe we're ever going to see people set free until we introduce them to a life of passion in the Spirit for the Son of God. I don't believe we can grit our teeth and overcome a negative passion by the force of will. I believe that we do have to make resolute commitments in our hearts, and there are other issues that I don't want to go through now. I believe one of the premier issues is introducing them to the beauty and the splendor of the grace of God in the person of Jesus Christ, sufficiently, until their heart is awakened and captured by the Son of God. That's a significant dimension of overcoming the negative passions that affect and conquer their soul.

Psalm 2 is about God the Father releasing this thing, revealing this passion in human history. There's something very specific on the heart of God the Father. There's something very specific that He wants. Let me tell you, there's something very specific that Satan wants. There's something very specific that the rulers of the earth want, those who are in touch with Satan's agenda. Whether they believe it or not, it's irrelevant. The issue of Psalm 2 is this: who is going to rule the human heart in history? Which purpose is going to triumph in history? Which passion will ultimately prevail in human flesh through the experience of human beings? That's the theme of Psalm 2.

Of course, we already know the end. We already know where this thing is going. We already know that it's inevitable that the Son of God would triumph in His purpose, manifest His absolute rule, and capture the human race. Then the Church will come to an all-time high of abandonment for the Son of God. That's the agenda of the Holy Spirit in this hour. There will be, I believe, an earthly triumph in this arena before we step into the age of eternity. I believe there will be an inevitable, eternal triumph of passion for the Son of God, but before it's over I believe God is going to show the devil that the beauty of His Son and the power of the Spirit and the glory of the true grace of God was sufficient to bring this thing to pass while human beings were still in this age in flesh-and-blood bodies.

I believe that Psalm 2 has had its significance from the time that King David wrote it, 1,000 years before Christ, 3,000 years ago; I believe it has been significant throughout church history, but I believe that Psalm 2 becomes one of the more significant explanations and interpretations of what's going to happen at the end of the age. I

believe there's going to be a crescendo of Psalm 2, this drama unfolded. If you want to get a biblical interpretation of the conflicts that await us, and the conflicts we're even walking in at this hour, I believe Psalm 2 will be significantly important to you. God the Father wants passionate Christianity, and He's going to have it. The method He's going to use is the splendor and the beauty of His Son and the revelation of the free, matchless grace of God to the human heart.

Let me tell you, Satan wants passionate humanism. I don't even believe that Satan has been pleased over the years with just the selfishness of human beings. He wants a militant, unified group of people, hundreds of millions, rising up passionately in opposition to the things of God; not just neutrally living in their own comfort zone, doing their own thing. He'll take that, but he wants more than that. I believe we'll see the issue of passion crescendo before our days are over on the earth. Psalm 2 is going to have its highest fulfillment in human history up to date. Psalm 2 is a drama that's unfolding.

There are four different scenes that are revealed in Psalm 2. There are twelve verses and four scenes. Pretend that the curtain opens and the first scene comes and the kings of the earth are given three verses. These kings represent the leaders deceived by Satan in a passionate way. They get three verses. The curtain closes and opens again. Scene two: God the Father comes on and He gets three verses. The scene closes again, the curtain comes together, and once again it opens. Jesus Christ comes on the scene and He gets three verses.

Then the scene changes one last time: King David the Psalmist comes on and he gets three verses to interpret it and to warn all of human history from when this thing was written. I can't say that's my favorite scene, but I can relate to that the most when King David says, in essence, "Ay, ay, ay, this is serious. Everyone had better duck, because this thing is going to get intense before it's over." You may not get that out of the last three verses, but that's in essence what I get out of it.

FANATICISM WILL INCREASE UNTIL IT OVERRUNS THE EARTH

This is how it begins: the historical conflict is revealed. It's the historical challenge which has persisted ever since Adam fell into sin, but it's getting more intense as man develops in certain ways—as the technology and the soul of man, even historically, is growing in its understanding. There are many things that the communists and the socialists dreamed would happen, the development of the human soul unto a utopia. The human soul is developing understanding, but it will climax negatively with an understanding that brings them into unity and passion against the ways of God. It's not going to bring the utopia, but it will cause a lot of people to have a counterfeit rest, because there's restlessness in the human spirit until we're radically committed to something, and it will be a false relief of the restlessness of many people in the nations.

What we have to do in our own political scene—I don't want to get really into that. I believe it's pertinent to the gospel, but it's not the theme of what I want to share this morning. Look at the abortion issue in this nation. Look at the homosexual agenda. Look at the sexual pornography issue. People are becoming militant in an unparalleled way. Saints, this is only the beginning. This thing is going to increase and increase and increase until there are only two types of people on the earth, with fanatics on each side of the fence; people radically abandoned to one of two agendas. That's where this thing is going.

What I'm trying to say is this: when I look at "Do my own thing" Christianity, I think, "Praise God, I hope in the next however-many years the Lord is going to put that thing out of business." We want to be in full cooperation with the zeal of God manifest by the Holy Spirit because this drama is being unfolded.

“WHY DO THE NATIONS RAGE, AND THE PEOPLE PLOT A VAIN THING?”

It starts off in the first three verses: the kings of the earth stand on the stage and they give their shot at it. The psalmist says, “Why do the nations rage” (Ps. 2:1)? There’s a rage that’s going to increase in the nations. That rage hasn’t reached its height yet. The Bible tells us that the rage in the nations is going to come into unity, I believe, under the literal Antichrist before the second coming of the Lord. I believe the spirit of antichrist is real; it’s a spirit everywhere, but I believe there will be a literal world leader called “the Antichrist” in Scripture, and the nations are going to be unified under him and they’ll have, not a resistance, but a rage against the things of God. There’s passion that’s being revealed here.

Why are the nations going to come to a crescendo of passionate rage against something? He says, “Why do the people plot? Why are they planning a futile and vain thing” (Ps. 2:1b, paraphrased). David is already sneaking his interpretation in. He says, “It’s futile from day one. It’s counterfeit. It will never prevail, but it will be passionate.”

The kings of the earth depict, not just the kings of 150 or 180 nations, or however many there are today. The numbers are constantly changing, all the time. It’s not just the kings of those 150 or 250 nations, but it speaks of all the leaders in commerce and business. It’s leadership in the earth on any level, depicted by the kings. He says, “The kings of the earth, the leaders of the earth, regardless of what level they operate in as kings, will set themselves. The rulers of the earth are going to take council together. They’ll set themselves together and they’ll gather and they’ll come with a unified council to determine what is truth” (Ps. 2:2, paraphrased).

It will create rage in the nations when they do it. They will set themselves together and they’ll take council together with a very specific agenda. It will be against God the Father and against His anointed One, Jesus Christ. It won’t just be a subtle form of sin, of comfort zone indifference with God. There will be a unity of kings who set themselves together. They will put their council together, and they will set their hearts in a rage against something. The thing they’re setting themselves against with passion is the Father, the Lord and His anointed One, Jesus Christ.

“LET US BREAK THEIR BONDS, AND CAST THEIR CORDS AWAY”

Here’s what their statement is going to be, in verse 3; here it is summed up. This statement is heartbreaking; it has significant inroads in the Church beyond what a lot of people can discern. Whatever spirit they’re talking about, it will come to the kings of the earth. Here’s their basic premise. Their number one premise is right here in verse 3, “Let us break God’s bonds into pieces” (Ps. 2:3, paraphrased). That’s the Word of God. “Let us take the Word of God and shatter it defiantly before God. Let’s not have any hesitation. Let’s not have any intimidation. Let’s stand before God in unity and let’s shatter the precepts of the Word of God. Let’s defy God to His face. Let us break the bonds of God into pieces.”

That’s the Word of God, the precepts of God’s Word. The next statement is the same: “Let us cast away Their cords” (Ps. 2:3b, paraphrased). They’re speaking of the Father and the Son. One version says, “Their restraints,” which is the restraints of the Word of God. “Let’s take the cords that are binding us and let’s cast them aside. Let’s break them into pieces.” The humanist agenda is man glorifying himself in any form. Whether it’s Islam or any kind of religion, it doesn’t matter what it is; it’s man glorifying man instead of man glorifying God.

THE PRIMARY ISSUE OF HISTORY IS THE PASSIONS OF THE HEART

The nations are going to come together, and this is what I want to inform some of you of. There's a rage that will emerge. There's a passion that's going to increase. There's a unity that will take place, and it's already happening right now in the political agendas, in the educational systems, all throughout the Western world. When you think it's bad here, those of you who have been over to Europe a few times, it's absolutely heart-sickening to see what's taking place in Europe in the educational systems, in the political agendas, in the morality. It's unbelievable what's being accepted. As I go over there, I get heartsick. I know what that means when it says Lot's righteous soul was vexed (2 Pet. 2:7). I go over there and I feel a spirit of anxiety, not about the conference I'm doing, but about the prevailing godlessness that fills the society. It's significantly worse than America. I go over there and I say, "My God." I come home and I tell my wife I need to get washed because it's horrible. There's an antichrist spirit that's prevailing in the governments and in the education and in the media that's significantly stronger, in my opinion, than what's happening in America, but it's setting the pace for America. There's an unholy momentum that's being created. The momentum is increasing.

Passion is going to find its place in the human experience, in the real and the counterfeit. The thing I want you to know is that God is after passion, and so is the devil. That's not a secondary issue; that's the primary issue of history, and significantly the primary issue of the final hours of human history, which I believe is this last generation.

They will cast off the restraints of God. They will come and set themselves together, saying, "Let us tear God's cords to pieces and throw them away," in defiance to the living God. They're doing it with the most dignified manners, the most ridiculous, seemingly dignified rhetoric. Right now I think we're just a step behind Europe. I'm not willing to give America up to it; I'm willing to fight for America, but what I really want to fight for is the Church.

ONLY GOD'S GRACE CAN DELIVER US FROM LEGALISM AND LICENTIOUSNESS

This isn't just happening in the world; there's an unholy momentum in the Church that's casting off the pure restraints of God. There's a false move in the Church that's creating a false holiness called *legalism*, but there's another false movement in the Church that calls the grace of God *licentiousness*. There's legalism on one end, which is the greatest enemy, and there's licentiousness on the other end, which says, "God is so good, let's live in our sins and God will just look down and say, 'Well, boys will be boys.'" Let me tell you, there's a casting off of the Word of God on both sides of the grace of God. The grace of God portrayed in the Word of God is a passionate grace. It's a passionate God who passionately pursues His people, and when they understand it they passionately give their lives back to God. That's the grace of God.

On one end we have all these people who are trying to be more committed to God than they think He's committed to them. They're trying to motivate God to take an interest in them. They're offering all these works and endeavors and keeping all these rules to get God's attention. God says, "Away with it. I'm already passionate for you because of who I am, not because of what you do." That's a great enemy of the grace of God. It's called *legalism*. It presupposes we're more passionate for God than He is for us, and that to me is probably the greatest religious deception a believer can be snared in. To think that we could offer something to God greater and with more splendor than what He has given freely to us is absolute heresy; but it so often captures and ensnares the feet of the Church.

On the other end there's another reaction. It's not legalism; it's licentiousness. It's the understanding that God is so passionate for us, but it's not a means to an end: "He likes us because we're so good and we're so valuable." There is a value and a dignity in the human soul, but His passion is unto awakening passion in us. I don't believe in any message of the grace of God that doesn't eventually lead the people to passionate abandonment, back to a passionate God who offers His passionate grace. That's where this thing is going.

THE CHURCH WILL NEVER HAVE REST UNTIL THE CHURCH IS PASSIONATE

I look in the Church; there's legalism in every corner destroying people's hearts, because they'll never make it in the long haul. On the other side there's another unholy momentum. It's a false understanding of the grace of God that's leading people into greater security and agreement with the powers of darkness and sin, justifying it by saying, "God understands. Everything is OK." It's not OK to be in agreement with Satan, because Satan will devour us. He'll destroy us. He is radically against God the Father. He hates God the Father with a passion. Though I understand human weakness, because I'm filled with it, and I tell people about the passion of God for them in their weakness, even so, I fight for them to have a sincere intention to give their lives fully back to God. That's the context in which we understand God's passion for us; that it progressively awakens a passion in us back to Him. I tell you, passionless Christianity is boring, futile, worthless, and weak. It will never prevail against Satan, it will never satisfy the heart of a believer, and it will never satisfy the heart of God the Father. Passionless Christianity is bankrupt, and it's boring, and it's worthless to waste our time in it. It never defeats Satan, it never satisfies the believer's heart, and it never satisfies the heart of God the Father. It's just a delusion. It's something to preoccupy ourselves with to appease our conscience, because we know that God is real.

I tell you, saints, we were made to be passionate. Saints are sinners. We were made to be passionate. There's no rest without passion. The enemy is going to awaken counterfeit rest in the nations. They will come to rage against God the Father. It's increasing everywhere. I want to be in the midst of a people who say, "Lord, we're weak." I'm committed to the understanding that we're weak. I fail, you fail; it's not the issue of failing. It's the issue of His heart longing for us, and seeing it awakens a longing heart back to Him.

I say, "Lord, I do this and I do that. Everything I commit not to do I end up doing some more of, but Abba..."

And He says, "I love you."

I say, "I love You; I'll give my life to You. Lord, do You receive me while I'm growing?"

He says, "I delight in you while you're growing. I love you as you're growing. I'm not against you. I have pleasure in you even while your immaturity is manifest, because I see that your spirit says yes to Me every step of the way." Or even if it doesn't say yes to Him every step of the way, His love wins us and then we do say yes to Him later. He does get the yes out of us. That's the kind of people I want to hang around with. The rulers of the nations present their conflict; they make their challenge to God, and this has been going on for thousands of years, but it will culminate at the end in an historic, all-time high.

"HE WHO SITS IN THE HEAVENS SHALL LAUGH"

The curtain closes and the curtain opens again. God the Father comes on the scene. The drama goes to the next stage. He gives His insight into their little claims against him. "He who sits in the heavens shall laugh; the Lord shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure" (Ps. 2:4-5). Those are terrifying words. "Yet I have set My King on My holy hill, Zion" (v. 6).

Here's what He's going to say to them. This is the first response of God from His great and glorious place. He looks at these futile, weak, deceived leaders of the earth who say, "We have hundreds of thousands in unity; we have all the money in the earth. We're in unity against You."

God looks down and says, "You have to be kidding that you think this is a formidable resistance to My will. One flick of My little finger and you'll be gone forever." They actually think it's a reasonable challenge against the God of heaven.

I've talked to a number of leaders in the last few years. They think they're all going to get together and come up with some form of Christianity that doesn't have the cross in it. They'll make popular some version of Christianity that doesn't give us the pleasure of giving our lives wholly unto our God. They think holiness, they think purity, they think abandonment is no longer in style. Let me tell you: God the Father looks down, whether it's an unholy momentum in the Church, or an unholy momentum outside of it, and laughs at it. He says, "To think that because there's a bunch of you in unity, it will make any difference at all... you have to be kidding. You're totally deceived."

Spurgeon calls it the most terrible laugh of human history. God mocks the attempts of unified people against Him because they take strength in their unity and their wisdom. He says, "You have no understanding of what I will do."

They look and Him and say, "Our way is going to win. Our understanding will prevail." Whether people who name the name of Jesus or people who defy Jesus, they say, "We have a way and it's different from the Word of God." They say, "We will rule over ourselves. We will rule in our own spheres. We'll have our own movement that doesn't really stand up to the Word of God. We will cheat when we need to cheat, because everyone applauds when we lay it out just this way or that way, as nations and their rulers."

God looks down and says, "I have bad news for all of you: I've already appointed the King. He has already been set on the holy hill. It's too late. My King is already established, and the rule is His, and the purpose is going to come and serve Him."

That's what God the Father says. The kings of the earth are thinking, "Whoa."

The curtain closes and opens again. Jesus Christ comes on for three scenes. Jesus Christ comes on and says, "I will declare the decree that God the Father has given to Me. It is My food to do the will of God. My only statement is the one the Father has ordained. There's a decree in His heart. There's a statement, a precept. The cords and bonds of the heart of God are the only ones I recognize. He has decreed it, and therefore I'll decree what He decrees" (Ps. 2:7, paraphrased).

There's an abandonment to the Father in this statement. He says, "I will decree what My Father has said. The Father has said to Me, 'You are My Son.' It's finished, it's history, I'm His Son. The Father can say nothing that is wrong. He says, 'Today I have begotten Thee.'"

The Father invited Jesus, “Ask of Me and I will give You the nations for Your inheritance. The ends of the earth will be Your possession, and, My Son, You shall break them with a rod of iron. You shall dash them in pieces like a potter’s vessel” (Ps. 2:8-9, paraphrased).

Jesus Christ comes on the scene here. He’s tremendously provoked and stirred up in His heart. There are two things that happen in these three verses. Jesus said, “The Father told Me I have an inheritance. Secondly, the Father told Me that all the resistance to My inheritance will be broken in the end.”

There are two points He makes. I’ll say them again. Jesus says, “Father, I will only declare what You have declared. You said My inheritance is central in Your plan.” Secondly, He declares that every single resisting power to Jesus receiving His inheritance will ultimately be demolished by the rod of God.

WE HAVE AN INHERITANCE IN GOD, AND HE HAS AN INHERITANCE IN US

The Lord will begin with kindness. Then He will progressively up the ante, but in the end it will be the rod of iron that will resist everything that seeks to resist Jesus’ inheritance being released to Him. How many of you know that Jesus has an inheritance? The Word of God is very strong about the two dimensions of spiritual inheritance. We have an inheritance in God. That’s a very important biblical truth, but did you know that it doesn’t stop there? Did you know that God has an inheritance in us? There’s a twofold message. We have an inheritance in God and that inheritance is fantastic. There’s a certain pleasure that we’ll receive freely, because God has given us an inheritance. I tell you, you can spend your whole lifetime, and many people have rightly done so, teaching the Body of Christ about its inheritance in God: the pleasure, the joy of understanding that God has abandoned Himself to them, that they live on the earth and that God has done something in His high and holy place to bring them everlasting joy and pleasure. There’s an eternal and a temporal inheritance that every one of us has in God.

Let me tell you, saints, that’s not the end of the story. It doesn’t end with us having pleasure and an inheritance in God. Psalm 2, which is touching the top of the issue, says God has an inheritance in us as well. Did you know that not only does He bring us pleasure, but there’s an abandonment in our spirit that brings pleasure to God regardless of where we are on the scale of maturity? We may be a one-day-old believer, and to the extent of our knowledge, the extent of the life that we have, we say yes to God to our fullest capacity, and there’s a pleasure that swells in the heart of God. We need to teach the Church about our inheritance in Him, but that’s only half the message. That’s not a complete message. We need to teach the Church about His inheritance in us. Did you know that God has pleasure from what we do on the earth? I want to see the people of God led fully into the understanding of this. I say, “Lord, I know that we will never bring You pleasure until we understand that You gave us pleasure.”

We always start by the understanding that we have an inheritance in God, but God never wants it to stop there. He wants us to go on in a life of maturity and abandonment to know that He has an inheritance in us. As God sat on His high and holy place before men and women were ever created, He looked over and there were several things in His heart. He was moved as a Father and He said, “I want a family.” That wasn’t the only thing that happened. God the Father looked at His Son and said, “Son, You are well-pleasing.” I think of the verse that says, “A wise son makes a glad father” (Prov. 10:1). He says, “Son, You’ve been with Me from eternity. You’ve made My heart glad, and I have something for You.”

Did you know that God has a wonderful plan for your life, but God has a wonderful plan for Jesus Christ's eternal destiny as well? Did you know that in the gospels God was doing something for you, but He was also doing it for His Son forever? He looked at His Son and said, "I have an inheritance for You, My Son."

The Son might have said, "What is it, Father?"

He said, "Watch," and He created the heavens and the earth. He created the earth, and then He created man and woman, and the whole drama began.

He said, "I have an inheritance for you. You'll rule them. You'll capture their hearts. I will send the Holy Spirit after You have redeemed them to capture them for You, because Your inheritance is what consumes My heart."

I want to be in the midst of a people who are not only consumed with our inheritance in God, though that's a fantastic truth of great beauty and splendour; but it doesn't end there. I want my life to receive freely from God in my weakness and sin. I want the full work of the Spirit of God to awaken my heart to say, "God, You love me. Your love is so endless. I love You too!" It's a love affair throughout all eternity. I want to say, "Lord, I don't want to earn Your love, but because I have it, I want out of gratitude and affection to abandon my life back to You. I want to love You in the love that You loved Your Son." That's how much I want to love Him.

The Father is saying, "My spirit will produce this to those who say yes to Me. My Spirit will work in this." I have a vision in My heart of thousands and thousands of people in this city, not just in our place, but all over the city, hundreds of thousands of people in whom God receives His inheritance. All the Baptists and Methodists all over, God, send a revival that shows us our inheritance, and God, don't stop until it shows us Your inheritance in us.

Saints, we're never, ever going to be the people God wants us to be until we're passionate. Many of you are. In your hearts you see weakness and you see struggles, but in your spirits you say, "I'll do anything. I love Him, I really do." That's the kind of heart I'm talking about. He'll make you mature in His timing. I'm not worried about your maturity level; I'm worried about the resolution of your heart for Him. I believe we need to have that encouraged, and we need to encourage one another in our desire to go into cell groups and our ministry one to another. It's always around the theme that we have an inheritance in God and He has an inheritance in us. Our inheritance in God is the joy and the pleasure and the good things in life. There's a vast inheritance we have in God, but I don't want to stop there.

"God, I want to be consumed for You. I know You're consumed for me and it so touches me. I want to be consumed with zeal for You in purity. Not to try to earn something, but because You already gave it to me, out of gratitude, out of love."

That's what Psalm 2 is all about. The Father says, "Son, You have an inheritance and I have a commitment I will make to You."

There are a number of steps before the final one, but eventually, every single resistance will be broken by the rod of God.

He says, "I commit to You, My Son: You will experience Your inheritance."

I say, “Man, I don’t want to wait until then. I want give Him His inheritance now. I want to be abandoned to the Son of God.”

“BE WISE, O KINGS; BE INSTRUCTED, YOU JUDGES OF THE EARTH”

The scene changes; the curtain closes; the final scene comes in. David comes on and says, “Whoa. Was that something? That was quite a dialogue.” He gives some instruction to the kings of the earth. He gives instruction to all the people from 3,000 years ago throughout history. He says, “Therefore, be wise, O kings; be instructed, you judges of the earth” (Ps. 2:10). Here’s the instruction; he says: “God the Father has already mocked the passionate attempt to overthrow Him. He has already promised it to His Son, and His Son is already in the mode of intercession, releasing it into existence.” He says, “Be wise, O people of the earth, when the Son of God is intercession and in unity with the decree of the Father. It’s already an issue that’s settled in time and eternity.” It’s futile to live in compromise. It never satisfies you; it never satisfies God; it never does anything.

The enemy makes you weak in terms of your spiritual warfare. The enemy can devour people who say to him, “I’m in knowing, clear agreement with you.” I’m not talking about immaturity, areas we don’t see, but when we see areas of our life and we say defiantly in our spirits, “No, I’m not obeying God,” we put ourselves in agreement with the enemy, and that opens the door wide open. He hates us with a passion. It never, ever brings satisfaction or pleasure to your heart, and it never brings pleasure to the heart of the One who will inevitably have pleasure in His creation.

He says, “Be wise, O kings; be instructed, you judges of the earth. Serve the Lord with fear; rejoice with trembling; kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him” (Ps. 2:11-12).

He tells them there are three things. He says, “Number one: there’s fear and trembling. Number two: there’s rejoicing. Number three: there’s kissing.” There’s trembling, rejoicing, and kissing. Those are the three aspects of redemption that we need to fully experience as much as God will allow.

Some groups are really big on one of them, but they’re not so big on the other one. Some groups are really into fear and trembling. They’re really into the fear of God. That’s really a thing to be into. Other groups are really into the rejoicing and goodness. Some groups—not very many—are into kissing: the affectionate passions of God.

Do you know what David said? God wants all three. He wants the fear of God, He wants the rejoicing and goodness, and He wants the affectionate, passionate emotions given back to Him. He wants fear, He wants rejoicing, and He wants kissing. I think of three books of the Bible. I think of my own little testimony on this. There are three books that have touched me in a unique way in my life. The first one is the book of Romans. That’s the legal, practical, earthly dimension. That’s rejoicing. When you understand the book of Romans, you see the abandoned heart of God and His desire to give goodness to us. I would put by that *rejoicing*: the practical, legal dimensions of our redemption, the things that are already done and finished and established and ours for the asking, and ours for our cooperation with God.

That’s the rejoicing. The second book the Lord has touched my life with— I guess it doesn’t matter if it touches me or whoever, but I’m saying in my own personal testimony—is the book of Revelation. That’s always been one of my favorite books. The book of Revelation gives us a different aspect of redemption. It doesn’t show us

so much the earthly, legal, practical aspects; it shows us the eternal majestic. When I see the book of Revelation, I'm not so interested in the chronology and the charts; I love to see eternity. I love to see majesty. It's a totally different view of redemption than the book of Romans gives. It's the same redemption, but from a completely different angle. You look at the book of Revelation and you look at Jesus and you tremble in your spirit. You say, "My God, this is awesome." This is the terrifying God against sin and rebellion, and the awesome God of goodness in all of eternity. I look at Revelation and I see hope.

The third book would be Song of Solomon, where we see the tender affections and passions awakened in our hearts by the kissing of the Son. There are three aspects that God wants. He wants us rejoicing in the earthly practical, legal, in Romans. He wants us trembling between the majestic eternal—that's the book of Revelation. He wants us melted in our hearts and our affections and our passions—that's the Song of Solomon. That's faith, hope, and love right there. Paul said, "These three things abide: faith, hope, and love" (1 Cor. 13:13, paraphrased). Faith, Romans; hope, Revelation; and love, the Song of Solomon. Obviously, all of them have a little of all those themes, but those are the predominant themes of those books.

I said, "Lord, I don't want to be just one; I want to be in the midst of a people who understand faith, the rejoicing, who understand the trembling, the majesty of eternity, and who know the tender, passionate affections."

Paul went on to say, "The greatest of these is love" (1 Cor. 13:13). The passion for God and for His people is the greatest one of the three.

I say, "Oh, Lord, work this thing in our spirits. Bring together a few thousand people and impart this thing in us. Cause us to rejoice in faith, cause us to tremble with eternal hope and majesty, and cause us to be melted in tender affection for You and for one another."

GOD'S WORD IS HIS WILL AND HIS WORD WILL PREVAIL

I'll end with this point. I'm turning to 1 Samuel 17, but you don't have to go there. I'm just going to quote a verse or two. 1 Samuel 17 is the story of David and Goliath. It's the true story of David and Goliath. David wrote Psalm 2, the psalm we just read. David wrote that. It says in Acts 4:25 that David penned that psalm. I believe that when God looked at the kings of the earth in Psalm 2:4 and laughed at them, He said, "You have to be kidding. You think that because you all got together and had a big powwow and you're all in unity, that this is going to be the new mode of operation in My kingdom? Rubbish. My Word is My will and My Word will prevail."

He laughed at them, and David felt the heart of God when he wrote Psalm 2. I believe he felt that in his spirit. He felt the confidence and the defiance that God would have against the unholy momentum in the earth against Him. I'm talking about those who understand the love of God and said no to it; I'm not talking about the ignorant and the blind who don't know. We preach Jesus and they say, "Wow." God's heart is tender towards them. I'm talking about the ones who have already known and understood and said no to Him. There will be millions, hundreds of millions, billions who do that.

THE KINGS OF THE EARTH DEFIED THE ARMIES OF THE LIVING GOD

In 1 Samuel 17, Goliath stands before David. Here's the verse I love, verse 10. There are a few of them. The Philistines are the kings of the earth from Psalm 2:1-3, the first three verses. The kings, the Philistines, say, "I

defy the armies of Israel this day” (1 Sam. 17:10). The kings of the earth are defying the Church of the Lord Jesus and God the Father, saying, “Your passionate Christianity is worthless in the light of our billions that are in unity against you.” I tell you, God is going to raise up a company of men and women, boys and girls, who have the heart of David. They will come back in verse 32. David said to Saul, “Let no man’s heart fail because of this Philistine” (1 Sam. 17:32, paraphrased). I want to say that God wants to raise up people all over the earth who say to the rest of the Church, “Don’t let your heart fail, because there’s an unholy momentum that’s growing in the world.” There’s a heart of David that God is releasing.

David said, “Your servant will go out and fight with this Philistine” (1 Sam. 17:32b). God is raising up an army of people, men and women, who are so secure in the grace of God, they will rise up and challenge the kings of the earth at the end of the age. They’ll say, “We’re not giving it to you. Our God and His inheritance in His Son will prevail.”

David says to Saul in verse 34, “Your servant used to keep his father’s sheep; but when the lion and the bear came, I wiped out the lion and the bear” (1 Sam. 17:34-36). We’ll get personal victories in our own lives before we take on the greater cosmic purposes. God is going to give us the smaller realms of victory in our own lives. That’s what He’s doing right now. He’s helping us to conquer the lion and the devouring bear in our own lives right now by the mercy and the grace of God.

Look at verse 36. Oh, this is good! David says, “Saul, your servant has killed both the lion and the bear. I have prevailed in the personal issues. I fought the struggle in secret where no human eyes saw, and I have conquered them by the grace of God” (1 Sam. 17:36, paraphrased). There was a passion in his heart to be a shepherd of God. He says, “This uncircumcised Philistine, these kings of the earth”—even this presence in the Body of Christ that doesn’t love the passionate grace of God—“will be like one of them, for they have defied the armies of the living God” (ibid).

Indignation arises in his heart. He was called a man after God’s own heart, because this indignant feeling, this holy vexation against the Philistine, starts in the heart of God and it was given to David. David saw that God laughed at the nations, and that’s what he was doing to the Philistines. He was feeling the heart of God, the challenge of God that says, “Come with all of your might. There’s no way you can prevail.”

David picks up this heart because he’s a man after God’s heart (1 Sam. 13:14). It’s God’s heart that’s pulsating through David, and it’s that same heart of God that worked through David that I believe is going to work in the end-time church. The heart of David is going to be released and we’ll say, “We have no concern for this presence that defies passionate Christianity. We don’t tremble in fear before it.”

David says, “The Lord, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine” (1 Sam. 17:37).

Saul said, “Go do it,” and in verse 38, “Go put on my armor” (1 Sam. 17:38, paraphrased). The religious, traditional armour of Saul is never, ever going to work.

“I COME TO YOU IN THE NAME OF THE LORD . . . WHOM YOU HAVE DEFIED”

Then, in verse 45, David stands before the Philistines, and this is the heart of the Davids, boys and girls, men and women, old and young, who have said yes to the full counsel of the grace of God, the passionate grace of

God. David said to the Philistine, to this prevailing influence, “You come to me with the sword and a spear and a javelin, you come to me with all the political processes and all the money and all the clout and the educated people in the earth, but I come to you in the name of the Lord of the armies of Israel whom you have defied this day” (1 Sam. 17:45, paraphrased). I believe there’s an hour that will take place in reality in human history. “This day the Lord will deliver you into my hand, and I will strike you” (v. 46, paraphrased).

There will be a fearless group of people so in love with God the Father because they know the Father is in love with them. They don’t love their life even unto death. They say, “It makes no difference where we come out in the conflict; we will go down with passion filling our soul for the Son of God.”

David goes on and says in verse 46, “This day the Lord will deliver you to my hands. I will strike you; I will take your head”—that’s key, the head—“from you. From this day I will give your carcasses to the birds of the air and the wild beasts, so that all the world will know that there is a God who prevails in heaven over His people” (1 Sam. 17:46-47, paraphrased). He says, “All the assembly will know that the Lord doesn’t save by sword or spear or money and power in the human arena, but the battle is the Lord’s and He’s going to give you into my hands.” Then we know that he hits him in the head, which is a key type. He strikes him in the head and cuts his head off.

I tell you, saints, God wants us in our weakness and in our immaturity and our vacillation and our incredible weakness to stand up and say, “Lord, we don’t have much going in one way, but in our spirits we’re saying yes to You and we want to be a part of the company of saints.”

MINISTRY TIME

Let’s all stand. We want to be a part of a company of people, of hundreds of millions. I’m not talking about a little remnant on the side of nowhere, but hundreds of millions the Son of God is raising up with hearts of David. We want to be infected with passionate Christianity. We want to see the ravished heart of God for us. We want it to ravish our heart for Him. This is the message to which we’re committed. This is what our cell groups are about. This is where our evangelism is going to lead people, a part of the conflict of passion that God the Father is already committed to win. Amen.