

**CULTIVATING A FIERY SPIRIT PART 1
ISAIAH 51 & 52**

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Isaiah 49 to 55, is all one theme, it all goes together. And in this, what the Lord is doing is, He is preparing the people of God to be able to be red hot for God even when they confront surprising difficulties.

What happens so often is that we sign up to go red hot for God. And there are two things that throw us off. Well there are a bunch of things, but two things that I am going to point out.

Number one; the timing of when the Lord releases what He promised. Whenever the Lord says, "I am going to do something." We are always thinking in the next month, or in the next year, or maybe five. And the Lord is normally thinking a little bit further down the road than that.

So, the timing is the first thing that trips us up. And when the timing trips us up it makes us think, "God, You are not being true" or, "I am just so messed up, I am totally disqualified." And almost always the timing is further down the road than we imagine.

And the Lord knows that. But He knows that a lot of issues are going to come to the surface over the issue of the timing. And that is the way that He really gets a hold of our hearts.

The second thing that throws us off, not just the timing, is that there is normally more obstacles than we expected. The Lord says, "Yea, I am with you. I will bless you. Great things will happen." We are thinking, next month, next year, maybe five years, there will be a couple bumps.

It ends up being twenty-five years and there are ten times as many bumps. And what happens in the midst, of the obstacles. Obstacles of negative things happening to you, obstacles number one.

Obstacle number two, You doing negative things that shock you. "I cannot believe that I would do something like this!" And then we go into a tell spin of shame, and, "Forget it, all of the promises are over. Everybody is mean

and I am real wicked and it took to long. I quit! I was really going to do this hard God, if you were going to do it with less obstacles and a shorter time frame. I really was going to go hard.”

The Lord says, “Yea, I know, I know, I have been doing this for years, and they all say the same thing.” The longer time frame and the unusual number of obstacles, more than we are expecting is God’s strategy to touch deep issues and bring them to the surface. To heal us to where we grow strong in love. It is all about forming in us the ability to walk in love in a far greater way. The Lord has the same strategy with all of us.

So, **Isaiah 49 to 55**, particularly what we are going to look at is **chapter 51, and 52**. We are going to get right in the middle of a conversation of these righteous Godly people. Where it is just simply taking to long, and there are more obstacles.

And the obstacles are not just people coming against them, the enemies are not just without, they are within. They are discovering their own sinfulness, and their own brokenness. And the double obstacle of mean people treating them wrong, and them coming up short and disappointing themselves more than anything, creates a whole lot of burn out, and a whole lot of negative response.

What the Lord is going to tell Isaiah to tell the people, “Even if it takes longer than you think. Even if the people get burned out, and even quit for a minute.” Tell them, “Sign back up, get with the program. I am ready to fulfill all of the promises for them.”

It is a very, very powerful dialog in terms of processing a delayed promise, and processing obstacles without. Because other people mistreat you, and obstacles within, when we discover our own sinfulness and brokenness.

Well, here is a very common complaint, here in **Isaiah 49:14**. It happens all of the time. We all say this in one form or the other in several seasons of our Christian life.

Verse 14, “For Zion said,” the people of God have said this to the Lord. Here is what we say. Remember, the delayed promises, number one. Number two, obstacles, from others, from circumstances outside. Or obstacles on the inside, we did things that we could not imagine.

Here is what we say, “The Lord has forsaken me. God has forgotten me.” Forsaken me, means, He knows what I am doing, but He is not interested. Forgotten means, He just forgot that I was there.

Sometimes I feel like it is that pot on the back burner in the kitchen boiling over. I did that once, the one time that I cooked. I feel like, I am that pot on the back burner saying, “Lord, You forgot! It is boiling! I am ready! I am ready! Did you forget me?”

And the enemy whispers and he says, “Either the Lord has forgotten you completely. Or He remembers you, and He has forsaken you. You are invalidated, disqualified, and all of the promises are not true.

There is nothing more painful, nothing more desperately painful to a born again believer who loves God then to think that they are now disqualified, God has forsaken them, the promises are now over. Or worse than that, God has just totally forgotten you.

The Lord speaks. He says, “Wrong,” Because there is a time delay, and there are obstacles, He goes, “I have a question. Can a woman forget her nursing child? Can a mother not have compassion on the son of her womb?”

He says, “Surely, they may forget. Maybe there is a mother out there that may. But I will never forget the people of God! Never will I forget you! Even of a mother could do something contrary to nature. There is one here and there is one there. Impossible that I could ever forget you!”

The Lord says, “The accusation in your heart against Me is wrong. It is not true. You just do not understand My ways. You do not know My time frame, and you do not know why I am allowing more obstacles. No! It is not an issue that I have forgotten you! No! It is not an issue that the promises are no longer true! No!”

He goes on in **verse 16**, He goes, “See, look! I have inscribed you on the palms of My hands.” Undoubtedly, when the Spirit of God was giving these words to Isaiah, the Father looked at the Son and said, “Son, one day Your hands will be pierced for them. Forever those wounds,”

Remember that Thomas put his finger in the wounds. Inscribed upon the palm of His hands is His passion for us. He says, “Your walls are continually before Me.” And He goes on. And so the Lord is saying, “No, I have not forgotten you.”

Now, **chapter 51**, we are going to get right in the middle of the conversation of the people of God who feel God has forgotten them. Or worse, God remembers, but He says, “No, the deals off. You have gone to far. You have actually sinned beyond the ability of My love.”

Beloved let me say this to you. I want to be tender about this, but I want to be direct. There is nothing more steeped in religious pride then imagining that you could produce something that could overwhelm the heart of God if you had a heart that said, ‘yes’ to Him.

And it is a lie, all through the body of Christ, all through the ages. Man or woman, I hear it all of the time, “I have done something so bad.” And you want to be nice. I always try to be nice.

But I am thinking, “Not on your life could you have produced something bigger than the passion of His heart. Do not kid yourself. You do not have the power to overwhelm His love and to exhaust it. If you will say, ‘yes’ to Him.”

And all condemnation, though it is energized by demons, it really is rooted in religious pride in the condemned person. Because they are imagining that the whole thing is about their ability to excite God, rather than God’s ability to be motivated within Himself for weak people.

It is all rooted in pride in the human heart. But, it does not look like pride. It does not look like religious pride, because it is so self-loathing. It is so, “I am so bad, I am so bad, I am so bad.”

And the Lord says, “You have the whole thing mixed up. If you will say, ‘yes’ to Me. Anything that you have produced, I have something a million times stronger than anything that you have produced.”

And one of the most powerful forms of a religious spirit, nobody calls it a religious spirit. We call the religious spirit, all of the mean rules. That is a religious spirit. You know, ridiculous rules meant to motivate people to try

to get them to motivate God to love them through rules. That is very religious.

But, let me tell you, there is a far more dangerous, and a far more insidious dimension of a religious spirit, it is called, condemnation. Condemnation has kind of been re-packaged, and re-clothed, and renamed, and re-titled to mean, "I am so sincere, and I am so tender, and I have produced something more powerful than God Himself."

And the Lord says, "No, rethink it all through again. Get rid of it. Call it what it is. It is a religious spirit. Cast yourself into who I am and do not ever imagine that you can produce something greater than Me."

Again, I want to be gentle on this subject, but I want to be strait forward. Many times, I am not saying every time. Many times, suicide is one of the greatest statements of spiritual pride. It really is, when it is related to failing in God.

What Judas did was an act of spiritual pride. "I have done something that even God cannot comprehend and receive." The Lord says, "No, you have not, Judas. No you have not." And he took his life to pay the dept, because he thought that somehow he could produce the answer for his sin.

It does not feel like pride in the person doing it, but it is at the end of the day. And I am not saying that all suicide is, but many times it is when it is related to spiritual failure, because it is, "I have an answer that God does not have. He cannot pull it off, but I can." And the Lord says, "No, humble yourself. Come to Me, receive who I am."

Isaiah 51, the Lord says; And we are going to do **51** fast. He says, "Listen to Me. Listen to Me you who follow after righteousness, you who seek the Lord." Now, He is telling them that they are sincere, because they follow after righteousness, and they seek the Lord.

But in **verse 7**, in **verse 12**, He is going to tell them that they are driven by fear, they are bound by fear. He goes, "You are sincere, but you are very weak. You have a lot of things out of place in your thinking. Your character and your spiritual life need all kinds of healing and repair."

“You are sincere,” **verse 1**. But, **verse, 7** and **verse 12**, “You are dominated by fear.” He is going to bring that up in a moment. He tells them this, and I am going to say it to you. Thus says the Lord, “Listen to Me,” says the Lord, “Listen to My Word.”

People in spiritual despair will do anything, except what the Word of God says to do. It is the most amazing thing. The years that I have been in ministry, I will sit with a person in despair, and they will try anything.

They will try any form of medicine. Any form of therapy. Any form of inner healing, outer healing. Any new type, any new group, anything! Except, what the Word of God says! Except for listening to God.

The answer, I am not saying that it is easy to do the answer, but I am saying that the answer is not difficult. It just takes perseverance and some staying with it.

The Lord says, “Listen to Me, I am going to tell you something.” He goes, “I am going to tell you something. Look to the rock from which you were hewn, and to the hole of the pit from which you were dug.” He goes, “Go back to your origin.”

Of course the nation of Israel, **verse 2**, their origins were Abraham and Sarah. Abraham and Sarah were these two people far away. And the Lord says, “Hey, look right here. You have not done a thing, but I called you, I blessed you and I am going to increase you.”

He goes, “Look back to the very beginning. The very beginning of your faith was a man and woman that did not do a thing. God called them, He pursued them, and He made a covenant to bless them. And He promised to increase them even in the midst of their weakness.”

He goes, “Now, listen to Me. Look at the beginnings. The very foundations of Christianity, it began through the man who did nothing and got everything.”

The Lord is starting the conversation by, “Before you even talk about how much you are disqualified, let’s remember that I took a man that deserved nothing and I gave him everything. Look at him and that is what you are a part of. That is the reality that you are a part of.”

“So, do not even begin to come to Me telling Me that you have overdone it, you have gone to far, God is to mean, none of it is true!” He says, “Look at Abraham before you even start.”

Than **verse 3 to 6**, God promises; we are not going to go through this. He promises comfort, and He promises revival. In our language, “I am coming, and I am going to cause a breakthrough beyond anything that you can imagine.”

Verse 7, He says it again, He is going to bring it up a notch. He says, “Now, listen to Me.” It is the same language, He says the same thing in **verse 4** too, and then in **verse 7**.

He says, “Listen, I want you to hear what I am saying.” This is God speaking. In a few minutes, in **verse 21**, He is going to upgrade and He is going to plead with them to hear. He goes, “Please! Please! Listen to what I am telling you! And you can have deliverance.”

It is the strangest thing to me. The people of God will listen to anything except for the simple four or five things in the Bible to do. They will do anything but those. It is the strangest thing. But it goes on and on and on and on. There is no secret of how to go forward in this thing.

He says, “Listen to Me,” **verse 7**, “you who know righteousness. You people in whose heart is My law” or, “My Word.” He goes, “ I know that you are people who love the Word.” He says, “But, you know what? You are so afraid.”

He starts off, “They are afraid of the reproach of people. You are so afraid that people are going to mock you. You are so afraid that you are going to be mistreated. You are so afraid that it is not going to work right. You are driven by fear!”

“I know that you love Me, but you are so conscious of the obstacles that you are not even conscious of Me anymore. When you think, you are so aware of your dilemma and you are so not aware of who we are together in covenant.”

So, He tells them in **verse 7 or 8**, He goes, “You are driven by fear.” And He is going to say that in **verse 13**, in a minute we will get to it. He goes,

“You continually are filled with fear. Continually filled with fear.” I mean they are driven by it.

Verse 9, so the people of God, they join *IHOP*. That is what **verse 9** says, “They join *IHOP*.” No it does not say that really. It says, **verse 9** describes their intercession.

They say, “Ok, ok, if it is true that Abraham did nothing and got everything. I mean he did not deserve anything and you blessed him and increased him and called him and pursued him. Ok, and if it is true that you want us, let’s do it. Let’s go to the prayer room.”

So they cry, “Awake! Awake! Put on strength Oh arm of the Lord!” This is intercession. This is good intercession. He is going to validate this intercession, a little bit later on in the dialog. He is going to say, “What you did in **verse 9** was good.”

Here they are, this is an intercessory prayer, “Ok God, if you told us that you are going to give us a breakthrough,” **verse 3-6**, “well then, do it! Put on Your strength Oh arm of the Lord!” The arm of the Lord means the power.

Look at this, they are really going to go back to the good ole days of David and Moses and Elijah. “Awake! As in the days of old! Do today what You did in the days of Moses! Do today what you did to Elijah and Moses!”

In our language, we would say, “Do today what You did in the life of Peter. James and John.” Although, let’s go ahead and throw in Moses and Elijah and David. We have them both.

So, here they are, the people of God. They have stood up and they are going to tell God to put strength on. They are going to tell the arm of the Lord, or the power of God to break out.

So then they ask Him a question, they ask Him, in the middle of **verse 9**, “Are you not the arm, are You not the God that has power that cut Rahab apart and wounded the Serpent?” Now, “Rahab and the Serpent” was a very common poetic reference to Egypt and Pharaoh It is found several places in Scripture.

Because it is kind of a poetic, symbolic way of saying, the giant of all giants, whoever the main oppressor is, that is the monster, that is Rahab; “Are not You the One,” here they are in intercession, “that did the mighty miracles in the days of Moses?” That is what that really means.

Verse 10, he asked the same question again, “Are not you the one who dried up the Red Sea? Are not You the One that split the Red Sea and they all walked through? Are not You that God?”

So, here they are in **verse 9**, they are in fiery intercession. “Awake! Awake! You are the God of Moses! Are not You the God that split the Red Sea? Ok, You are the God full of promise so let’s go for it!”

And then they really upgrade this prayer, **verse 11**, **verse 9 to 11** is the prayer. They are quoting, word for word Isaiah’s promise from **Isaiah 35:10**. They are quoting a prophetic promise of breakthrough. Now, I do not want to go through the specifics of it. It is a dynamic promise.

But the point is what they are doing in **verse 9 to 11**, they are interceding. They are saying, “Ok, you told us to remember the rock from which we came. We will go back. “Awake Oh God! God of Moses! Do what you said in **Isaiah 35:10!**” They are quoting the prophet decrees, they are speaking the Word of God and they are going for it.

Verse 9 to 11, everything is going well, they are in the House of Prayer they are using the Scripture, they are pressing into God, things are going excellent.

Now, the Lord says, “Ok, I want to talk to you about what you are doing right now.” This is very, very pertinent with our life right now. He says, “You are asking Me a question; Am I the God who did the miracles of Moses?”

He says in **verse 12**, He goes, “Yes, I am the God who comforts you. I promised you comfort back in **verse 3**. Every promise that I told you that I would do, I promise you that I will do it. I will comfort you like I said in **verse 3.**”

But He turns the conversation around. And He is really going to touch their view of themselves and their spiritual identity. This is very powerful. He

says, “I have a question, for you. Since you asked Me if I am still the One that does the Moses stuff. I have a question to ask you.”

“Who are you that you should be in covenant with the transcendent God, who has all of the power of all of the nations and all of creation? Who are you that you should live in such fear, and be my covenant people?”

He goes, “Here you are at *IHOP*,” **verse 9, 10, and 11**, “ You are saying all of the right stuff but you are living a life of fear. You are being driven by fear.”

He goes, “There is a collision.” He goes, “You are the darling of My heart, you still think that I am going to forget you. You still think that You have sinned so much that even I can not redeem you.” He goes, “And you are continually afraid of all of the circumstances. You are controlled by fear; but you are My people.”

He goes, “There is a paradox, there is a tension, there is a collision going on in your life right now. You are even in *IHOP*,” **verse 9,10,and 11**. “You are praying the Biblical prayers,” but He goes, “You do not even believe that I am the God that I say that I am.”

“I am more of a doctrine, I am more of an idea, not a person who moves your heart. I am an idea to you. And your fear is more prominent then My presence in your life.”

He is talking to the children of Israel in a time of difficulty and struggle. He goes, “Who are you that you should be afraid?” He goes, “And worse than that, you are afraid of a man who dies! You are afraid of a son of man that is going to be gone on a moment like the grass!”

He goes, “You are afraid of weak men that are hear today and gone tomorrow and whatever they threaten you it does not even last! And you are terrified of everything that men do or do not do. Men promised and they do not keep their promise. Or men do something mean to you.”

He goes, “Why are you putting your whole life, your whole heart, your whole being on what men do to you?” He goes, “Do you not know who I am and who you are to Me?”

He goes, “You want to know if I am the God that does the miracles of Moses? I want to ask you; Who are you that live so dominated by fear, and yet you are in covenant relationship with Me? Do you even know who I am? Am I more than even an idea to you that you use in a prayer room?”

And they are looking at the Lord and He is going, “well?” He says, **verse 13**, “Let’s bring up another point. You have forgotten the Lord your maker. I am the one that stretched out the Heaven’s laid the foundations of the earth, and you are continually driven by fear day in and day out, because of the oppressor, because all of the things that are rising up against you.”

Remember **chapter 49:14-15**, He says, “You think that I have forgotten you?” The Lord says, “The problem is deep in your being you have forgotten Me.”

He goes, “You do not even commune with Me. You do not touch Me deep in your spirit.” He goes, “I am a doctrine to you. I am not a living reality that you commune with.”

He says, “So, you have a question for Me?” **Verse 9 and 10**, “Are you the God of Moses?” “ I have a question for you,” **verse 12 and 13**, “Why are you so driven by fear? And why have you really, in essence, forgotten Me? Why does My power and My passion for you not really touch you at the heart level?” He says, “Who do you think that I really am?”

And they are staring at Him. He says, “You give so much credit to your oppressors.” Now, your oppressors are external oppressors, all of the bad circumstances. Or your oppressors are the internal oppressors, the discovery of your own weakness. He says, “You give your oppressors do much credit and you give me so little credit, really at the heart level of the way that you live.”

So the Lord answers this question with a question. He is always doing that you know. We did this in **Zechariah 7**, the other day when they said to the Lord, “How come You are not breaking through in power like You said that You would? And do we still have to fast?”

And the Lord says, “Well I have a question for you, now that you are asking those questions.” And when the Lord says, “ I have a question for you, defiantly duck!

When the Lord is asking a question He is not asking a question because He lacks information. He is asking the question to get you in touch with the information.

When He said, “Adam! Where art thou?” He was not saying, “Adam where are you? As if the Lord said, “That little stinker. Where did he go? Adam! Where are you?” He did not lose Adam. Adam lost Adam.

He says, “Adam, where are you?” And Adam stopped. And when he answered the question he goes, “Oh, I am in a mess.” And the Lord said, “Thank you that is the point.” When the Lord asks a question it is for you to discover something, not for Him to search for an answer.

So when the Lord says, “Who are you anyway that you are so driven by fear? And in reality, you have forgotten Me. In so much fear of all of your problems I hardly figure in the equation at the hear level. And yet you are My covenant people.”

And He tells them earlier, remember **verse 1**, He goes, “You are people of righteousness. You love Me” Remember in **verse 7**, He goes, “You are people who I know that My word is in your heart to some degree. But it is not really the primary thing.”

He goes on in **verse 15**, He goes, “By the way I am the God of Moses.” He goes, “I will answer your question. “I am the God who did the Moses thing. I did split the Red Sea.”

And He goes, “And Let Me tell you something else,” **verse 15**, “I am the God that puts My very words inside of your mouth and when you speak My own words back to Me, I will release power.”

He says, “What you did in **verse 9, 10, and 11** was good. I am the God of Moses,” **verse 15** answering the question from **verse 9**. “And I did put My words in your mouth” **verse 16**.

They quoted God’s words in **verse 11**. He goes, “What you did in **verse 9, 10, and 11**, what you did in *IHOP* was really good. I just wish that it would touch your heart.”

Beloved, this is powerful! He goes, “I have put My words in your mouth. I have covered you with My own hand.” That is a quote right from **Isaiah 49**, the beginning of the dialog which we cannot go into.

He goes on, **verse 17**. He is really going to turn the thing around in **verse 17**. He says, “In **verse 9** you told Me to awake. In the Prayer meeting you said, ‘Awake Oh God!’ **verse 9**, ‘Awake! O God of Moses! Are You really the God of Moses?’ ”

Verse 17, He says, “I am going to turn it around and I am going to tell you to wake up.” “Well Lord, we are in the prayer room.” He says, “I want you to wake up! And I want you to stand up! I want you to wake up! I want you to shake off the lethargy and stand!”

And beloved, it takes effort to do that. People have this real mixed up concept of grace. They think that because it is grace that it requires no effort. No, that is not the definition of grace.

Grace means, that our effort does not motivate God to like us. But the effort puts our cold heart in front of this bon fire. The effort positions us to freely receive the fire. The effort does not earn us the fire, it puts us in the place to receive the free gift of the fire.

A lot of people think that if you do anything that takes effort, it is legalism. No! Legalism, and grace are essentially a motive issue. If you are doing it to talk God into liking you it is legalism. If you are doing it, because He has a red-hot fire, you have a cold heart and you are putting your cold heart in front of His hot fire. That is called wisdom.

And it is amazing that in the pursuit of the grace of God so many of God’s people will not exempt the effort to put their cold heart in front of the things that create fire.

They have to. That is what the Lord said, remember in the beginning of **verse 4** and **verse 7**. He goes, “Listen to Me. Do it My way. You have to put effort into putting your cold heart in front of My real presence, the things that release fire, that melt you and tenderize you.”

Beloved, you can sit in *IHOP*, you can actually sit in the building and hear anointed music and not actually put your heart in communion before the fire of God. Being in the building is not the same thing as an engaged heart.

We have to actually engage our being with God. The Lord says, "I want you to wake up! I want you to stand up, Oh Jerusalem!" Now look at the Jerusalem that He is talking to. I mean this is really going to shock them. This is a Jerusalem that has been drunk at the hand of the Lord, the cup of His fury.

You can go ahead and read the rest of it. It is a Jerusalem that has been under the discipline of God. It is a Jerusalem that has been sinning and God took them to the woodshed.

But He goes, "You know what? You sinned. I got your attention by disciplining you. But do not go on some five-year pity party. Stand up! Move into My heart, and let's take off where we left off! Let's go for it!"

"Yes, but, Lord, You do not understand I have really messed up." He says, "Jerusalem, do not give Me that, kind of recoated, re-phrased re-titled, religious pride. Do not tell Me that what you do is stronger than what I do. I do not want to hear it. It is false. It is a lie.

Jerusalem that has been in discipline, I want you to take the time of discipline push delete. I want you to wake up! Stand up! Move into My heart, have confidence and take off into the promises of God, like I told you!"

"Yea, but Lord, I am so messed up." "You cannot produce anything that challenges the power and the ability of My love. You cannot. You can produce a penny against My billion dollars, it does not work, there is no comparison! Stop all of that foolishness and move in!"

"Well, I do not want to do that. I will go to counseling. I will go to any program." It sounds like I am down on counseling. I am not actually, because Biblical counseling is just taking the Word of God and tailor making it for a person. I am actually quit big on counseling. That is not my point.

My point is, there is a victim mentality in the body of Christ. Here is the victim mentality. The victim mentality is not somebody who says, "I am hurt." That is not the victim mentality.

It is somebody that says, "I am hurt and therefore I am not responsible to rise up and touch God, because I have been hurt." That is the victim mentality. I think that it is right to say, "I have been hurt." That is not a victim mentality, to confess that you have been hurt.

A victim mentality is when you say, "Because I am hurt, I am no longer responsible to press in and touch God at the heart level. They were so mean to me. It was so bad. He did it, she did it, back then. Here, they all did it. I am so busted, I am no longer responsible for my spirit communing with God." That is a victim mentality.

And they go to every group around that will take them to hear their story, tell them how bad that people did it to them. But beloved, with a victim mentality, nobody can free you until your spirit wakes up and moves toward God as an act of your will!

And the victim mentality is not only the fact that you have given up and said, "I am just going to focus on what they did to me. I am not going to take responsibility to move into God."

The Kingdom mentality, we acknowledge our bruises and our hurts. But beloved, nobody, nobody and no trauma relieves you of the God given ability to touch God, and the God given responsibility.

I see people all of the time, I go, "I know that you are hurt, but do not give up on your privilege to touch God just because you have been hurt. That is your only way out of it."

But they have been in sin and they are in discipline. And God says, "I still want you to rise up." Look at **verse 21**, He says, "Now listen, Israel, you afflicted ones."

Now, is there anybody in this room that has been afflicted? Is there anybody in this room who has been mistreated, or anybody that has torment of sin in their own life?

He goes, "Listen you afflicted one," He goes, "You are drunk, not with wine." He says, "You have been drunk under the discipline of God." He says, "You have drunk the cup of My wrath, is what you have drunk."

He goes, "You are not drunk with wine. You have been in a season of discipline. But the Lord your God says this to you, The God who pleads the cause of His people. God is down, like on His knees, "I plead with you to do this thing the way that I said it and you can get free! I beg you!"

And the person says, "I am so hurt, I cannot respond." God says, "I plead with you, do not go there!" "No, you do not know what they did to me. You do not know how bad that it is."

God says, "I know that it was bad, I plead with you, touch Me. You can still touch Me. We can work through the details. Do not release your God given responsibility, and your God given privilege to touch Me at the heart level, because you are in trauma, or you are in a season of sin and discipline. Repent, stand up and move into God!" God says, "I plead with you to do this!"

He says, "See," **verse 22**, "I have taken out of your hand the cup of trembling." He goes, "I have already given the cup to My Son to drink. No longer do you have to drink the cup of trembling. It is paid for in full by your redeemer."

The hardest thing to get a person with a religious spirit to do is to except the new beginning and to push through it. They say, "I can not. It seems so humble." It is not humble. It is false humility, it is a religious spirit, it is religious pride.

"I cannot, because you do not know how bad that I am." And they are still imagining that they have done something more powerful than God. I go, "You are not that strong. Do not flatter yourself, push delete, and move in. It is about Him, and His ability to love and embrace you. It is not about your great ability to sin that you have outdone God now."

Now, He is telling Israel, "I have taken the cup out of your hand." Now this has, political and military ramifications, but it also has spiritual and emotional ramifications. Because what God is telling them is about the end

of the age and His redemption of them as a nation and a political deliverance. He is talking about that here.

But it is the whole spirit of which redemption is carried out. The God in whom we deserve the cup of wrath, and we deserve the discipline, He lays it upon another.

Jesus took the cup. When the Father said, “no” to Jesus. Jesus said, “Lord do I have to take the cup? Is there any way it can pass?” The Lord said, “no” to Jesus so that He could say, “yes” to you and me.

He says, “I am going to punish your tormentors,” **verse 23**. He says, “They have been walking all over you.” Look at this, He goes, “They made you lie down to the ground and they have trounced all over you.”

Beloved, again, that can have a military application to Israel at the end of the age, and it really does. But the accusing spirit tramples you and stomps you into the ground, shame, shame all over you.

And the Lord says in **verse 22**, “I plead with you; let Me take the cup for you and give you a new beginning. And I will wipe out,” **verse 23**, “all of the enemies that are stomping on you,” political ones, Israel at the end of the age, and spiritual ones all through church history.

Now **chapter 52**, we are going to go to **verse 1 and 2** and that is it. He goes, let Me say it again, **chapter 52:1**. He says, “Awake! Awake! Wake up!” Now, if you will notice in **51:9**, they have told the Lord, “Awake!”

51:17 the Lord says, “No, let’s turn this thing around. You wake up! It is not that I am inactive. It is not that I am unwilling. You are in prayer meetings, but your heart is dominated by fear,” **verse 12 and 13**. “You are not even touching Me!”

He says in **verse 17**, “You wake up!” They said, “We cannot, because we have been in a season of discipline we have blown it so bad for so long. We have to go at least five years on probation before we can wake up.” Which means get on fire spiritually.

He goes, “No you do not, no you do not? Wake up now!” “Yea, but we are in discipline.” “Wake up!” Which means, “Have a fiery spirit. Move in and

commune with God today. I do not care what you did at two o' clock this afternoon, back the last twenty years. Delete, today is a new day to begin a fiery spirit. With confidence, in the love of God."

Now, He says in **chapter 52**. The Lord says, "I am going to bring this up a notch." He says, "I want you to wake up. I want you to put on strength. And I want you to put on beauty. I want you to put on strength and I want you to put on beauty."

And then He names Jerusalem. Remember, He just told them, it is all the same dialog. He just told them, in **chapter 51**, that they were sitting under judgment.

But here in **chapter 52:1**, He goes, "O Jerusalem, you are the holy city." And they kind of winched. They go, "Put on the anointing, on strength? Put on beauty? And we are holy? Lord? We are under the cup of wrath, we have really blown it!"

And the Lord says in **chapter 51:22**, "I am pleading with you! I am pleading your cause for you to let go of this thing!" He says, "I want you to wake up. I want you to put on strength."

Now, I remember, I used to read these verses, "Put on strength." I shared on this the other night, I mean a couple Sundays ago. From **2 Timothy 2** where the Lord says, "Put on strength Timothy." You know, you are thinking, "How are you supposed to put strength on? Duu-du-du-duu! How do you do that?"

And what the Scripture means, very, very clearly it means to exert the effort to position your heart in front of the fire of God. It means, position yourself in the place that the Bible talks about, where the anointing flows from. It is a life with a commitment in your spirit to obey. You are going to have plenty of times to fail. But there is a commitment, there is a, 'yes' in your spirit.

You are filling your mind. You are feeding your spirit on the heart of God. On the Father heart, the Bridal paradigm, the Bride of Christ, you are feeding your spirit on the reality of beauty.

Here in **chapter 52:1**, “Put on beautiful garments, touch the realm of beauty.” They said, “Yea, but we are sinful.” He goes, “Feed your spirit on what I call you. I call you beauty.”

In **chapter 61:3**, “I give you beauty for ashes.” It is **chapter 62**; we looked at it last week, where He talks about in **verse 3-5** how He calls them “Hephzibah, the beautiful ones, the Ones that God loves.” He goes, “Feed your spirit on that.”

Beloved, you cannot wake up by just showing up at an *IHOP* meeting. That is not how you wake up. You wake up. You put on strength! Which means that you position your cold heart in the simple four or five things. A deep “yes, Lord I am going to be radically Yours!” And you will blow it a thousand more times. But the, “yes” is there.

You are going to fill your mind with the revelation of God’s Father heart, and the Bride of Christ. You are going to embrace the grace of fasting as a part of your lifestyle. That is critical to have a fiery spirit.

You are going to embrace God’s ways of economics. You are going to care for the poor. The simple things of the Word, prayer, fasting, and giving. **Matthew 6**, Sermon on the Mount has never been more simple. It is right in the middle of Christianity 101. It is the very thing that God says to do.

But most of the church in the western world does not bother with it! And they seek their healing everywhere besides the place where you wake up! Wake up, means, get a fiery spirit and exert effort to get yourself in the presence of God.

He says, “Jerusalem, O holy city!” They go, “Holy City? No, we are not a holy city. **Remember 51:17**? We are the city with the fury of God on us!” And the Lord says, “The uncircumcised and the unclean,” In other words, “The enemy will never touch you again.” He is saying that the enemy will never triumph over you again when I settle you down! Never!”

So, here is Israel, I mean fresh out of judgment, fresh out of discipline, they went to *IHOP*, remember **51:9-11**? They said the prayers right, driven by fear. They are spiritually lethargic, still in a season of discipline. God is begging them to let Him put the wrath upon His Son, to release them from the wrath.

Now He says, “Wake up! But do it My way. Do it My way!” Now look at **verse 2**, here is where the effort comes in, this is the final verse. He said, “Shake yourself from the dust.” Look at this, there are three violent words. I mean three words that are supposed to be radical in terms of the way that we live.

“Shake yourself from the dirt”; number one. “Arise! Exert your energy and stand up!” “I do not feel like it, I feel bad, everybody is looking at me, all I know is all that I ever did bad.” God says, “Rise out of the dirt and believe all that I have said! Go for it!”

Then He says, “Loose yourself from the bonds! Loose yourself!” So He said, “Shake Yourself! Stand up! Arise! And loose yourself!” Now there is this interesting little phrase right in the middle that is very, very significant. He said, “Sit down.” It looks like, it is contradictory, but it is not.

In the ancient writings, in Hebrew, it said, “Sit down upon thrones of glory Oh Jerusalem.” And the meaning is, “Shake yourself from the dust, Arise, Sit upon a throne of glory” **Revelation 3:21**. “Enter into your possession! Enter into your privilege as a co-heir with God!” That is what the sit down means. It means sit down in a place of royalty.

Some of the ancient manuscripts of the Hebrews have the phrase there, “Sit on the throne of glory.” Beloved, it is not enough to just try to wake up. You do not get on fire by saying, “I am going to get on fire! I am going to get on fire! Man I have got to get on fire! I am really doing it this time!” That does not do it, that does not do it.

We have to position ourselves, **chapter 52: 1**, in the place where we get strength. We have to fill our minds with the Word. We have to say, ‘yes’ to the grace of fasting. We have to say, ‘yes’ to the grace of prayer.

I do not care how boring it is. I do not care how tuff it is. I do not care about all of that stuff. We say ‘yes’ to the realm of beauty that God is beckoning us to. A whole realm of beauty, there is the Bridal paradigm. We shake ourselves from our shame and our condemnation.

Somebody says, “Yea, but you know, I just kind of want to stand up and then I feel bad and I sit back down.” I say, “Well there is a place in God where you have to take a stand even if you do not feel like it.”

“Well, I would just rather somebody else make that stand for me.” It does not work that way. “I would rather sit in the dust, tell everybody how bad that they did it to me, and how bad I did it. And just sit in the dust until somebody picks me up.”

The Lord says, “I have provided everything. I took the wrath, gave it to My Son. I provided the Holy Spirit. I have provided all of the means of grace for you to enter in. Now, you do have to engage your heart. And you must exert the energy to stand up, wake up, and move your heart into My heart.”

Amen! Let’s stand.

O! Lord, we say, “Awake O arm of the Lord!” The Lord says, “You awake!” “Awake arm of the Lord, we want to see You break through and release streams in the dessert! We want to see the power of God!”

The Lord says, “Who are you so driven by fear to tell Me to wake up? I tell you to awake! I am not the one holding out, you are the one holding out! Draw near to Me. I am ready to meet you!”

I am going to ask people even now. You are saying, “This is a season, you know, I am sitting in the prayer meetings. And I come to the Sunday night meetings, I do this and that and whatever. But I have to move in at the heart level in a much deeper way.

I really do need to move in a much deeper way. It is not enough to hang around the staff, the team, to lead sessions, to preach, to pray, I have to touch God at the heart level. I have to take my cold heart and commune with Him.”

If this is a time when you know that the Lord is speaking this to you, “It is time for you to awake!” You have been in the prayer room telling God to awake. He says, “No, I want you to awake. I want you to let go of the past. The past is the past! Start new today. Run with me, starting today. Free! Full! Bold! You are anointed, you are beautiful, and you are a holy city starting today.”

“But Lord, I do not feel like it.” The Lord says, “Stand up and enter into what I say is true!” If that word speaks to your heart, this is a season for you to make some changes in this regard. I want you to come forward tonight.

Lord, this is my desire. Lord I do not want to hang out at *IHOP*. I want to hang out with You. I want to touch You. I want to feel my beauty in Your sight. I want to enter into my strength that You have provided for me.

I am going to shake off the dust of my errors, my shame, and my sin from yesterday. I want to push delete and start over today with boldness.

Beloved, if you want to be on fire now, if you want a fiery spirit, you can have it soon. It does not mean that you will be mature soon, but you can have a fiery spirit, just push delete. Let us move on.

Now Father, I want to feel, I want to feel Your beauty. I want to put on beautiful garments. I want to feel Your strength. I do not care what I did yesterday. I want to be fiery. I do not care about all of that stuff. I want to move into this thing.

The Lord says, “I will, if you will. I am far more willing than you are. But it has to be real. It has to be from the heart. You can fool everyone, but if it is not from the heart, it never connects. It never, ever releases the fire if it is not from the heart.