

Session 8. The Spirit of Might: The Beauty of God's Sovereignty

INTRODUCTION

We're talking again about "The Spirit of Might: The Beauty of God's Sovereignty." That's one of the principle things that fueled David's courage, his revelation of the sovereignty of God. It caused his heart to be steadfast.

THE SPIRIT OF DESPAIR MILITATES AGAINST YOUR IDENTITY AS A LOVER OF GOD

In the last session, one of the main things that we've had to really settle is the issue of despair. When despair gets on us, when the spirit of despair lays hold of us, it really, really takes the life out of us. I was just talking to someone during the break and they were saying, "I don't know what to do."

I said, "You know what, you really do know what to do." What to do isn't the confusing part. Typically our immediate response is, "I don't know what to do." What to do is so simple. There's no mystery in what to do; it's the doing of it, but the thing that hinders us in the doing of it is the spirit of despair, meaning there was a time in my life, and I don't mean one day, but one season; maybe that season takes a while, but when it connected with me, when I said, "Why can't I do this?" when I personalized it inside and said, "Why can't I be a lover of God?" to confess that, to identify yourself in that light breaks off a spirit of despair. There's a spirit of despair militating against you connecting with yourself as a lover of God. We get so accustomed to failure, so accustomed to boredom and so accustomed to barrenness, we define ourselves that way. It's that spirit of despair that keeps us defining ourselves as one who will never change. That's the enemy right there. I was speaking to this person and said, "You know what, what to do isn't that confusing. It's when the stake goes in the ground." I don't mean you make a commitment; it's a little different than making a commitment. A commitment is very important. It's when you see yourself as one who can truly flow in this. When you begin to believe that, that's when the difference takes place.

A BELIEVER WHO STRUGGLES WITH SIN, OR A HYPOCRITE WHO STRUGGLES TO LOVE?

Most believers define themselves as hopeless hypocrites. When you begin to define yourself, even in your struggle, as a lover of God who struggles, as a lover of God who struggles with sin instead of as a sinner who struggles to love, you begin to see the difference. Most believers say, "I'm just a sinner. I'm a hopeless hypocrite who struggles to love God." They stay earthbound. There's a time in the life of a fervent believer when they say in their same struggle, "I'm not a hopeless hypocrite condemned to barrenness because I struggle in love. No. No. No. No. That's not me. It's true that I struggle. But that's not the truth of who I am. I'm a lover of God made to worship, made to be abandoned, and I do struggle with sin." When that definition lays hold of our hearts I'm telling you, that's when the stake goes into the ground. That's when the fog little by little begins to lift from our eyes. What to do isn't really, really the problem, but that's where most people focus on making the change: "I don't know what to do!" No, it's how they define themselves.

There was a time when I said, "I'll be a lover of God." That really felt good; then there was a step up. I said, "I'm a lover of God. I just struggle with sin right now. The essence of who I am is that I'm an abandoned, committed man of God. I'm just struggling." When I began to define myself, first I defined myself as a hopeless hypocrite who would never change. Then I defined myself by saying, "I'll change one day." That light of faith began to dawn in my heart. Then I went the next step: "I'm a lover of God. I'm a man on the way to abandonment. That's who I am. That's how I'm going present myself. That's how I'm going to think of myself.

That's how I'm going to approach God in prayer. That's how I'm going to think of myself in my private life. That's how I'm going to interact with people. Yes, I struggle but I'm an abandoned man of God."

DAVID BEGINS TO INTERPRET NATURAL HISTORY WITH SUPERNATURAL REVELATION

Let's look at Psalm 2. We're just going to jump right into it. We have a hailstorm going here. In Psalm 2 David has a supernatural revelation into the sovereignty of God and God's end-time plan and purpose. I'm giving you three psalms that I want you to put together. I believe that these three psalms are the type of revelation that was fueling David's heart: Psalm 2, Psalm 24, and Psalm 110. In those three psalms David by the Holy Spirit is taken out of time, if you will, and he gazes on the unfolding of God's majesty with His Son, Christ Jesus, in the eternal courts. Those three psalms will bring you to where I believe David was living when he confronted Goliath. I'm not saying that he wrote those three psalms in his youth. I'm saying that those revelations were beginning to really fuel and motivate David's heart. The Holy Spirit pulls back the veil; David begins to interpret natural history. He begins to see the unfolding of where God is taking history by the spirit of revelation. These are very, very unique three psalms in terms of the sovereignty of God.

A BRIEF OVERVIEW OF PSALM 2: THE KINGS OF THE EARTH, THE FATHER, AND THE SON

I'll give you a brief overview of Psalm 2. There are four different sections. Each one of these sections has three verses. I tell you the beauty of the Lord, of God's sovereignty, is outstanding, but again, you have to put Psalm 2, Psalm 24 and Psalm 110 all together. In Psalm 2, the first three verses depict the nations and their rulers challenging God the Father's declaration to give the human race to Jesus as an inheritance. God the Father makes a stand that the inheritance of Jesus Christ will be the human race. The kings of the earth, the kings throughout history, contest that decision, and in Psalm 2:1-3 they take a stand against God. They're raging in anger. They say, "You can't give the affections of the human race to the Son of God. They belong to us. We're their rightful kings." These are the arrogant, enraged kings throughout history, but specifically David is seeing the generation in which the Lord returns. David is seeing the generation in which the Lord returns. He has three verses for the kings. He describes the emotional dynamic of the kings throughout history culminating at the end of the age.

Then in the next three verses (Ps. 2:4-6), we have a revelation of God the Father's response to the kings. The Father speaks for three verses. Then we have three more verses (Ps. 2:7-9). Jesus stands before the Father and speaks to the Father in the presence of the kings of the earth, or in the presence of their accusations against Him. I'm not saying that the kings of the earth witness it, but it's in the context of their rage against Him.

Then in the fourth section (Ps. 2:10-12), King David comes back on the scene. He exhorts the redeemed community, the believing community from his day forward to the end of the age. So there are four sections: three verses for the kings of the earth, three verses for the Father, three verses for the Son, and three verses for King David to give practical application to the redeemed.

We're going to look at the first section. We'll do it in a very abbreviated style, because I want to look at this and I want to look at the companion passage, Psalm 110, which also has four sections. I want to give you a feel for this and push you forward in your pursuit to go study this. We won't have a chance to look at Psalm 24, but the three of them go together.

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

First, the great question: “Why do the nations rage, and the people plot a vain thing?” (Ps. 2:1). The great question is, “Why are people so given to vanity? Why do the nations of the earth spend their time, energy and all their passions on things that don’t ultimately matter?” That’s the question. Why do they plot vanity? It’s talking about their political leaders, but the common people of the earth also expend their energy and resources on things that don’t matter.

THE RULERS OF THE EARTH TAKE COUNSEL TOGETHER AGAINST THE LORD

First, the issue of the nations’ rage. There’s a dormant offense in the heart of the political leaders at the end of the age, and when Jesus begins to release His power that dormant offense will come to a full rage against the Son of God. Psalm 2 describes the end-time generation. It began in David’s life, in 1,000 B.C. It has been 3,000 years since we’ve had Psalm 2, but I believe Psalm 2 is mostly about the conditions of this generation. I’m not saying there will never be a believing king, but the general attitude of the political leaders of the 238 nations of planet earth will be rage and not a dormant offense, rage against the Son of God. It’s at a time when the people are planning vanity.

Here is what the kings are saying in Psalm 2:2; they’re all set in unity here. They’re depicted as in a position of unity like no other time in history. “The kings of the earth set themselves, and the rulers take counsel together” (Ps. 2:2). There’s a coalition of the mighty nations of the earth which is already in place right now. They begin to converse: “What ill we do in the light of the great end-time revival and what will we do in the light of the great end-time temporal judgments?” The power of signs and wonders are breaking forth. God is raising up the Moses-type prophets who speak and the elements are impacted by the power of God in the apostles through which the great signs and wonders are taking place. “The kings of the earth set themselves, and the rulers take counsel together.” There’s a unity. There’s a coalition. It’s an unholy momentum. It’s an unholy momentum in the fact that since they’re all together ganging up on God, they think their numbers make impact. Yet God the Father’s one vote for Jesus is worth 10 million times all their votes collected. They stand together and say, “Here is what we don’t like: We don’t like the Father, the Lord, and we don’t like His Anointed, the Son of God. We don’t like the Anointed whom the Father chose.”

THE RAGE OF UNRIGHTEOUS REBELLION AGAINST THE RESTRAINTS OF THE LORD

“Let us break Their bonds in pieces, and cast away Their cords from us” (Ps. 2:3). God’s bonds and cords speak of the restraints of God’s Word. They view the living Word of God as cords and bonds. Their only thought of the Word of God is legalism. When God says, “Don’t,” they say, “Who are You to tell me, ‘Don’t’?”

God says, “Deny your self” (Mt. 16:24, paraphrased).

They say, “No, that’s legalism. That’s religion. I don’t want anything to do with self-denial.” They view the Word of God as cords and bonds of restraint when God views them as the way into living reality. God’s Word does restrain us. Again, this sentiment is outside the Church, but it’s within the Church as well. They view the Word of God as something negative, something to which they raise their eyes and say, “Well, you know, that group is into the Bible, like that will make a difference! It’s just a bunch of rules anyway.” Beloved the Word of God tells us to abstain from sin. There are divine restraints in the Word of God. The kings of the earth in the crescendo of this liberal hour will be very offended. You’ll watch the different sexual dimensions of society. I don’t just mean the gay community; I’m talking about the heterosexual community and all their little fetishes as well. They’ll rise up and say, “Who has the right to tell me no in my private life according to my passions?”

The Lord unashamedly says, "I do. I'm the King of the earth and My bondservants will stand where I stand." There will be a great war breaking out. It will be about the right to control the passion of the human heart. They're enraged.

THE MOCKERY OF THE PHILISTINES AGAINST DAVID; THE MOCKERY OF KINGS

By the way, I believe Psalm 2 is quoted five times in the book of Revelation. In Psalm 2, this rage explodes against Jesus. That's scene one, and then the curtain closes. It opens again on scene two. This is what's happening in David's day with Goliath. The Philistines laugh and mock God. "Do you think that one of your anointed servants can deliver us, David, this little shepherd boy?" I believe that the reality of Psalm 2 was pounding in David's heart as he stood before Goliath. The reality of this is what inspired the might of his heart. He saw the kings of the earth. Here is their boast: "We have more armies. We have more money, more capital, more property, and more unity than any other coalition in history." They'll boast hundreds of millions in their armies collectively: "Who can stand against us?"

The Lord says, "My Word will break your nations and your armies effortlessly." That's what the bondservants of the Lord will proclaim. But still these kings challenge the Lord. They say, "We don't think You have the right nor the power to give the human race to Your Son."

THE MOST TERRIFYING LAUGH IN THE CORRIDORS OF TIME AND HISTORY

In Psalm 2:4-6, the next three verses, God the Father takes the scene. He's at center stage. The curtain opens on the great drama. "He who sits in the heavens shall laugh at them" (Ps. 2:4). Spurgeon calls it the most terrifying laugh that ever breaks out in the corridors of human history. God mocks them. He says, "You think that your millions of armies in unity and your trillions of dollars and all the capital you own, all the new technology, do you think it does anything to hinder Me empowering My church and taking the earth for Myself?" He mocks them face to face. He laughs at them, and David felt this. I mean, what an amazing revelation. This isn't just David fancifully thinking. This is the Spirit of God taking David into the counsels of the Lord to see this. David feels the laugh of God looking at Goliath. David isn't laughing with giddiness. He feels the mockery back towards the enemy, that he thinks he can defeat the purpose of God.

THE LORD SHALL HOLD THE NATIONS IN DERISION

Then Father speaks again: "The Lord shall hold the nations in derision" (v. 4, paraphrase). He will hold them. What does it mean for God to take them? He takes them with His fingers by the nape of the neck and holds them down. He holds them with their face to the ground in derision. All the coalition of all the kings of the earth, God effortlessly puts their faces to the ground. I imagine this thing as God grabbing the back of their neck and putting their heads down and saying, "You're not a formidable stand against Me at all."

HE SHALL DISTRESS THEM THROUGH HIS DEEP DISPLEASURE

"Then He shall speak to them in His wrath" (v. 5). Again, this is all throughout history, but it crescendos at the end of the age. Look at the next one. God the Father shall distress them in His deep displeasure (v. 5). Beloved, have you ever read that phrase? That will happen in a generation. God will distress the earth in His deep displeasure because they're standing against the Son of God and His rightful inheritance.

One of the ways He will distress them is through the great plagues, the disruption of nature and the breaking of economic systems in the nations, including America. The economic systems will be broken through Europe and America. The earthquakes, the storms, the death rate, the plagues will explode. God will distress the earth

because of His deep displeasure that they stand against His Son and His purposes with His Son. God says to the earth, "I have already set My king on My holy hill in Zion" (v. 6, paraphrased). The kingship of your 238 nations mean nothing to Me. I've already chosen a king and he's already set in place. Imagine the spirit of revelation opening this verse to David. David sees the divine counsels; He sees the divine interaction here. Beloved, God has already set His king in His place. It's just a matter of time.

THE FATHER SAYS, "YOU ARE MY SON; THIS DAY HAVE I BEGOTTEN YOU"

Then for three verses, beginning in Psalm 2:7, the Son of God takes His place at center stage. "I will declare the decree: The Lord has said to Me"—or let's say the Father. Jesus stands and says, essentially, "I live only in whatever the Father has declared true about Me. It's the way that We live. We live in whatever the decree of the Lord is." He says, "Whatever the Lord has decreed to Me, that's what I take as truth. The Father has called Me His Son. The Father has said to Me, 'You are My Son.' That's My answer to the kings of the earth. I am His Son."

THE POSSESSION THAT JESUS SEEKS FOR HIS INHERITANCE IS THE HUMAN HEART

"Today I have begotten You. Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession" (Ps. 2:7-8). Jesus says, "I take the stand of intercession, asking the Father to give Me that which He has decreed." Jesus is in the position of intercession. I believe that the intercession of John 17 is the highest expression of this intercessory description of Psalm 2:8. Jesus is standing before the Father postured, asking the Father that He might entirely possess the people of the earth. When it says, "Your possession," God isn't interested in real estate. The possession that Jesus wants is the human heart. The Lord isn't interested in political power; He's interested in possessing the people of the earth. There's a possession that the Father has promised the Son of God: a people who are equally yoked to the Son of God. The Father comes before the Son and says, "Ask of Me and I will give You the inheritance I have promised You, a people You entirely possess." This is what enrages the kings.

HE IS TRAMPLING OUT THE VINTAGE WHERE THE GRAPES OF WRATH ARE STORED

Now in Psalm 2:9, Jesus is quoting the Father's word to Him: "You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel." In Revelation 19 this passage is quoted on the great wedding day. There are three things that Jesus is depicted as doing. He's depicted as striking with His great sword out of His mouth, the Word of God. He strikes with the Word of God, the sword. The second thing Revelation 19 describes is that He wields a mighty scepter, a rod of iron. Those are acts of judgment where He intervenes supernaturally into human affairs and crashes things to get the attention of the human race. The human race is trusting wrong things. He will break them so that they don't trust them, so that they trust Him. The third thing that Jesus is described as doing in Revelation 19 is treading as in a large vat of grapes. He's treading grapes. He's smashing the grapes where the wrath of God is poured out like wine in the earth. He's pictured as striking with the sword, shattering with the rod, and treading with His feet upon nations. There are three actions described. One is the Word of God in power. We're going to see the great revival when God's Word goes forth in power, but the rod of iron is a very, very serious thing. David by the spirit of revelation understands that it breaks the nations like clay pots. Tornadoes, storms, plagues, and earthquakes are the rod of iron. He will extend it out of Zion. He will cause the earth to believe in the realm of the eternal things and identify their lives with them, instead of fixing their lives around temporal things as we've done so aggressively in the Body of Christ in the western world in this generation.

Jesus will break them with a rod of iron. This very passage is quoted in Psalm 110; it's quoted in Revelation 19 as well. David is able to see the end of the age. He sees the Father and the Son interacting in the court of heaven. It's really quite an amazing scene. This doesn't happen in fullness until the very end of natural history. "You will dash them to pieces like a potter's vessel." Beloved, this isn't just poetry; this is prophecy. The Son of God, the uncreated God who became a man, will dash the nations like an iron rod hitting clay vessels. It's real. Why? Because they're resisting the Father's claim to give the heart of the people as Jesus' possession. Jesus wants the Father's inheritance because the Father has declared it is His.

TREMBLING WITH FEAR, REJOICING IN GLADNESS, EMBRACING IN AFFECTION

There are three responses. David says, "Be wise, O kings; be instructed" (Ps. 2:10). In other words, "Listen with a spirit of revelation." It's amazing that David has tapped into this revelation. He describes three responses in Psalm 2:10-12. He describes a people who have the fear of God, trembling with fear, rejoicing and kissing. It's a people who tremble before God, a people who rejoice before God and a people who kiss the Son. David understands the inheritance that God is after. The inheritance that God is after is a people who tremble in the fear of God, who rejoice in the gladness of God, and who kiss the Son in the embrace of intimacy. Many of the people of God pick one of the three and not the others. There are whole camps in the Body of Christ, denominations or associations—there are many names for it—that are really into the fear of the Lord. These are the holiness streams, and there are many types of holiness streams. Typically the fear-of-the-Lord streams don't rejoice. Then there are the rejoicing streams which, have typically been identified with a lot of the different charismatic expressions throughout the earth. A lot of the rejoicing people don't tremble in the fear of the Lord. Then there are through history those few movements—the Puritans, the monastic movement in the Catholic church, Quakers—who were into intimacy. They were into adoring the Lord, and there were a number of different versions of that throughout history. They would kiss the Son. God wants a people who tremble, a people who kiss, and a people who rejoice. He wants all three of them in the same human heart. That's the possession that God has described that He has given His Son.

DAVID SEES THE INTERACTION OF THE UNCREATED GODHEAD BY REVELATION

Psalm 2:7 just strikes me here. David on the earth, possibly while he's just a young boy shepherding sheep, by the Spirit of God, after Samuel has prophesied, receives the spirit of might. The veil is lifted. He sees the interaction of the Godhead in the mystery of the Trinity. He sees them talking. This isn't just David imagining or writing some random thoughts that occurred to him. He actually sees by revelation the interaction of the uncreated Godhead speaking with one another about the end of the age. What a fantastic psalm. I just want to alert you to it. This psalm is far bigger than a few minutes here in a session. Psalm 2 has been a favorite of mine for many, many years. It's a psalm you could spend many years enjoying and living in the fruit of it. It describes the raging of people against the counsel of God, the disdain of the Word of God, the false confidence they possess because they have this growing unity of people giving agreement and consent. They think they'll stop the Father's purpose for the Son of God to have a wholehearted people.

Beloved, I see the same trend in the Church. I remember talking to a group of leaders once. I said, "There's an unholy momentum in the Church right now that holiness, radical commitment, and abandonment to God seem a little extreme and foolish."

A lot of leaders are gathering together and saying, "Well, you know, we have to be practical."

I said, "Let me tell, you I don't care how many leaders gather, God will have a people who tremble, rejoice, and kiss the Son of God as the full possession of Christ Jesus." There's an unholy momentum in the Church even now that says, "Let's be reasonable; let's keep our cool. Let's not overdo this thing."

That momentum has no staying power, because God the Father looks at it and laughs. He says, "You think that any group of religious or political or any group leaders can hinder what I have promised My Son?" It's foolishness. Let's camp on the side of the Lord. There will be a people who tremble, rejoice, and kiss the Son with all their hearts.

"SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES YOUR FOOTSTOOL"

Psalm 110 is a very graphic Psalm. Again, these are the things that I believe are pounding in David's heart. I don't say he wrote these psalms at this time, but I believe these are the revelations that began to unfold to him as he was facing Goliath. Goliath standing is a picture of Psalm 2 and Psalm 110. Again, there are four different movements, four different sections in this Psalm. It depicts the reign of the Messiah. Psalm 110:1 begins part 1, the sovereign reign of Jesus. "The Lord said to my Lord, 'Sit at My right hand, until I make Your enemies Your footstool'" (Ps. 110:1). What a fantastic sentence! Every word in there is loaded. Psalm 110 is the most quoted passage from the Old Testament in the New Testament. Thirty-three times Psalm 110 is quoted. The second most quoted passage in the New Testament is Psalm 2. Psalm 110 and Psalm 2 were the portions of Scripture, not just psalms but counting all Scripture, which the Spirit of God drew the apostles to lay down as doctrine from the Old Testament from the revelation of David. This stuff is magnificent.

What's going on in Psalm 110? Jesus is talking about purchasing the inheritance of the people He will fully possess. He has come to the earth. After He has been offered up on the cross as a sacrifice for sin, He has been buried in the grave, raised from the dead and ascended back to the Father, this passage is describing the first interaction of the Godhead. Jesus has now reentered the court of the Father. It's so dramatic. Jesus is standing now in the court of the Father like He did from the days of old. He has reentered; He has come back up; He has come home but this time he's different. He has come home. He's a human now. It's the first time he's standing there as a human being, fully God, fully Man, in the court of the Father. He has just experienced a hostile ending on the earth. Of course, we know it was the wrath of God that crushed Him as a sin offering but the Jews and Gentiles turned against Him. They were hostile towards Him. He has just now ascended out of the grave. Psalm 24 describes the ascent of Jesus into the court of God the Father as well. It's fantastic. David had some serious revelation. "The Lord"—that's God the Father—"said to my Lord..." David is speaking. By the way, Hebrew word doesn't mean Father; I'm just telling you which person of the Godhead this is. The Father says to Jesus the Messiah—David says, "God the Father says to my Lord..." David knows that his son, his descendant 1,000 years later, is actually his Lord and his King. David by the spirit of prophecy is calling his great, great, great, great, great, great grandchild, the son of David, the King of all history and the King of the universe, a human being. "He is my Lord," David said; "He's far greater than me." He says, "I've seen Him ascend and I saw what the Father said to Him when He stood in the court of God again to receive His inheritance." It's fantastic. This is the first event as the human Jesus comes to those joyful moments of reunion back to the court of God and returning to the Father's courts.

DAVID WITNESSES THE CORONATION OF JESUS IN THE COURT OF HEAVEN

David is witnessing what John the apostle develops further in Revelation 4-5. I understand John the apostle and David as counterparts. In my understanding, David is the John of the Old Testament and John is the David of the New. The two of them are walking in parallel lines, in their commission, in their calling, and the way that

they think and feel. David in Psalm 2, Psalm 24, and Psalm 110 is seeing what John the apostle saw in Revelation 4-5. The throne of God and Jesus comes up to take the scroll out of the Father's hand. I believe it's the very same court scene of the ascension. David is permitted to witness this. Can you imagine this? He is permitted to give us a report of it in seed form. John the apostle develops it. It's the coronation service. Remember, it's not just Jesus the uncreated God, fully God alone. It's Jesus who is fully Man as well now. It's a whole new thing now; it's a whole new situation. The Father looks at Him and says to the Messiah, to David's Lord, "I want You to sit down at My right hand." I don't have time to go into this right now, but John develops the issue of the scroll in the Father's hand, the unfinished business about human history being brought as the inheritance of Jesus. I guess I'm doing a little, but John adds the part where Jesus comes and takes the scroll, the responsibility to execute the remainder of God's earthly strategies and plans for natural history. That's a part of the coronation service when Jesus is permitted to sit again. He ascends to sit at the Father's right hand. He has to take the scroll; He has to assume responsibility as the only One qualified to finish and execute the Father's strategy and bring it to its completed end, which involves the end-time judgments in the administration of history.

Anyway that's the court of the Lord, and David sees Jesus as standing. The scene is so different because just a few days earlier, just three days earlier, the hostile crowds were crying, "Crucify Him! Crucify Him! Let His blood be upon us and upon our children!" is what the Jewish leaders said. Three days later, here is the God the Father pronouncing in front of all the angels, "Sit in the throne prepared for You. My Son, fully human, come and take Your seat at My right hand in the eternal throne." It's the most majestic scene you can imagine. Three days earlier He was bruised by the Father as a sin offering. He was despised and rejected by the human race, but now He's adored by the angels and the seraphim who cry, "Holy, holy, holy," in Revelation 4-5. All the saints are gathered around, and the Father commands Him to be seated. "I want You in the position seated at My right hand."

THE KINGSHIP OF JESUS IS SETTLED FOREVER BY THE VOTE OF GOD THE FATHER

Beloved, this is the Father's decree, that the kingship of Jesus is settled forever by the one vote of God the Father. I don't care how many men get together. The Father has already seated the Son at the court and the scroll has already been taken—it's fantastic! You see, this was written a thousand years before Jesus' earthly ministry. Of course, Jesus witnessed the Spirit of God telling David. Jesus was there when the Holy Spirit first told this to David. Jesus all along in His earthly ministry knew He would be enthroned, and He knew there would be a coronation service that His Father would orchestrate. When men tried to take Him by force to make Him king, when He was doing all the signs and wonders in John 6:15, a lot of the common people wanted to make Him king. He looked at them and refused them. He said in His heart, "My Father will enthrone Me in just a short amount of time over everything created. No thank you. I don't want you to put Me in as king and to think that you have the power to make Me king and then the power to stand against My kingship and to vote Me out of office. I've already been promised a throne, and the coronation day is three days after My death in the ascension. When I ascend, I'll be seated."

THE FATHER HAS MADE JESUS LORD AND CHRIST

In all His three and one-half years, He lived in the full knowledge of the enthronement day, the coronation that was coming after His resurrection. David could look into this. Isn't it magnificent that he could see this? He beheld the seating of Jesus. He has ascended to the throne. The Father now invites Him to take a seat before all the angelic host. Fantastic! He was made Lord and Christ. In Acts 1:9 it says that Jesus appeared to them for 40 days after the resurrection. He appeared to them for 40 days. He spoke of the things of the kingdom. Do you

know what Peter did on the day of Pentecost? He quoted Psalm 110. He quoted Psalm 2 as well in Acts 4; he quoted both Psalm 2 and Psalm 110 at the very beginning of his apostolic ministry. In essence Peter says in Acts 2:36, "The Father has made Jesus Lord and Christ" (Acts 2:36, paraphrased). It's very, very powerful. Peter is saying by the Spirit of God, "The human Jesus is now sitting on the throne that King David talked about in Psalm 110. The human Jesus, fully God and fully Man, is seated. God has made Him Lord." That's what it means by "made Lord": He has been enthroned and coronated as King over the human race. He says, "I'm not worried about Caesar. There's already a king who has been established."

The preaching of the gospel really is the proclaiming of the Father's decree about the supremacy of Jesus and how the forgiveness of God can bring people into unity with Him. The preaching of the gospel isn't trying to persuade people to do certain things. It's declaring the supremacy of Jesus and His tender love to bring them under it and to forgive them for the guilt of the sin that they've committed against Him. David sees Jesus depicted as sitting. Some commentators think the sitting means He's sitting in inactivity. No. He's sitting as a judge sits when the court is in session. He's sitting to administrate justice. When the judge comes in, the court is in session. Jesus is in His heavenly session. He's ruling right now, but He's not manifesting the fullness of His power. He's sitting like a king sits when his cabinet is in session leading the affairs of the nation. He's sitting at the right hand of God the Father.

The Father said, "Sit and take Your rightful position of honor at My right hand." That's the highest position of power imaginable.

THE FATHER WILL NOT ADMINISTER ANYTHING WITHOUT JESUS' CONSENT

When Jesus quoted this in His trial before the Sanhedrin in Matthew 26:64, He essentially said, "The next time You see Me, I'll be seated at the power of God from on high." Then in the next verse they called it blasphemy and said He was deserving of death. It was because Jesus said, "I'm the Man of Psalm 110:1," and they knew it. It's one of the most famous psalms, Psalm 110. Martin Luther called it the crown of all the psalms, the crown jewel of the whole the book of Psalms. It's the most quoted passage of the Old Testament. It's clearly the major statement of the Messiah from the Old Testament. Jesus said, "I will sit at the right hand." In other words, they all knew; the Jewish scholars of that day, the Sanhedrin, knew what He meant when He said, "I am the Lord of whom King David prophesied."

They said, "You're blaspheming! You're a carpenter from Nazareth. You're not the Lord, that the sovereign God will let You sit in His presence."

He said, "Yes, I am. That's who I am. I was seated with Him from eternity past, but I'm being reinstalled as a man over the divine creation." Beloved, this is profound; the highest position of honor is being seated at the right hand. But it's more than just the Father's delight, more than the mere expression of the Father's approval, that He would be seated there. It's full partnership. This is amazing. The Father won't administrate anything in the eternal kingdom without this Man's full participation with Him. This is the God of Genesis 1. The Father from eternity past has so exalted the human race, to take one from among the race of men and say, "You are seated at My right hand. No counsel will go forth without Your signature from now on and for ever, forever." For ever, for ever, a man will bring His counsel into the Godhead, because He's fully God as well.

JESUS WILL BE EXALTED AS A MAN FOREVER, HIS ENEMIES MANIFESTLY DEFEATED

The ramifications are staggering about God's desire for the human race, to exalt it in the grace of God. David has seen this a thousand years before Jesus came. He has seen what John the apostle saw in Revelation 4-5. It's staggering. Every detail of the Father's administration, Jesus signs it. But it's more staggering than that. It's Revelation 3:21, the very last word that Jesus ever spoke to the Church. In Revelation 3:21 on the island of Patmos He tells John, "When they overcome, they will sit with Me on My throne as I sit with My Father" (Rev. 3:21, paraphrased). Jesus goes right back to Psalm 110. He says, "My bride will sit with Me. My bride will sit with Me." Do you guys know who you are? Honestly? I'm being as serious as I can be. Do you know what a redeemed human being is? Jesus says, "The Father won't do it without My signature, and I won't do it without Your signature. You're My partner forever, co-heirs." That's unthinkable! Romans 8:17 calls us co-heirs; it takes two signatures or the check doesn't. We're work co-heirs. Beloved, I know we're struggling. All of us have pain and struggle, but there's something bigger going on that you're a part of. This is really who you are. I know our brains are thinking, "What's going on?"

Then the Father says, "I want to tell You something, Jesus. Every one of Your enemies will be manifestly defeated. They will be brought before Your footstool. They will be manifested as defeated. Every one of the hostile voices from three days ago will bow before You in manifest defeat, every one of them. Every one of them will be defeated."

JESUS THREATENS HIS ENEMIES WITH THE REALITY OF ULTIMATE VINDICATION

Jesus quotes this psalm once, as I said, in Matthew 26. That was the second time He quoted it in the final week of His ministry. He quotes it in Matthew 22 as well. In Matthew 22:42 He quotes this psalm. We don't have time to develop the implications of Him quoting that, but it strengthened His heart as He was finishing His public ministry. He ends His public ministry with a parable of the Bridegroom. He says, "There's a great King who's arranging a wedding for His Son." Then He prophesies, "You shall love the Lord your God." There will be a people wholehearted. He quotes Psalm 110. Every enemy of God will be defeated. He is saying that the people will be lovers of God and every obstacle will be defeated according to the oath of God the Father. I didn't expect you to follow that, because if you haven't studied Matthew 22, that won't mean a lot to you. Jesus quotes this as the final paragraph of His public ministry before He goes into private with His disciples. This is the final quote, Psalm 110; the victory is sure. And then a few days later before the Sanhedrin He quotes it again. He quotes it twice at the very end. Jesus was there when the Spirit told David originally. Jesus was really giving veiled threats to the Pharisees. He says, "Every enemy will be defeated." He says, "Every enemy will be brought down." Three days later He's in the court. Jesus is all but telling them, "You're gambling with your life. My Father has made an oath to Me that every knee will bow. Every single enemy will be brought down." Beloved, it's just a matter of time. It's just a matter of time.

THE SPIRITUAL REIGN OF JESUS PROPHESED IN PSALM 110

Part two: the spiritual reign of Jesus. Part one was the sovereign reign of Jesus; this is the spiritual reign of Jesus "The Lord shall send the rod of your strength out of Zion. Rule in the midst of Your enemies! Your people shall be volunteers in the day of Your power; in the beauties of holiness, from the womb of the morning, You have the dew of Your youth" (Ps. 110:2-3).

Again, every phrase is so full, we don't really have time to develop it. God the Father will send out the rod of His strength, and He will rule in the midst of His enemies. This is the rod of strength from Psalm 2. Remember the rod of power that shatters. These are divine interventions that manifest His judgment against the things that

oppose Him. The rod of strength is different than the sword of His mouth. The sword of His mouth is the Word of God. The rod that shatters the clay vessels is the divine interventions that break things and manifest them as temporal, as weak before Him. God will send forth the rod of His strength out of Zion. Zion is heavenly Zion, but Zion is also the Church. Men and women like unto Moses will speak and the rivers will turn to blood. The rod will come out of the midst of the people of God. It will come from a divine authority, from the throne of God. God will use it through His people out of Zion. The rod of strength will be loosed by the people of God.

JESUS WILL RULE IN THE MIDST OF HIS ENEMIES

Let's look at this phrase, "He will rule in the midst of His enemies." What an amazing sentence. It's a very, very mysterious reign. Kings in both David's day and throughout history destroy their adversaries within the kingdom. History is filled with the stories of the mass slaughters. Adolf Hitler had a whole gang of men that helped him get in power. If something threatened him, then he killed all of them in one night. He had them all murdered, hundreds of them in one night. Kings have done that throughout history. They never, ever let even the thought of an adversary survive, but Jesus begins His rule at the ascension and has let His enemies continue in the midst of His rule. It's a very mysterious reign. There's nothing like it. No king ever lets His enemies live if they have any profile at all. He's the only one. It's a very mysterious reign. It's like how His priesthood according to Melchizedek (Ps. 110:4) is very mysterious. Everything about Him is hidden and mysterious. David is looking at this a thousand years before Jesus and says, "This reign will be different because He will reign in the midst of His enemies." This is a totally different paradigm of the kingdom of God than the Old Testament had at that time. In David's day, like in Moses' day, the enemies of the law of God were executed when they broke the law of God. Within the commonwealth of Israel no one could break the Word of God and live, if they adhered to the ideal. They were to be executed according to the dictates of capital punishment. The enemies couldn't live inside the camp. After Jesus comes, David is prophesying a new order of the new covenant. In the reign of Jesus, the people of God were spread worldwide. In Matthew 28 He sent them to the nations. In Matthew 10 He sends them out as sheep among wolves. He will send them among His enemies.

THE POWER OF HIS BEAUTY TO SWAY THE HEARTS OF HIS ADVERSARIES TO HIS SIDE

The reign of God, the power of God, won't be like in the camp of Israel in the Old Testament, where they killed the people who disobeyed. They were going to go and live amongst their enemies, and the power of God would break forth in measured ways amongst the enemy nations. God had two reasons, at least two reasons for doing that. Number one: He was going to convert the enemies to become lovers of God. He was going to invade the camp of the enemy. He had so much confidence in His power, He would take Saul of Tarsus breathing threats and enmity against God, turn him around, and make him a radical lover of God. He knew that in the enemy camp He had the power in His beauty to convert men and women voluntarily, that they would be abandoned to God. Even the enemies of God He knew He could win.

Secondly, He knew that with those who were not converted, He would train His people in love through the pressure of the enemies. It's a very different kingdom. He wants to convert the enemies. He knows that He's going to get a whole host of them. However, those whom He doesn't convert He will use to train the people of God as voluntary lovers. His rule is deliberately in the presence of enemies. It's a very, very unusual thing. It's going to give the enemies a chance to repent. Those who don't, He will use to create an environment of mature love to grow in the midst of the people of God. David is saying, "This is really radical. This is really, really new stuff."

“OUT OF THE MIDST OF MY ENEMIES, I WILL BRING FORTH VOLUNTARY LOVERS”

He goes on to explain in Psalm 110:3 the focal point of why the enemies will be allowed for a season. Again, we know there are only 6,000 years of human history, but we have 3,000 still to go after this Psalm is written. Here is the point; here is the focal point that David got hold of: God wants volunteers, voluntary lovers. At the end of the day, He's going to bring everyone beneath the feet of Jesus. There's a declaration of mandatory obedience. Every single demon and angel, every believer and unbeliever, is under the declaration of mandatory obedience. God says out of the midst of My former enemies I will bring forth voluntary lovers. God wants voluntary lovers of God. David understood that God's plan was to bring voluntary lovers out of the remnant of the human race. Even back in 1000 B.C., 3,000 years ago, David saw the paradigm of voluntary lovers. That's what God was after from human beings on planet earth. It's magnificent. He says, “Your people shall become volunteers; they shall volunteer freely in the beauties of holiness” (Ps. 110:3, paraphrased). Now He's talking about the love of the people. He's talking about the beauty of God transforming them and making them voluntary lovers. This is David's ultimate picture of the people of God and the beauty of Jesus as lovers of God sharing the reign of Jesus with Him forever and forever. It's a fantastic picture.

LOVE GROWS MORE QUICKLY UNDERNEATH THE PRESSURE OF OUR ENEMIES

There will be a time called “the day of God's power.” God has given little momentary power surges throughout Church history called revival. The first power surge was the book of Acts. The first one was the day of Pentecost. It lasted for a short while. There are power surges that move on people's hearts, and they become so tender. They grow in voluntary love very, very quickly. Under revival, voluntary love grows quickly, especially when the enemies are pursuing and creating this dynamic where lovers are under pressure from the enemies and they grow in love even quicker. God will bring forth voluntary lovers in the beauties of holiness. There are twelve different aspects, and undoubtedly I'll share them all pretty soon, one of these days, but twelve distinct aspects of the beauty of God in the life of the redeemed in the eternal plan of God, twelve distinct ways in which the beauty of holiness is imparted to people. David sums it all up in the plural: “the beauties of holiness in voluntary lovers.” He says, “That's why God is allowing His enemies to continue for a while, for a few thousand years, so that He can make them voluntary lovers. Then He can use His enemies to cause the voluntary lovers to mature through pressure.”

“FROM THE WOMB OF THE MORNING, THE DEW OF YOUR YOUTH SHALL BE YOURS”

He talks about the mighty scepter, the scepter of strength. Again, we've talked about that. He talks about the the womb of the morning and the breaking of the day. It's very poetic language. It's used a number of times in the book of Job and the Psalms. It speaks of the new day. There's a new day which God will give His people when He brings them and ushers them into the beauties of holiness. From the womb of the morning, from the dawning of the new day—write that phrase, “the dawning of the new day,” individually. Lamentations says that God's mercies are new every morning (Lam. 3:22-23). There's the womb. There's a birthing in every new day into the beauties of holiness if you want it. Individually, the mercies of God are new every single morning. You sin today; you go to bed in pain. You wake up tomorrow and the Lord says, “There's a new beginning. If you want it, you have it today.” From the womb of the morning; from the light breaking forth there's the birthing of new possibilities of life in God if you want them. The beauties of holiness, the power of God can be yours if you want it, every new morning.

Then there's the womb of the morning in the sense of the age to come, or even in a secondary sense the different seasons in Church history. This “new beginnings” principle can be applied in many ways: the womb of the morning where there's the birthing when the new light comes. Beloved, when you get new light, when the

morning light begins to break the darkness of the night, it brings new possibilities of new life—the birthing, the womb of the new light. Some of you are sitting here tonight thinking, “Man, I’m gone.” No, you’re not. You’re not. It’s not over. There’s new light coming for you. Even tonight, some of you are getting new light. There’s a new birthing for you now if you want it. Of course, in the most ultimate sense at the end of natural history, that’s the big sense in which the new light, the Son of God comes. It’s the new birthing of the whole new order of human experience.

THE UNSURPASSABLE VIGOR AND ETERNAL YOUTHFULNESS OF JESUS

The phrase there, “You have the dew of your youth,” speaks of Jesus. There are five, six, seven or eight different ways to look at this. They all say the same thing. The imagery of dew has so many elements to it from which we can draw comparisons. It means, at the end of day, the eternal vigor of Jesus. He has the dew of His youth. Jesus is eternally in the vigor of youthfulness. Song of Solomon depicts Him that way. Lots of passages do. Part of the beauty of Jesus is that He is eternally invigorated as a youth with full energy. This is the main meaning of the imagery here: the freshness of youth, the zeal, the energy and the vigor of youth. And because there are ten billion drops of dew, any commentators suggest that the imagery speaks of the multitudes, those for whom God is bringing His kingdom. They are like the dew that covers the earth. Every single little dewdrop glistens and reflects the sun’s light. It’s the imagery of multitudes, each one of them individually reflecting the glistening sun that comes from Jesus. It speaks of the dewdrops of the Lord over the earth. He uses them in the beauties of holiness. Anyway, there are many different comparisons to be brought forth from the word *dew*. The dew of His youth speaks of the fact that He never, ever grows weary of this thing called loving the Church. The beauties of holiness, the beauty of Jesus is that He has the dew of His youth forever and forever and forever.

David was just gone. He was so in love with Jesus. He said, “You never grow weary”—“the beauties of holiness.” “I’m a voluntary lover. I see You seated after a hostile time on the earth at the coronation of Your enthronement. You’re seated at the right hand of God the Father.” He goes on and on and on.

“YOU ARE A PRIEST FOREVER AFTER THE ORDER OF MELCHIZEDEK”

Psalm 110:4 is the third part of the psalm. I’ll end this quickly here, for time’s sake. It’s the priestly reign of Jesus. This is startling; this is confusing; this is bold. David talks about this king who will be a priest like Melchizedek. No one who’s a king can be a priest. Those offices can never, ever be mixed. There was only one man in Jewish history for whom the office of king and priest was ever mixed. It was in King David’s life, and only in a very, very minimal way as a picture of Jesus. A king and a priest can never, ever mix their offices. It’s impossible. When David first sees this, it undoubtedly throws him off. He says, “A king who’s a priest? Wait a second...” In 1 Samuel 13, Saul was rejected as king because he offered a priestly sacrifice. Uzziah the king of Judah in 2 Chronicles 26 offered a priestly sacrifice. He was rejected; he was struck with leprosy.

No king and priest could ever mix roles. There are many reasons why. Yet God tells David 1,000 years ahead of time, “There is coming a king who will reign as priest, and all the humans of all of the nations will bow before Him. He will sit in the court of God the Father. He will impart the beauties of holiness. He will have the vigor of His youthfulness all the days of His life. He will have a sword that breaks everything, but He will be a priest as well.”

David thinks, “Well, Saul did that...” but this is the Lord. This is bold. This is startling. This is contrary to Scripture at the time. David says, “There’s coming a king who will be a priest. There’s a new era coming that’s radically different.”

THE ONLY PRIEST EVER MADE PRIEST BY A DIVINE OATH

Look here at Psalm 110:4. He's the only priest who has ever been made a priest by divine oath. God swore a solemn oath that Jesus would be a priest, that God the Father would honor His intercession for us forever. God swore it to Him. He says, "I vow to You, forever. You die for them. I vow to You, I will always honor Your death and keep them in the fullness of My presence. I swear it to You, Jesus, if You do it." With an oath He swore it to the Son of God. David saw the divine oath that made Jesus' sacrifice valid forever and forever and forever. It's based on an oath. No priest was ever given a priesthood based on an oath. It's a different kind of priesthood. It goes on forever and forever. The priests of David's day were limited by old age or by physical death. But there was coming a priest whose sacrifice would still hold true ten billion years from now, and forever keep off of us the guilt of former sins. It's fantastic! David was just absolutely beside himself forever.

GUILTLESS WE WILL STAND ON THE LAST DAY THROUGH THE LOVE OF OUR PRIEST

The point of it is that on the last day, when the wrath of God breaks forth, you and I by the oath of God can stand guiltless because of the priest who stands as advocate for us. He's a king, but He's a priest too. Fantastic! He will stand by us. He will stand by us on the day of wrath. Beloved, you need a king. You need a king to protect you from all the enemies of God. You need a king to guide history. We need a king that has wisdom, discernment, and provision, who can defeat all our enemies, but we need a priest as well. We need a priest who can forgive us, who can bless us, and who can cause the benediction, the blessing, like Jacob on his son; who can impart the favor of God by his blessings. We need a priest and not just a king. A king can provide. A king can conquer. A king can direct. If we're guilty criminals, then that king will crush us, but He's a priest too. He comes and pronounces blessing and favor. He pronounces that the curse is gone, forgiven. There's a new day every day in the womb of the morning. He comes to bless. He comes to rule.

HE WILL EXECUTE THE REBELLIOUS OF THE EARTH BEFORE THE DAY OF ETERNITY

Psalm 110:5-7 is the fourth part of the psalm: His judicial reign. "The Lord is at Your right hand; He shall execute kings in the day of His wrath" (Ps. 110:5). "The Lord is at Your right hand." David is speaking to Jesus. He's saying, "The Lord is at Your right hand." Jesus is the one at the right hand of God the Father, is how I mean to say that. Jesus shall execute kings in the day of His wrath. That's really the book of Revelation. Revelation 19 quotes this whole passage. "He shall judge among the nations" (v. 6). Beloved, the end-time judgments are so sure. Psalm 2 and Psalm 110, all these things are being declared on the coronation day when Jesus ascends after the resurrection. "He shall fill the places with dead bodies" (ibid). The nations of the earth will be filled because He's going to use the rod. He will execute the rebellious of the earth before the day of eternity begins. That's a theme the Church doesn't really know much about. There are fifty-plus passages in the Word of God that declare the Lord's execution of the nations before the second coming; tremendous plagues and judgments loosed by the rod of power.

"HE SHALL EXECUTE THE HEADS OF MANY COUNTRIES"

Listen to what it says in Psalm 110:6: "He shall execute the heads of many countries." He will execute the kings of the nations. He will cause plagues and judgments to break them in one moment. Remember Psalm 2? David was caught up in Psalm 2. He said, "These kings think they can stand before God." He says, "I tell you by the Spirit of God that God will break them in two in the great day of His revival at the end of the age." Again, this has little manifestations through Church history but it comes to fruition at the end of the age.

“HE SHALL DRINK OF THE BROOK BY THE WAYSIDE”

“He shall drink of the brook of the wayside; therefore He shall lift up the head” (Ps. 110:7)—or lift up His head, is the idea. It seems like a strange way to end it: “He shall drink by the brook by the wayside.” David is speaking in military language. A main reason why a king would be hindered in battle in David’s day is that the king would be pursuing a nation he had defeated, but they would outrun the water supply. They didn’t have a water supply like we do now. They had to stay within proximity of water because in the heat of the battle their thirst would become raging. There are four or five passages where in the heat of battle the soldiers were raging with thirst. Samson says it in Judges 15. The power of God comes on him and he kills all these men. Then he says, “God, I’ve killed them all by the power of God, but I’m raging with thirst. I will die if You don’t give me water.” That happens a number of times, because in the heat of the pursuit they outrun their water supply. That’s a very, very real reality to David as a military strategist.

THERE WILL BE A SUPPLY OF REFRESHMENT AT EVERY TURN OF THE BATTLE

Yet he says, “Not so with Jesus. As He goes on, there will be no human limitations. He will have continual refreshment. Everywhere He goes, it will be by the perfect strategy of the Father. He will be refreshed. There will be no delays because of human obstacles.” That’s the imagery he’s speaking through military language. Everywhere He goes, there will be a fresh brook to refresh Him. He won’t lose any of His vigor while He’s defeating the kings of the whole earth. One of the main military strategies of history is that you never, ever fight a battle on two fronts, ever. Napoleon in the early 1800s fought a battle on both fronts. He was conquering all Europe, but he had a battle on two fronts, the east and the west; therefore he lost. Adolf Hitler came along a little over a hundred years later and said, “I won’t do what Napoleon did.” Yet about a year or two into World War II, two battlefronts opened, and he was broken because he had to wage war on two battlefronts at once in the human arena. Obviously, he was broken because the Lord broke him. Jesus Christ will be on a hundred battlefronts, but not at all depleted in His energy. He will conquer every nation simultaneously, because there will be the brook of supply of refreshment everywhere He goes. During His first coming He was hanging upon the cross and He cried out in agony, “I thirst.” “I have come to the end of human resource. I thirst.” At His second coming, there will be no human limitation. There will be a supply of refreshment at every turn of battle and warfare in which the Lord directs Him. No limitations whatsoever, kept vigorous forever.

Amen. Let’s stand.

MINISTRY TIME

I realize that this was more than you can handle, than anyone could handle in one setting, but here is what I want you to do with this: I don’t want you to walk out of here pretending to be a scholar on Psalm 2 and Psalm 110. I want you going out of here saying, “Yes, I’m going to get into Psalm 2 and Psalm 110,” and go ahead and throw Psalm 24 in. We just don’t have time for it. Beloved, those are the three psalms that show the ascension. David sees the beauty of God in the Messiah. This is what powers David’s life. These revelations buoyed up his spirit in ways that I don’t think we understand. You can’t understand David if you don’t understand David’s view of life. David’s view of life is rooted in those three psalms in a very significant way. All the great kings of the earth are standing against the Lord saying, “You’re not going to win.” Goliath is raising his voice saying, “Why even fight?”

But the Lord laughs. The Father says, “I have already promised My Son an inheritance. He’s already seated at My right hand. He’s vigorous. He will destroy everything that stands in the path of My people.”

It's a new day every day. In the womb of the morning there's a new birthing when there comes a new light. He's seated at the right hand already. He's a man. He's a human priest and He's lobbying for human beings at the throne of God. The Father swore to Him that His priesthood would keep you clean in the sight of God.

I just want to invite anyone to come up who would like prayer. Maybe you're in a place where you're saying, "Lord, I need a new beginning. This thing is already set. There's a king who has already prevailed and a priest who will uphold me. God has already promised His Son a people who will be His. I want to be one. That's who I am."

Some of you need a new start. You need a new beginning or perhaps you just want prayer tonight. I want you to come stand up here if you would.

Lord, from the womb of the morning let new light come; new birthing. You have sworn that you would uphold Jesus' intercession for us forever. God the Father swore to Jesus that if He came, the Father would uphold Him as a priest. He would uphold you. God, we need the spirit of might on our hearts. We don't have to be namby-pamby, half in and half out. We're Your people. We're the people of God. We're the people of the Lord. Lord, let Your fire come and rest on these people. Make us a rejoicing, trembling, kissing people whom You entirely possess. I say no to Goliath's taunting, no. No in my life, no. No I'm not hopeless, no. I walk in the beauties of holiness in my life. Jesus, You're seated at the right hand of the Father.

I need ten or twelve of you to come on up here and help me pray for these folks. We want to lay hands on them and ask for the fire of the Lord to rest upon them. If you would come on up and help; the Lord will give them more if we'll pray for it. He really will. Let's pray that the hopeless spirit will be lifted off of some of them. I don't have to be defined by Goliath's voice.

THE PRAYER OF ANOTHER

Even as Mike was reading about David and being cursed by his older brother in his anger, I feel like there are many of you who are standing here tonight who are living under the curse of the ones who have spoken out against you; who as an older brother—as someone further on in the faith—or someone in authority or even a family member, has spoken against you, and you have fallen under the weight of that curse. Lord, I ask that You would release them from the curse now in Jesus' name. Release them now from that curse. Let go. The Lord is calling you to let go. Let go of that identity. Let go of the fight of that curse. Walk away from it now. Walk away from it. Walk away from it. It's not the Word of the Lord for you. Release them from its power, Lord. Release them from the power of the past, from the power of the words spoken over them that have ground into their heart. Release in them the spirit of might now in Jesus' name, that they would rise up like David and run against Goliath. Release them, Lord.