

David's Resolve to Find a Resting Place for God

INTRODUCTION

I want to talk about the theme of Psalm 132. I know I'll hardly get to Psalm 132, but that's the theme, the content of it.

I think I'll start reading. Open your Bibles if you want to see it. We'll get to it in a few minutes on the notes, but I'll go ahead and start. Psalm 132:1-6. I'll read it, because that's where the notes end. Again, these notes are on the website now. If you want the notes, you have to go to our website and find "Mike Bickle Downloads"—"Free Documents" or "Free Downloads." Just click that banner and there's a whole bunch of notes. All the notes from the conference are there, and a lot of other ones as well if you want them.

Psalm 132. The psalmist prayed in verse 1, "Lord, remember David and all his afflictions; how he swore to the Lord, and vowed to the Mighty One of Jacob." Here's what David swore. This is the divine determination in his spirit: "Surely I will not go into the chamber of my house, or go up to the comfort of my bed; I will not give sleep to my eyes or slumber to my eyelids, until I find a place for the Lord, a dwelling place for the Mighty One of Jacob" (Ps. 132:3-5). There it is. Later on he calls it a "resting place" (v. 14). That's what we're talking about: a dwelling place, a resting place for God in David's generation.

Let's look at the notes. The Lord is raising up young men and women, and some old men and women with a new resolve: a Holy Spirit resolve. It's a resolve that's contrary to the natural mindset, and a resolve that caused David a lot of trouble in his relationships. This resolve set David's mindset, and his reasoning, the way his logic worked, was shifted to an entirely new plane of thinking when this resolve touched his spirit. Even some of his old, familiar friends couldn't make sense of him after this because he was aiming at something that didn't exist in his generation. He was aiming at something that didn't make sense to the people around him because it didn't exist in their sight. They hadn't seen it before. This divine resolve that worked in him underneath the surface, worked in him in a way that others could neither make sense of nor appreciate. It worked in him for some years before it was ever manifest in power.

DAVID'S VOW BECAME THE GIFT OF GOD TO AN ENTIRE GENERATION

For some of you, that resolve has been working in you for years and it hasn't been manifest yet. The outward expression of the resting place that you have a vision for hasn't happened yet; and when David vowed this vow, he said, "Surely I won't build my own name in ministry until this thing happens in Your name." When he said, "I won't go into the chamber of my house," he was saying, "I won't attend to my own comfort and honor until there's a breakthrough of God in my generation."

This became the gift of God to an entire generation. Of course, David didn't know, that because when that divine arrow strikes those with a heart like David—again, young and old, male and female—they don't understand all the implications. All they know is that something has struck their heart and they're different. They do their math differently, they do their finances differently, they make their schedules differently; they measure success differently, they plan the future differently; they do everything different when this divine arrow strikes them. It's a divine determination to see in their generation a resting place for the Lord.

A THEOLOGY OF THE RESTING PLACE OF THE LORD

Tonight we're going to talk a little about, if I may use the term, a "theology of the resting place of the Lord." I've been talking to you this week as leaders because you're leaders, and so I've been presenting you with ideas, rather than just trying to inspire you for the moment. I do seek to inspire for the moment and I aim at the mind a little, but I aim at getting people to have faith to go after it with all their heart. In this conference I've been doing it a bit differently because I respect you as thinkers. You're leaders and want to understand things. You want to make sense of them, so I've wanted to spend more time than usual, line upon line, giving you lots of thoughts. I've tried to make them available on paper in case I'm going too fast and covering too much ground, so that you can review it. I believe that most of you in this room can handle weighty concepts that have complicated dimensions to them. We need men and women who can do that.

This idea of the theology of a resting place is, in my opinion, one of the most important things. When I look at my thirty years of ministry, perhaps there has been one other thing that would be equal to it, but the most formative thing in my thinking has been Psalm 132. I began to preach it maybe three or four times in St. Louis before we moved here twenty-two years ago. I came to Kansas City with Psalm 132 in my spirit. One reason I'm sharing it is because you're leaders and I believe it will be an encouragement to you, plus a challenge to your thinking. It's May 7th, our anniversary for IHOP-KC, and Psalm 132 is in essence all about IHOP-KC. I came to Kansas City by the word of the Lord, after church-planting in St. Louis seven years, with Psalm 132 clearly in my mind. I shared it a number of times in the early months of 1982 and 1983, and as I look back over it I'm saying this about myself so that some of you will pay attention.

You may say, "You know what? I'll pay attention. If he's saying this is the most formative thing..."

The only thing I would place equal to it is the the reality of the revelations of the emotions of God. I would place that on equal footing with this I'm sharing tonight. I'm not saying I understand it fully or perfectly, but I know that this mindset has been the guiding force of my ministry. I haven't always stayed true to it, but it has been the guiding force of my logic and decision making as a leader. It's what I would call "the theology of a resting place for God." It's not really such a complex idea. There are a few layers of thought to it, and I'll just mention a few of them and leave you some verses. You're leaders and you'll understand them and wrestle with them later. Think them through and ask the Lord if there's a lack of understanding on it, and ask the Lord, "What does this mean?"

KING DAVID: A MODEL FOR THE END-TIME LEADERSHIP

Roman numeral I. David is intentionally a model for the end-time leadership. I say that all the time. Those who have been around have heard me say that a hundred times. Look at Isaiah 55:3-4: God gave David as a witness to the people. It's a witness from heaven of what God wanted. Whatever David was going for that was in the Holy Spirit was God's witness to the earth of what He wanted in His redeemed. He said, "What David is going for in the Holy Spirit, go for it! He's a model, a witness from heaven of what I'm after. David abandonment is a witness of what I honor" (Isa. 55:3-4).

David's confidence in God's mercy when he was weak is also a witness of how far God is willing to go in mercy with His people if they're abandoned. David's life is a witness of a number of things. He's a witness of what God is after, and David's life in one sentence is Psalm 132. It was the vow he made early on in his years. He made a vow in his heart; he swore to the Lord. David swore, "I'll do it before I'm king; I'll do this before I defeat all the enemies; I'll do this before anything else; I vow, God, in the secret place of my heart."

The Holy Spirit bears witness to the vow, because the Holy Spirit put it in the Bible as a model to inspire those men and women with hearts like David throughout the generations. He made a vow, and the Holy Spirit bears witness to this vow. He said, “My life is about establishing in my generation a geographic place where God breaks through in power to the fullest degree that He will give in this generation.”

A PEOPLE WHO ARE IN FULL UNITY WITH GOD’S HEART

You know, God has different measures for different generations. Not every generation is the same. The most diligent in God could only go so far in one generation. In the perfect will of God there were still limits. There are limits in every generation; there are limits in this generation, but beloved, we’re far below those limits. There’s a lot to get hold of before we hit those ceilings, those boundary lines in the Spirit. A resting place is a geographic place where a people who are in unity with God’s heart actually go to the full limit of what God would do in that geographic area. It breaks open a fountain of life. My presupposition is that breakthrough happens very rarely in history because the conditions are very intense. The promise is very real and it takes a people with a heart like David with a divine determination; a divine resolve to plow the years underground before the thing becomes apparent above ground.

David didn’t make the vow because he was noble. He made the vow because the grace of God was like an arrow, which struck his spirit and gave him the revelation that this reality even exists. David received the revelation that there was more, and I don’t mean more in the generic sense, which I do appreciate. We sing, “There must be more”; we sing it a lot here. It’s more than more. There’s a fullness that God has and it takes a divine revelation; it really is a divine revelation to believe that there’s fullness in a geographic place in your generation.

The reason I say “a geographic place” is this: as long as fullness is just somewhere in the earth, it will never become personal. You need to say, “Lord if it be Your will in this place,” and you have the place in your heart and you begin to labor for it. I believe the Lord wants to open a number of fountains of life, unprecedented, beyond what happened in Jerusalem in Acts 2. That was a temporary resting place for the Lord where He released the fullness in a geographic place in the midst of a corporate people. It’s geographic in its genesis; it breaks forth in a geographic place in the midst of a corporate people. It’s a corporate thing, not an individual thing. It’s not the man of God on the mountain breaking through; it’s a corporate people. When that fountain breaks open, the windows of heaven, the portal, the gate opens in the spirit over that geographic area, they’ll thrust forth laborers, anointed apostles and prophets, to the ends of the earth.

It takes a revelation from heaven to have this vision. You don’t just read the Bible or read a book and think, “That’s really a neat thing.” A man or a woman is apprehended by God, and that one little sliver of insight like an arrow strikes their spirit, and they’re never, ever free again to be their own man or woman. They truly belong to another vision! This vision makes one sick at heart until the vision comes to pass. It makes one completely ruined for every other vision, even visions of a ministry that could bear some good fruit, but we lay that aside because there’s yet something more important to God’s heart.

It’s not just that the vision takes revelation; it also takes a sustained revelation for people to stay with the vision. I’ve seen many people over the years, and they get the vision and eighteen months later the vision is lifted or evaporated and they’re on to the next thing. The Lord sometimes gives them mercy and calls them back a decade later. They think, “Oh, I wasted all that time!”

DAVID IS A WITNESS OF THE MERCY OF GOD TOWARDS THOSE WHO REPENT

Psalm 132 has been one of the most important mindsets in my life for the last twenty-five years or so. Again, I'm not saying I've stayed faithful to it or that I fully understand it, but I'm saying it has arrested me. It has troubled me through the years, the exact phrases of Psalm 132. Here it's May 7th, and what a day to share it, because the birthing of IHOP-KC was all about Psalm 132; that was the point of it. David is a witness; he's a witness of what God will do through men and women. He's a witness of what God requires.

See, God required something of David. He lays it out graphically in Psalm 101. David was a Sermon on the Mount-pursuing person, seeking hundredfold obedience. We looked at that last week in the Bible school. David said, "I've set my heart; I will seek to be perfect" (Ps. 101:2, paraphrased). Jesus is actually quoting Psalm 101 in the Sermon on the Mount. Jesus quoted David all the way through the Sermon on the Mount, but He didn't mind doing it because He gave it to David in the first place on the front end. He let David borrow it, and then Jesus took it back and translated it over to the Sermon on the Mount.

Beloved, just so we don't forget this: David is also a witness of how far God will go in mercy if we will repent. He's not just a witness of how much God will give us if we're dedicated, but how far He'll go in mercy. Beloved, he'll give everyone of us in this room a brand new beginning for real, if we will throw ourselves fiercely into a place of pursuing obedience. I don't even mean attaining it, just pursuing it hard for real. He's a witness.

Psalm 86 I already shared the other day, David said, "Show me as a sign for good, because You, Lord, have helped me" (Ps. 86:17, paraphrased). He's saying, "Make me a prophetic picture to the others of what you'll do in your goodness." Beloved, David is a sign, a prophetic picture to this generation.

GOD'S DESIRE IS TO MANIFEST HIMSELF IN HIS PEOPLE AS A RESTING PLACE

Roman numeral II. God's desire is to manifest Himself in His people as His resting place. He wants His people to be a resting place. I want to say this really strongly: He's not resting in His people right now in this nation. I don't want to sound like I know it all, but I want to be clear about what I think is clear. I'm troubled. He's not resting in me and He's certainly not resting in IHOP-KC and He's not resting in any place in America. It's yet to happen that a fountain opens up in this nation. He's not resting anywhere in the Western world. I'm talking about something far more than Toronto and Pensacola, though I really appreciated those moves of God. I'm talking about something far, far more than that. It's happened several times in history but it's not happening anywhere in the Western world today. It's not going to fall out of heaven as a breakthrough anointing; it will come first as an arrow to strike some young and old Davids, to gather them together, and they're going to go dig a well in God, and later the fountain will open.

Some people have an inappropriate confidence in the sovereignty of God. You're thinking, "How can you have a wrong confidence in the sovereignty of God?" Most of us don't have confidence in the sovereignty of God. An inappropriate confidence means we're trusting God to do that which He's assigned us to do. You can't do God's part, and God won't do your part. He won't do your part. When we trust Him to sovereignly break in, He says, "No! It doesn't work that way! I in My sovereignty shoot an arrow to your spirit. You under the power of My grace say yes to that mandate. You labor with it with others in unity and then I break in. I'm not breaking in at the very first step." The break-in, the open fountain, is maybe step five. "My sovereignty will shoot an arrow

of revelation to your heart, but you must lay hold of the grace of God to work it out with the people to whom God joins you.”

Some people say, “Well, when God wants revival, He’ll send revival!” That’s an inappropriate trusting of the sovereignty of God. We’re asking God to do the part He refuses to do. He has mandated to give us grace, but He mandates that we do it.

In Isaiah 66, God says, “Heaven is My throne, and earth is My footstool . . . Where is the place of My rest” (Isa. 66:1)? That’s the question of the hour right there. God brings this question up because man doesn’t have the discernment to bring it up on his own. I don’t and you don’t, but it’s given of God. If that question is in our spirit, it’s the gift of God working in us. To the degree that I’ve asked this question over the years, it’s because the Lord shot the arrow. He’s the One who sent that question. Man didn’t come up with that question. This question is a question that King David wrestled with all his life. It was the premier question in terms of his ministry function. I believe the other premier question was the issue of God Himself: the beauty of God; the emotions of God. But this is the question of David’s function in ministry. Here it is: where is the place of God’s rest? Where is He resting?

SEEING AND UNDERSTANDING THE RESOLVE THAT DAVID HAD

Paragraph A. Where is God’s resting place? Man never thinks to bring it up, so God brings it up. Does anyone down there think about this? It’s the most important question in history. It’s the most important question in leadership in America or anywhere in the Western world today. David was consumed with this question. I want to be more consumed with it than I’ve ever been. I know that you do, too.

Psalm 132 is important, because David’s heart related to this question is made known in Psalm 132. In this psalm we see and understand the resolve David had. David had zeal for the breakthrough of God in Israel. He wanted it in a particular geographic area. He didn’t care what city; he just didn’t want it in nations far away. He wanted it somewhere within his generation, within the scope of the people to whom God gave him. He didn’t know it would be Jerusalem. He didn’t know about Jerusalem until he got a little older. He didn’t capture Jerusalem until he was thirty-seven years old. David is a wise master builder. I’m borrowing that phrase from the Apostle Paul. He called himself a wise master builder (1 Cor. 3:10). He was intentional in what he was seeking to establish in his life work. David wasn’t seeking mostly to be the king over the nation or the head of the army. He had a very deliberate, focused, intentional mission in his life to see a resting place for God in his land in his time.

THERE MUST BE GEOGRAPHIC DEFINITION TO THE CRY OF YOUR HEART

The Lord may call you to another land, but there must be a geographic definition to it. That was what I said: “Anywhere in the earth Lord!” I was praying Psalm 132, and I tell you there will be a number of fountains opened up in this nation. I really believe it. They’re already digging their well. I believe great things for St. Louis and for many places, but I cried out from Psalm 132, “Any place! Anywhere! I don’t care!” I really meant it, but I wanted it to be St. Louis. I had been there for seven years and I loved it. I loved the people and I loved the entire setup.

In response to praying Psalm 132, the Lord said, “Go to Kansas City.” He spoke in a supernatural way. I said, “Let me have one more shot at it here!” The Lord has great things for St. Louis and great things for Chicago and

Orlando and all over the world, but He gave me a divine assignment, and it was definitely connected with Psalm 132.

I had one consuming prayer on my heart when I was twenty-five years old: “Where’s the dwelling place of God? How can I be a part of that?” I told the Lord I would go to any nation; it didn’t matter to me. He spoke in a supernatural way and said, “Go to Kansas City!”

I cried out in anguish, “Oh, not Kansas City! No!” For those who are local, I didn’t even know who Harry S Truman was. I knew he was a president sometime, but I thought he had been maybe the one after Lincoln or something. I wasn’t sure. The crowd I grew up with didn’t care who Harry S Truman was; they were in an entirely different mindset, but you know what I mean about how essentially that was a part of the Kansas City mandate.

GOD CREATED THE HUMAN RACE TO FIND HIS HOME IN THEM

Paragraph B. Here’s the premise: God created the human race to find His home in them. That’s the Revelations 21 premise. That’s the ultimate crown of accomplishment in God’s purpose: that when God is at home in the ultimate manifestation, at home on the earth with His people, with humans, fully manifesting Himself with humans, that’s the ultimate ground of His creative and redemptive act. Nothing is higher than Revelation 21:1-8; that’s the ultimate place that a man or a woman can conceive in his or her understanding. The resting place is about that; there are lesser measures, but the same concept.

I’m still here in paragraph B. God describes Himself as resting in relationship to people. God never talks about resting in relationship to His fellowship within the Trinity. He’s already resting in relationship to the Father, Son, and Holy Spirit. There’s already rest. He never talks about seeking rest, because that’s already eternal, past, present and future. The rest is permanent and undisturbed. The rest is always in relationship to humans, which is a key part of the theology of the resting place: it’s always with humans on the earth.

The issue of God’s resting is described as God’s relationship to people on the earth with the resistance against Him gone in their hearts. There’s a partial rest we can enter into before the second coming. I’m not talking about our rest in God. That’s a great theme, and a noble theme. I’m talking about God’s rest in us, and that’s a different concept. They’re related, but different. Our resting in God is one thing; God resting in us is a very rare occurrence in history—where God manifests Himself in the full intention of His will for that time in history; but He requires that there be a small group with whom He’s not striving and wrestling. They’re not resisting Him and He’s not striving against them; they’ve come to a place of agreement with Him.

This is what David definitely wanted to raise up in his generation. One man, one woman can’t do it alone. God does it in the context of the corporate gathering of His people. At present God is usually striving with people who live with various degrees of compromise and resistance to His leadership over them. I venture to say there might be a few exceptions, but I certainly know I’m not one, and I venture to say that that’s true of everyone in this room. There might be a few in a place in God that’s so unusual. He’s still wrestling with us about humility; He’s still wrestling with us about our time and money. He’s still wrestling with us about our eyes, what we look at, and our speech. He’s saying, “You’re still resisting Me time and time again.” It’s not about God not loving us; it’s about the resistance. He says, “I love you! You’re the apple of My eye, but I’m not resting in you.”

I have some passages you can look at later where God strives with His elect, His beloved. He's grieved in Isaiah 63:10. The Spirit grieves. He turned Himself against them as an enemy to fight the war against sin on the inside of them. The enemy was the sin on the inside of them.

GOD'S HABITATION: PARTIAL, SUBSTANTIAL, AND ULTIMATE

III. God's habitation: partial, substantial, and ultimate. There are three different expressions of it in history. There's the partial resting place of God. That's in this age, and that's what we're aiming for: the partial resting place of God in the midst of people on the earth. Partial is profound; it's beyond, in this time of history; a partial resting place of God would far surpass what happened in Jerusalem in Acts 2. The definition of *resting* is that God will dwell in their midst in the fullness of what He intended; the highest ideal for that time frame in His divine economy.

Then there's another dimension, a time when God rests in His people in a substantial way, and that's in the kingdom age during the millennial kingdom. I've put the notes there, but we won't go through that tonight. However, for those of you who are captured by the subject that I call "the theology of the resting place of God," there's a clear theology of it in the Bible, but I don't just want to know the low end of it which applies to us right now, today, though that's the part we're really concerned about; I want to understand what the Bible has to say about so it's all in context. Then I can see the grand scheme and the low end of it, meaning the partial resting place, which is very rare in history, but God wants to do it in this city and I know He wants to do it in many cities of the earth. But He's not doing it now because He's waiting on His people.

"THE GENTILES SHALL SEEK HIM, AND HIS RESTING PLACE SHALL BE GLORIOUS"

This is where the concept could get a little complex; I won't go into detail, but I challenge you to go search it out. There's a partial, a substantial, and then the ultimate is actually after the millennial kingdom in Revelation 21 when the New Jerusalem comes to earth. That's the ultimate resting place of God with humans. It's substantial in the Millennium but not ultimate, and it's partial now but it will far surpass the Book of Acts even at the partial level. If you're interested in reading the notes in more detail, you can get them on the Internet. I guess I'll read one of them. Isaiah 11:10: "The Gentiles shall seek Jesus, and His resting place shall be glorious" (Isa. 11:10, paraphrased). That resting place is partially glorious in this age, and we think it's unbelievable, but when everything to be known about it is known, we will know that the best we experience in this age is far less than the ultimate of where we're going in the new heaven and the new earth.

Beloved, even now His resting place is glorious in all its three different expressions. There are many verses on the resting place.

GOD RESTS IN THE MIDST OF HIS PEOPLE WHEN THEY STOP RESISTING HIM

Let's go to A, and again, you can't in fifty or fifty-five minutes cover a theme of this importance with any kind of comprehension. My point is to point out a few ideas and maybe to spark an interest in your mind tonight as well as lining up with the heavens—May 7th. I'm restating my testimony before heaven right now. God describes Himself as resting in the midst of His people when the resistance is gone. He only makes His habitation in the midst of radically obedient, corporate people, because to do otherwise would lead to trouble for those people. One guy and one gal isn't enough; there has to be a group of them. The habitation of God in this age speaks of those rare occasions in history where God manifests His presence in a particular people in a geographic area far beyond the short-term spirit of revival. Far beyond!

People say they want to see revival, and I love that. I don't want to be the hotshot and say, "I want to see more than revival!" I don't want to do that; anywhere there's revival in America, I'll go drink of that well. We will receive one from another all over the nation. I want way more than that. I believe that God wants a resting place in this city and I believe He wants a resting place in various cities here and across Europe. Beloved, there's not one in view. I don't care how excited the guy gets when he stands up and says, "Hey, it's so glorious!" Let's get a reality check: it's levels and layers below what God's intention is. But He won't do it unrelated to our response. He won't do it while we're building our own ministries and kind of every now and then doing the one thing and yelling, "Break in, Lord!" Off we go building our ministries.

You can have the "Break in" theology; you can have the "Break in" brochures; you can have the "Break in" reputation but not live the "Break in" lifestyle. A lot of folks have the reputation, the websites, the promos, the videos, and the ministry name, "Break in to the 10th Degree," but don't have the lifestyle. It may excite people, but it doesn't manipulate the Holy Spirit at all. He wants to dwell in the midst of a people who are going to live in as much agreement with His heart as is possible in this age. It's not an accident; it's a very deliberate, intentional reality. You don't live that way with fifty or a hundred people, and that to me is a huge number, because you're not all just accidentally in the anointing together. Those are very fierce individuals. Some are fifteen years old, some are fifty, and some are eighty. They're fiercely trying to live their life to see a resting place in their generation in a geographic area.

GOD'S PRESENCE IS EVERYWHERE, HIS MANIFEST AUTHORITY IS NOT

God's continual, immediate, manifest presence was on earth only in one place in the Old Testament, and that was the Holy of Holies. It was the only place on the earth where in the full sense His manifest presence was experienced. From a global point of view that was a very small strand of His manifest glory. It was one room, fifteen feet by fifteen feet; one cubed room. It was ten cubits square or fifteen feet, and the glory was in it. That was it for the entire planet. When the Lord told David, "Do you see what's inside of that little room? I want more of that breaking out in your generation," David got captured; he got ruined by that vision.

What defines the Holy of Holies is the unrestrained manifest presence of God. There was no restraining of His presence. Even that you have to put in quotes, because when God comes in His fully unrestrained presence, it says in Revelation 20:11 that the heaven and earth flee when He pulls the veil off His face. I'm saying *unrestrained* even very walking-on-egg-shells softly, but I'm saying it in our mindset so that we can understand it. God's presence is everywhere, including hell. David said, "If I make my bed in hell, there You are" (Ps. 139:8). God's presence is everywhere, but His manifest presence as overtly experienced by His creation is not everywhere. What His creation can feel overtly or distinctly isn't everywhere; it's very rare. His presence is everywhere, but His manifest authority is in very few places and so minimal, and even when it's ever so slight, you have two million people go to Toronto and five million go to Pensacola. When it's ever so slight, five million people will line up to touch it. With the greatest respect for what happened in Pensacola and the acknowledgment that it's far beyond anything we have seen here in Kansas City in terms manifestation, it was ever so slight, but I'm grateful for it. I would be thrilled at that level if it happened in this city, but never content. I would be very grateful but never content.

The Holy of Holies had the full expression of God's glory, making it the most unique place on the earth. It was the only place on the earth, fifteen feet by fifteen feet, where the Shekinah glory dwelt. Let's look at the next sentence. It was a gloriously dangerous place, because any dimension of sin that touched it brought death and destruction. Very glorious! Very dangerous! God in His mercy set all kinds of boundary lines on it." Don't

cross! Beware! Beware of God! God is in the inside; don't cross this line!" And there are many examples of people who approached it casually. The most prominent is in Leviticus 10:1-3 and a verse or two before it in Leviticus 9. Remember Aaron's own two sons, Nadab and Abihu. I mean, the program had just gotten going! The Holy of Holies had just been built. We're talking into the first weeks of the Holy of Holies existing. They rambled in and were struck dead from heaven because they didn't understand the "Beware of God" sign that He was giving through the structure of the tabernacle itself.

GOD CAN'T SUSPEND ONE ATTRIBUTE TO EXERCISE ANOTHER

Here's why we're saying, "Beware of God." Not because He lacks mercy, but because when God shows up in manifestation, which is different than God loving or God's presence being everywhere, God can't change who He is. Even He can't do that! He can't suspend one attribute to exercise another; God can't suspend His awesome, terrifying holiness in order to exercise mercy. He has to exercise them in perfect unity with each other. I hear people say it's God's jealousy when He was just mad and He struck them. I don't think that's enough. I don't think God lost His patience. I believe He's saying, "I can't turn off who I am, even if it's you drawing near and I love you. I can't stop being Me, and you're coming too close with defilement, and I have this unrelenting desire and zeal to destroy darkness and you came too close. You came out of the boundary lines of what's important for your protection because of My zeal to destroy everything that's dark that comes by Me."

All darkness! God can't turn off God. So it's not an issue of God losing His patience and saying, "I'll just kill that guy to make an example!" They came too close to unrestrained, perfect, pure zeal for light. They got too close.

Paul the apostle touched this in 1 Timothy 6. He says, "God dwells in unapproachable light" (1 Tim. 6:16, paraphrased). The light is not unapproachable because God lacks mercy; it's unapproachable because of the intensity of His zeal for light against darkness, and the frame of the human makeup can't touch it without the blood of Jesus and a resurrected body. Complete absence of sin is unobtainable. You can't approach the light, not because God lacks mercy but because God has too many amps in the electricity that will fry everything that's near Him. We have to have resurrected bodies in an earth that has no sin at all for God to be fully unclothed and His face completely looking at us. It's mercy that He hides Himself, because He can't be another person. He doesn't say, "I'm mad at you." No, "You don't know Me. You really don't know Me. I'm really intense. I'll destroy every single sin that rises up to accuse you because of the blood of My Son."

He's intent in His zeal for mercy, I promise you He is, but He's also intentional in His zeal to destroy darkness whenever it gets near Him. He's intense at all levels. This isn't the core of the theology of the resting place of God, but without this we don't understand the exceptional standards required for God to have a resting place on the earth. We get content with revival and the so-so lifestyle, and the Lord says, "You don't have an ounce of vision as to what I want on the earth even before My Son's coming. I want a partial resting place"—a few places in the earth and maybe a few more than a few. I don't know.

"YOU CANNOT SEE MY FACE; FOR NO MAN SHALL SEE ME, AND LIVE"

God really, really liked Moses. I mean, Moses was clearly His main guy, right? He and Moses were friends like Abraham. Moses was called the meekest man on the planet (Num. 12:3). There it is, that word *meek* again from the Sermon on the Mount. The Lord said to Moses, "You can't see My face. Not because I'm stingy or grouchy, but because you don't understand what a billion volts will do to a 110-watt unit. You don't know or grasp it"

(Ex. 33:20, paraphrased). He looks at Moses and says, “Watch this.” God’s finger touches the mountain and the entire mountain explodes with fire and power and lightning breaking out all over it. The Lord puts His hand on the mountain and says, “Moses, come near Me. Be careful, but come. I love you. Come!”

He says, “Oh no! Don’t plug your 110-watt unit into Me. No! Don’t do that, Moses.”

“I want to see Your face.”

“No, but here’s what I’ll do; I’ll hide you in the cleft of the rock. I’ll put My hand over you and I’ll walk by you.”

This is Jesus, the second person of the Trinity. I don’t understand all the distinctions, but the Father says, “Don’t even talk to Me that way right now, not until after the new heaven and the new earth are in place,” because the heaven and earth flee away when the Father takes the veil off His face.

Beloved, we’re talking about God. Jesus puts His hand over Moses and hides him in the cleft and walks past Him; gets a couple miles down the road and lets Him see the trail of His glory, and Moses trembled under the power. It’s such an outrageous statement of God’s mercy and the height of what He achieved in the death of Jesus, that that could exist even for a moment. That’s a statement of the outrageous mercy and the height of what was accomplished in the cross of Jesus—that a man could stand in front of the Shekinah glory with his eyes open. Oh, my goodness!

F. An example of the impact of God’s manifest presence to the natural realm is Isaiah when he went into the temple. Isaiah saw the Lord and the train of His robe (Isa. 6:1-5). That means the very final parts of the robe, the train of the robe, the very back end of the robe touched the temple. The robe of the uncreated God touched the temple and one of the attendants, one of the workers called *seraphim* cried out, and the building shook and trembled.

Isaiah cried out, “Woe is me!” Isaiah shook and the building shook, and it was only the worker and the end of the robe touching.

G. A partial resting place is what we want. God describes Himself as resting, which is phenomenal language because it’s the opposite of striving. Resting implies prior striving. You don’t talk to someone about rest if they haven’t worked. The very word *rest* is brilliant; it implies He wrestled and wrestled and strived and grieved. He subdues the person and they’re now at peace and they’re at rest together. It’s such a phenomenal word picture. This only happens in the context of humans on the earth. It’s not even a term that needs to be talked about in heaven. God is only partially resting in a few places in the earth throughout history, but He has it in His heart to do some more. But beloved, we’re talking about a sober ten, and twenty, and fifty years. It doesn’t matter. We’re talking about a sober life action plan to gather some people together and go after this one thing that has rarely occurred in history.

EVEN IF WE DON’T SEE IT IN OUR DAY, IT IS WELL TO HAVE LABORED FOR IT

David didn’t receive the fullness of that for which he labored his whole life, but he was pleased because there was continuity. He didn’t see the whole thing. He saw one of the great breakthroughs in history several times in his life, but he didn’t see the absolute dream of his heart. His son saw it after his day. The theme picks up again

when the Lord returns, and David is all a part of it so it wasn't for naught. David didn't even see it all, but here's the point: you and I need to be willing to plow this ground, whether it takes ten or twenty years. People ask me the all the time, "How long are you going to do this?"

"Until! What else is there to do?"

Go be a conference speaker. I've been ruined by the vision in my mind of this. What am I supposed to go do? Because if I don't see it in my day, and I believe I actually will, but even if I don't, it is well to have labored for it. It's good! The work won't fall to the ground; the next generation will clearly pick it up. Then I'll come back around when I return with the Lord and I'll pick up my portion of that for which I labored. It will come back. There's not a minute wasted in God. Once this arrow strikes the human spirit—so many things are blessed and dear to God, but once this arrow strikes you, you become ruined and you become a trouble even to your friends. I mean it! They'll say things like, "This is just a little too intense."

The Lord is whispering on the other side, "I'm far more intense than this, and I'm trying to get you ready to meet Me, so don't worry about them. Keep your focus on how intense I am."

Paragraph H. I talk a little about how the Holy Spirit dwells in you, but I don't want to talk about that right now. It's true, but it isn't what I'm talking about as a geographic resting place in history before the second coming of the Lord's presence. That's a different thing, God living inside of people at the new birth, because very little authority is manifest in those believer's lives when they're on the earth. I'm talking about manifest authority, not the reality of the down payment. Today we get the down payment (Eph. 1:13). The earnest payment is in us at the new birth and will hold us until the full release. I'm not talking about that, though I appreciate it, but I'm talking about a manifest authority released upon the earth, not just a down payment. I don't want to say *just*; that down payment is awesome.

DILEMMA: GOD'S PRESENCE MANIFEST IN THE MIDST OF SINFUL HUMANITY

Let's skip a page and go to Roman numeral IV. Look at some of those notes later if you want. "Dilemma: God's Presence Manifest in the Midst of Sinful Humanity." There's a dilemma. This is the core part; there are one or two core ideas to the theology of rest. Here's the principle. The greater the manifestation of God's glory, the greater the manifestation of judgment because of the greater need to remove everything not in agreement with Him. The core concept of a resting place, even a partial one on the earth, is that His glory, His authority, is being made manifest. It always brings higher judgment, because God must remove darkness with a greater intensity. He has to remove everything that's in the way. We still have darkness in our life, and the greatest that God will us in this age is very, very small compared to where it's going ultimately. That's why I call it a "partial resting place."

THE GREATER THE MANIFESTATION OF GLORY, THE GREATER THE JUDGMENT

Beloved, it would be the most dramatic thing in history we have ever seen, a few resting places breaking forth in the earth. Again, I'm not talking about a spirit of revival; I'm talking about far more. The Lord is trying to get this clear to Moses in Exodus 33:1-3: "Go up from here and take the promised land I swore to Abraham; it's yours. I will send My angel before you" (Ex. 33:1-3, paraphrased).

In verse 3, He tells Moses, “I won’t go up with you” (Ex. 33:3, paraphrased). He means He won’t go up in manifest authority, because His presence is even in hell. He’s taking about the manifestation of His presence. “I won’t go up with you, because if I do, I’ll kill you. I’ll consume you” (ibid).

Moses says, “Whoa. What?”

He says, “No, I’ll send a really fiery angel that you’re really going to like. I know this guy, he’s awesome and he has been faithful to me. He has power He can get the job done. The enemies in the land will be nothing before him. He knows where all the water is, and if there’s none he can make it come out of a rock. He’s totally qualified to lead you. You’ll have food, water, and protection.”

Moses says, “No, I want you to go!”

The Lord says, “You’re still so new at this; you don’t know. If I go, I’ll kill you. I’ll consume all of you.”

Moses prevailed upon the Lord, and the Lord went and the Lord killed an entire generation just as He said He would. They all died, and Moses couldn’t go into the promised land himself by default. This isn’t about not loving Moses; it’s about Moses bringing darkness into light and the Lord saying, “I can’t turn Myself off at the level I’m manifesting Myself, if I come as Me, not as anyone else, and I come in the genuineness of who I am.”

That’s why we call Him “the Faithful and True.” He comes as who He truly is, and He’s faithful in all His attributes. When we say “faithful,” it means He comes in terrifying glory and will destroy darkness. He’s faithful to do it even if the darkness is in us. We say, “You’re faithful but stay at a distance because You’re faithful.”

“Oh, you’re learning. You’re learning. Because I’m faithful to who I am, you don’t want Me to come too close. I’m faithful to who I am.”

Paragraph B. David finds out 500 years later. He’s going to bring up the ark. We know the ark is the place of the manifest presence of God. God chose this simple, weak, little thing, a little piece of wood, four feet by two feet; a little box. It wouldn’t have mattered if it were all gold or all mud. It wouldn’t matter if it were dirt. What mattered was that God chose it. David isn’t careful, because he doesn’t understand in the early days how terrifying this light is if darkness runs into it. The man gets struck dead in 2 Samuel 6. You know the story.

Remember when David prays, “Lord, keep me from presumptuous sins” (Ps. 19:13, paraphrased). He’s talking about what happened at the ark. “Keep me back, Lord. I don’t understand everything; I don’t have clarity. Stop me when I’m going fast, stepping over lines that will bring me to destruction. Stop me. I don’t know where all the lines are, and I lose my way. Keep Your servant from presumptuous sins.”

He’s speaking as a governmental person who is a steward in the presence of God. He’s not talking about being a little presumptuous with his neighbor and going to borrow milk at an inappropriate time. “That was a little presumptuous!” That’s not what he’s talking about. He’s talking about being in a position of government as a steward of the presence of God.

TENS OF THOUSANDS WERE STRUCK DEAD BECAUSE OF DAVID'S PRESUMPTION

Paragraph C. I give another example of when David sinned in 1 Chronicles 21:1-6, when he numbered Israel, because again it's related to the ark. David's army and the ark are all bound up together. David numbered Israel and 70,000 people were struck dead. If you don't know the story, I'll just say this. David was touching the ark and the power on the ark in this sin, because his military victory was dynamically related to the power of God released upon the ark. All David's enemies were subdued. There were no more enemies. There were no more enemies! He had no reason to count his army; there were no more wars, because the ark of the presence took care of that. David put his chest out and said, "I'll count and see how strong I am."

Even dull-spirited Joab told David not to do it. "Why would you count? There are no more wars and there's no more strategy" (1 Chron. 21:3, paraphrased). Counting is good if it's to mobilize for a purpose, but this isn't about that. "The reason there aren't more armies to defeat is because of the ark—because of God. It's not because you're a good leader. The ark is with us! God is with us! If you put your chest out, and do this—oh David, this is bad!"

So 70,000 men and women were struck dead: not because God was angry in the sense that we think of anger. David was moving in the midst of manifest authority and he brought darkness into it.

GOD CAN MAKE HIS HABITATION IN THE REDEEMED IN THIS AGE

Roman numeral V. God can rest or make His habitation in His redeemed in this age. But partially is beyond what happened in Acts 2. I know I've said this ten times: God's resting place for the Holy Spirit in this age is a geographic place where there's an open heaven; a portal of glory. A portal is a large gate. God wants to open the gate like in John 1:51, where the angels ascend and descend Jacob's ladder. God will allow this to happen, and here's the key: He'll only allow this to happen when He finds a people in a particular geographic location. It may only have to be fifty. I don't know the number, but I don't believe it's thousands; it's a small number of people who are pursuing 100 percent obedience together. In Acts 1:14-2:4, they're all in one accord, and the fire, the mighty rushing wind, the open heaven breaks in over 120 people. You know the verse well.

B. Jesus' earthly ministry was three and a half years of the most brilliant teaching imaginable; it's clear and has power on it. Right? Is His teaching clear? Really clear! Is there power? Power! His enemies were even afraid of the power on His speaking and miracles: the raising of the dead, saying "Peace, be still" and vanquishing the storm, the multiplication of food. We're talking about that kind of power. He produced an unprecedented number of 120. We look at the 120 and say, "That's not much."

The Lord might say, "There have never been ten people in the earth in unity with My heart seeking hundredfold obedience. This is ten times the number ever gathered in one room at this level of obedience to Me." One hundred and twenty was a world-shattering, record-breaking number of people. It took the perfect miracle ministry and the authority and the exemplary lifestyle of Jesus to produce this record-breaking number. Beloved, 120 people pursuing the Sermon on the Mount in unity together can open up a gate in the Spirit over a city. The wind, the fire, the storm around the throne in Revelation 4; the thunder; the lightning; the wind; the storm breaking into an upper room. There's a storm with thunder and lightning and they're saying, "Whoa!" There's an open gate; there's Jacob's ladder. The angels are ascending and descending because there have been people on the earth and there's a temporary, partial resting place of God. It's there for a number of years and the entire earth shakes under the power of that young adult movement that came out of that prayer meeting. It wasn't the spirit of revival; it was an open heaven.

I don't mean an "open heaven" like a lot of people use the term, and I don't mind that they use it, meaning people are worshipping and there are four and a half minutes of energy in the room. I like that! A few people had visions and everyone is saying, "Wow! There's an open heaven." I don't mind the imagery; it's colorful imagery, but the negative of it is that people start thinking that's what an open heaven is, and then they're content with it because they think they've had an open heaven. Not even close!

An open heaven is when the thunderstorm in Revelations 4 breaks into the upper room and the thunder and lightning is breaking out on the earth where everyone can see it, even the unbelievers. That's an open heaven. Beloved, it will be more than this before the Lord returns. There will be cities; I don't know how many—five, ten, twenty will change the entire planet. Fifty cities, I can't imagine! Maybe! I don't know; the Lord wouldn't trust me with that kind of information. He said, "You know what, little guy? You lock into the city to which I sent you, and you get a group of people; if you can get fifty of them"—I'm making up that number—"if you get halfway to where I was you'll have an open heaven in Kansas City."

Beloved, I'm not talking about staff members who come to a prayer meeting once a week or once a day; I'm talking about men and women who are pursuing the Sermon on the Mount in the strictest and most literal sense, as David did in Psalm 101. That psalm is David's statement about how he developed a company of people who went after the Sermon on the Mount. If you're interested in that tape, we have it from last week, and I think we have the notes on the Internet as well. It's a powerful psalm.

HE DOESN'T COME BECAUSE HE KNOWS WHAT WILL HAPPEN IF HE GETS TOO CLOSE

Paragraph D. Look at what happens when the manifest glory, the open heaven comes down. There are several swooshes of God breaking into that city. One is recorded in Acts 2, and another in Acts 4. In Acts 4, the building shakes, and the storm hits the building as it did in Isaiah 6. Whenever this open heaven manifests, buildings and cities shake, because it's the thunder of heaven breaking into the natural realm. The earth shakes and trembles like that mountain when God touched it in front of Moses and three million Israelites; the mountain shook. The temple in Isaiah 6 shook; the storm broke in. Why? Because the windows opened, and the power of God fell on everyone.

The power of God fell on everyone in Acts 2 and 4. Then one guy told one lie. He gave \$100,000 but he presented it as though it were \$150,000—struck dead on the spot! He wasn't struck dead because God can't take it when His people lie. If God struck liars dead, beloved, I tell you half the people in this room would be dead tonight if God broke in. Truly half the people would be dead, and that's a generous statement. There are so many lies going on right now in the Body of Christ. The Lord says, "I'm not visiting you because I like you, not because I'm mad at you. If I visit you, I come faithful and true, and I'll kill you if I come."

There's so much low- and high- level immorality; low-level and high-level greed and covetousness and slander, divisiveness and pride, lack of servanthood and lack of meekness—both among the leadership and among the company of people in the prayer meetings.

The Lord says, "I promise you because I'm faithful and true, it's because I love you that I'm not visiting you. You can cry louder and turn up the volume and add ten more days to the fasting, and it's not going to change it because I like you too much to show up. I'll kill you if I come because I'm true and faithful to whom I am."

Beloved, I'm talking to the Kansas City folks, but you guys take it back home and do it as well. We need twenty, thirty, forty, fifty, sixty; I don't know the number. It's a small number, a very small number. One hundred and twenty people experienced an open heaven.

COMING INTO AGREEMENT WITH HEAVEN IN OUR LIFE AND SPIRIT

E. I think when Jesus said if you get two or three in agreement, He was talking about this (Mt. 18:20). I mean, two or three is stunning. What we think that means is that if two or three agree together that we'll get the car or be able to quiet the guy who's injuring our ego, and then somehow heaven is going to move—He's not talking about that. If two or three humans come into the agreement that the 120 had, there will be a break-in of power. Not an open heaven but a break-in of power if they get into agreement with heaven in their life and in their spirit, because if we get into agreement with God we will be in agreement with one another.

Getting into agreement with one another is nothing; it's super-easy if we're in agreement with God, because the resistance horizontally is removed when we get connected right vertically, because we connect with servanthood and meekness; we lay our agendas down. And people who aren't in agreement with God, which is nearly the entire Body of Christ, don't bond well together. Their agendas are like sword fights clashing against one another.

People think, "Let's have all these meetings and get people to bond!" What are you thinking about? They're just going to have swords clashing in all their subtle and not-so-subtle pride and agendas crashing into each other. No, let's get them into unity with God, into meekness, tenderness, and a grateful spirit, and they'll put their swords down.

A lot of folks talk about uniting all the leaders in the city. I say, "What on earth are they thinking about?" That's so much less than effective. I'll say it that way and keep myself from sinning.

I won't read the rest of the notes, but there's a lot more on the notes there you can get if you want.

"I WILL NOT . . . GO UP TO THE COMFORT OF MY BED"

I'm just going to read Psalm 132 again. "Lord, remember David and all his afflictions. Remember what he bore. Remember how he swore to you, how as a young man he vowed" (Ps. 132:1-2, paraphrased). His vow wasn't about being king and establishing his name in Israel. I assure you, that wasn't the vow of David's heart. He said, "Surely my head won't be turned by the pursuit of money and honor; surely I won't be turned from my own house and my own name. Surely I won't be turned because of the comfort of my lifestyle" (v. 3-4, paraphrased). That's the comfort of his bed. He's saying surely he won't let the troublesome nature of coming into agreement with God keep him out of this. It's troublesome to the flesh.

He said, "Until I find a place for the Lord, a dwelling place for the Mighty One of Jacob" (Ps. 132:5). He didn't get the full answer in his generation, but it came in the next, and David picks up on the promise on the other side, I assure you of that.

DAVID BORE THE REPROACH FOR THE ZEAL THAT HE BORE

David tells a little more about his zeal for that dwelling place, because the Shekinah glory would end up being in that dwelling place, but his son Solomon built it. In Psalm 69 David puts in his own words the vow he made and what it cost him. He says, "I really bore the reproach; shame covered my face" (Ps. 69:7, paraphrased). Not

shame from sin, although he had that as well on other occasions. He says he was ashamed, and here's why: "I became a stranger and alien to my own family. My brothers and sisters would say, 'What's with the little guy with all these new ideas? What's he really imagining? Like him and God know each other? Give me a break! We're the covenant nation, David. Settle down.'"

David says, "No, it's not enough for me to be in the lineage of Abraham. No! No!"

He became a stranger; he became an alien. They looked at him and said they didn't know him any longer, and David could have said truthfully, "It's true you don't know me any longer. The logic that I use, the decisions that I make about time, money, the future, and opportunity are wholly different than anything you understand. I'm an alien to you."

Why? Because "Zeal for God's house has consumed me" (Ps. 69:9, paraphrased). Because of this zeal, the reproaches, or the criticisms of the people who criticize God, had all fallen on him. David says, "I'm getting the disappointment and criticism that people really have in their spirit against God; they don't know it but they're venting it on me. But You know what's going on here. They aren't really against me, they're against what You require. They vent it on me, but really they're venting on You and You know it."

The Lord says, "You're right!"

"When I wept and chastened my soul with fasting, that became my reproach" (Ps. 69:10). It is chastening, but I would say, "I tenderized my soul with fasting." It's chastening if you're looking at the sin end of it. Then he says, "My fasted lifestyle became a reproach to all my friends. They wagged their heads and said, 'You've lost it!'"

"I became a reproach and a byword to them" (Ps. 69:11, paraphrased). In other words, when David walked into a room they smiled, and when he walked out of the room they talked about him and how proud he was and how ethereal and eccentric he was with all this heavenly, unreal stuff. The leaders in the Body of Christ, the elders, the men of respect, spoke against him to his face and behind his back. They weren't afraid of him, but it was worse yet. In the taverns the drunkards were singing songs mocking him.

Beloved, to this God is calling the Body of Christ all over the earth—all who will say yes. Many are called; few are chosen (Mt. 22:14). Many are called, but few people actually answer the call to be chosen to be part of the vessels for the partial dwelling place of God, even in this age.

Amen. Let's stand.