

God of Gladness

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There are three different ways to behold His glory and His emotions in those three directions. Beholding the emotional makeup of God and understanding it is a very powerful reality.

Turn to **Psalms 16**, which is right to Davidic revelation. The very crowning glory of King David's revelation begins in **Psalms 16**. This is the entry point. I am going to talk about encountering the God of gladness.

In the church there is an unspoken and sometimes a very clearly spoken sentiment that God is mostly mad or sad. It is spoken very clearly in some camps. By and large it is not articulated, but it is there. It is ever present. It is that God's emotions are mostly mad or mostly sad.

The truth of scripture is that God's emotions are mostly glad. It is very opposite. It is not an accident that the church that is worshipping a God who is mostly sad or mostly mad is the very church that is also mostly mad or mostly sad who worships a God like that.

There is a direct correlation in the image that we have of God's emotions and our own emotions. There is a direct correlation between the two. It is the idea that holiness is understood with a certain somber, morbid sadness. It is that holiness is equated with quietness and sadness. It is like "Shhh, it's holy in the atmosphere. This is in the sanctuary."

I do not want to go here right now, but in **Psalms 60:6**, David is writing. He says, "God spoke in His holiness. God said, 'I will rejoice.'" In holiness God speaks. He speaks, though not always, but often in a tone of rejoicing.

When He speaks out of His holiness He speaks with gladness motivating what He says. He gives about 10 or 12 prophetic declarations in **Psalms 60**. He speaks out of His holiness with a heart of gladness.

At the very end of the logic although it will not appear that way at the very beginning, but at the end of the logic gladness and holiness are one and the same thing. I am talking about holy gladness.

There is carnal and sinful gladness, but I am not talking about that. The gladness in God's heart and the holiness in God's heart are not contradictory, but identical. I do not want to go through that progression right now, but I just wanted to make that point in **Psalms 60:6**.

He does not always speak in gladness, but He often speaks in gladness. Gladness is not a contradiction to holiness, which is my point. It is an expression of holiness when the gladness comes from God's heart. Again, there is clearly a carnal, sinful gladness, but that is not what I am talking about.

In **Psalms 16:8** David is talking about himself. In a minute we are going to see how the apostle Peter under the anointing of the Spirit applies this passage by the revelation of the Spirit to Jesus who is the true David. The little David, that is King David, is talking about himself, but under the anointing he is talking about the greater David. He is talking about His heart.

In **verse 8** King David says, "I have set the Lord always before me." Again, Peter is going to let us know that it is Jesus speaking about God the Father. "Because He is at my right hand I will not be moved."

Verse 9, "Therefore my heart is glad. My glory rejoices." **Verse 11**, "You will show me the path of life. In Your presence is the fullness of joy and at Your right hand are pleasures forever more." In a minute we are going to find out that it is Jesus speaking to the Father.

I want to highlight one point here. David understood this about the Father. Jesus understood this about the Father. It is one of the most dynamic and magnificent statements about the throne of God. **Verse 11** says, "In Your presence is the fullness of joy." Instead of the word "joy" put the word "enjoyment."

You can often put the word "enjoy" or "enjoyment" for the word "joy." You can put the word "gladness" if you want. It is the twin sister of joy. It is joy and gladness. They are normally put together in the scripture. Of course, in **verse 9** the word "gladness" is there, but joy is the word in **verse 11**.

Here is what I want you to picture. Sometimes we picture "In the presence of God is fullness of joy" an anointed worship service. It is true. There is joy in the presence of God in an anointed worship service, but that is not what David is talking about.

David is talking about **Revelation 4** and **5**, which is the throne of God and the heavenly symphony. The nearer you get to the throne of God in the eternal city the more overwhelmed you will be about the gladness that radiates and flows out of that throne.

It is not just talking about an anointed worship service on the earth. It is talking about the very essence and the very being of God in the center of His throne. David says that this is a revelation that goes far beyond what Moses saw.

He says, "I know something about You. In Your immediate presence there is fullness." That is a literal word. David was not exaggerating. He was under the anointing of the Spirit. There is fullness of gladness. Why? What does that mean? When we go up to the eternal city in the resurrection we will get close. There will be the 24 elders. They are bowing down.

Of course, this will never happen this way, but let us just say that we kind of kneel down right there and say, "Sir, I know you are engaged, but I really need to ask you something." As you look at them bowing down and I will tell you something that might surprise you. You will find a smile on their faces of adoration. There is fullness of joy the nearer you get to the throne.

We are expecting them to be in utter anguish, such as, "Aaahh!" or something like that. It is God. The elders are nearer to the glad heart of God than any other of the saints.

Although it will not really happen this way, we will move a little closer. We will go to the seraphim. Their faces are covered. They are awestruck with the splendor and majesty of God's holiness. We will find a smile on their awestruck face.

We will get near to the throne. Jesus is at the right hand beaming with a radiant smile that you could never imagine. I do not mean that He smiles every moment of every day, but God's predominant emotion is gladness and enjoyment. He has this radiant countenance of gladness.

We do not go to Him and say, "I hate to disturb You." What is God's countenance like? It is filled with gladness. The Father and the Son have gladness because the Father is filled with gladness.

His presence is filled and it is saturated with gladness and happiness. All those that are near the throne of God have gladness flowing through their being. I do not

mean that it is unbroken gladness where there can never be any other emotion. The predominant emotion in eternity is gladness.

David goes beyond that and says, “It is more than gladness. At Your right hand there are pleasures. Near Your throne there are pleasures.” The 24 elders and the seraphim, which are the 4 living creatures, are filled with pleasure.

I am sure this will not happen, but we say, “How do you like your new ministry assignment?” “Oh, I love it!” “You do? Is it a good assignment?” “I love to love Him! I love this! I would not have any other job in all of the eternal city.” There are eternal pleasures forever and ever. There are unending, inexhaustible pleasures in the hearts of those closest to the being of God in eternity forever.

Psalms 84 says, “How lovely is Thy dwelling place.” Again, it is okay to think of the dwelling place of God as the worship service when the Spirit is present with “How lovely is it when Your anointing is flowing.” That is true, but the sons of Korah are not thinking of the anointed worship service. They are talking about the dwelling place.

It is the lovely dwelling of God around the throne. The throne of God is not only filled with pleasure and enjoyment. The throne of God is stunning in its beauty. It is totally lovely. When we get near the throne for the first time face to face we are going to say, “This is absolutely fantastic!”

When Dorothy came across that corner and saw Oz the first time, the Emerald City, she said, “Whoa! Toto look at that.” She looked at that Emerald City. I remember when I was about 6 years old I said, “Whoa! Look at that!” I had no idea.

I cried when they pulled back that curtain and that little guy was back there. It shattered me. When the veil is pulled back in eternity He is the Almighty, the Ancient of days. It is the real deal.

When we come around that corner, whatever corner it is that we come around and see that emerald rainbow, the radiance of the lovely dwelling place and God the Father and His Son whom He has made King of kings filled with gladness, filled with pleasure, the lovely dwelling place, which is the very center of government of every created thing, we are going to say, “This is good! I knew it! It is smart that I did this thing hard on the earth.”

It is not that we will just have pleasure when we get there. There is an impartation. There is a transformation that we partially experience in this age. It is related to gladness, pleasure and beauty.

Turn to **Acts 2:25**. Let us look at Peter under the anointing of the Spirit interpreting this psalm. As he interprets it he says, “Well, David was talking about himself in truth, but it was mostly revealed to David so that we would have insight into the God-Man and what He experienced at the resurrection.”

Acts 2:25, “For David says concerning Him, Jesus, ‘I foresaw the Lord always before My face,’” this is Jesus speaking, “for He, the Father, is at My right hand. I will not be shaken. Therefore My heart rejoiced and My tongue was glad.”

Jesus is filled with gladness. He is filled with rejoicing. It was not a momentary gladness that broke out in the resurrection. **Psalms 45:7** tells that Jesus was anointed with gladness more than any other man and of any of His fellows or companions.

The idea is that Jesus has more gladness than any other fellow human being. Jesus was anointed with the Father’s gladness more than any other man that ever walked on planet earth and far more than David.

When Jesus said, “My heart rejoiced and My tongue was glad,” undoubtedly He was talking about the resurrection. It is over and He comes through. Jesus has this million dollar smile and says, “It is great! It is awesome!”

The seraphim, the elders and all the angels of heaven see that radiant, smiling, glad heart that they were so accustomed to seeing. He now has a new dimension. He is now fully human.

His gladness did not begin with His humanity. God’s gladness is rooted in the reality of who He is. It was expressed in His humanity. Forever He will be glad as a man and as God.

The very core of God’s heart is gladness. He is not mostly mad and mostly sad. He is mostly glad. He can be angry without every contradicting His gladness.

In **verse 28** Jesus is talking to the Father. “Father, You have made known to Me the ways of life. You will make Me full of joy in Your presence.” What does it mean for the second Person of the Trinity to be full of joy in the presence of

uncreated joy, which is His Father? What does it mean for the second Person of the Trinity to be made in His humanity full of joy forever in the presence of His Father?

For some reason, though I do not know why and I am not going to do it, but for some reason Peter does not quote the last part of **Psalms 16:11**. **Acts 2:28** is **Psalms 16:11**. There are three lines in **Psalms 16:11** and Peter only quotes two.

Line one is “Make me know the path of life.” Line two is “Make me full of joy.” He did not put “and at Your right hand are pleasures forever more,” but we know from **Psalms 16** that is related to Jesus. Jesus is there.

It is not Dorothy going to Oz. It is something far more powerful. Jesus is there. He has always been fully God, but now He is fully man. “I love it, Father! Here I am! It is over!” He is filled with gladness in the presence of uncreated gladness, which is His Father. Beloved, this is what this thing is about.

In **Psalms 45:7** it says that Jesus was anointed with the oil of gladness. How do you know **Psalms 45:7** is about Jesus? It is because **Hebrews 1:9** tells us it is Jesus that **Psalms 45** is talking about.

In **Psalms 45:7** you think it is the psalmist, but **Hebrews 1:8-9** assures us that it is Jesus who is the one that is filled with joy. He is anointed with the Father’s joy. The joy does not start with Jesus in His humanity. The joy starts with the Father. It is the Father’s joy that Jesus walked on the earth with. It is a fantastic reality.

I have said this for years, but I will just say it again because it bears repeating. When Jesus walked into town all the kids made a beeline right to Him. They loved Him. They loved being in His presence. The kids loved this 30-year-old Man from Nazareth. They loved this carpenter who was a new preacher. You can not fake out kids.

The kids went running. They stopped and looked at the disciples and said, “Maybe yes, maybe no.” They are running and they look at them. There is Peter, James and John. They have this new badge. They are the main guys.

It is the first time they have ever had a badge. The first time you ever get a badge typically you use it wrong. What do you do but show it off and you do the macho thing for a few minutes until you find out it is stupid. Anyway, they say, “Okay,

everybody get back. The Man of God is coming through. Kids, get out of the way.”

Jesus says, “Put your badge away. I like these kids. I like these kids as much as I like you. As a matter of fact, I like all kinds of people in this city. I love coming to this city.” They said, “We love being with You, Jesus.”

The kids see the disciples and they say, “50/50, maybe 70/30, but probably not. No, I am not going to run to you. You will get me and be mean to me.” They run pass the disciples.

They look at the Pharisees and say, “Those Pharisees, no way.” It is that old cranky holiness stare that says, “We are holy.” The kids say, “Mommy, it is a monster.” They want nothing to do with the Pharisees, no way. There is no more connection in those kids’ hearts between those Pharisees holiness and the holiness of God.

They go right past them and go right to Jesus. I can just imagine them with arms around His neck. They say, “We like Him.” Afterwards mommy says, “Why do you like Him?” They say, “We can tell He likes us. We know He likes us.”

She says, “How do you know He likes you?” They say, “When He came in town all of the big shots were there. He looked over at me and looked me right in the eye. I know He likes me. I do not know this Man very well, mommy, but He likes me. I can tell He likes me.”

They went past all of those sacred boundary lines that religious systems put up and went and hugged Jesus. They did not care about the fact that He was in the middle of healing crusade. It did not matter. They said, “He likes me. This is awesome!”

In **Matthew 9:15** it says that Jesus looked at the disciples of John and said, “My disciples will fast. When I am taken away they will mourn and they will fast.”

My point is not the fact that they are going to fast because they are mourning. My point is that the disciples were going to mourn when Jesus is taken away. It is not just because He died and was raised from the dead. That was a three day period of mourning.

When He appeared after the resurrection they knew that He was fully alive, but there still an element of mourning. They were filled with gladness that He was

raised from the dead. He was not talking about one 3 day period that His disciples would mourn and therefore they would fast.

I doubt that they fasted in those 3 days because of mourning. He was talking about another dimension of mourning that they would have their entire life as apostles for the next 20, 30, 40 and 50 years. They mourned.

You might have interviewed these apostles and said, “Why are you sad? You have the Spirit. You have signs and wonders. You have the anointing. You have revelation. What are you mourning for?”

Jesus said that His disciples would mourn. Again, it was more than just from the cross to the resurrection. It was more than a 3 day period. They did not do much fasting in a 3 day period.

He was talking about a lifestyle where they would feel the ache in their heart. It would lead them to fast in order to have their hearts satisfied with a fresh encounter of His heart.

I imagine we could go to Peter and say, “Peter, are you perfectly happy?” He says, “Well, kind of, yeah, because He has appeared to me a number of times and man, it is just awesome. I have had a couple of heavenly experiences. He loves me.”

We say, “Do you mourn or is there any sadness?” He says, “Well, kind of, yeah, there is.” We say, “What is it?” He says, “I am sad, but it is not the same. It is wonderful, but it is not the same.”

We say, “What is not the same?” He says, “Well, for those three years we got to walk everywhere with Him. We felt the energy of His gladness and His love. We got to just be there and look into those eyes. He would put His hands on us. It was so awesome just being there!”

We are talking about this Holy Spirit energized gladness and love beaming out of this young Man’s eyes, Jesus of Nazareth.

Peter says, “I have lots of joy, but there is something about that. I can not wait to be with Him again where I just look into His eyes and feel the radiance of His gladness about My life. When Jesus looked at me, He was the only one who really understood who I was. He was the only who grasped my greatness and my genuineness. Even I did not grasp it, but He did.”

He goes on to say, “He enjoyed me. Even when the other guys were angry and annoyed with me, I knew that He enjoyed me. Even when He corrected me, He wanted me. I loved that! I mourn! I want to feel that! I want more!”

Jesus taught them, “When you feel that ache of mourning after I am gone then you will fast. That fast will accelerate your ability to experience the gladness of My heart.” It was Jesus’ gladness that moved them, though not only His gladness. It was many things about the heart of Jesus. Beloved, He was and is the God of gladness. He is a God of indescribable gladness.

Look again at **verse 28** where Jesus is talking to the Father. He says, “You will make Me full of joy. I will be full of enjoyment. I will be full of gladness.” **Verse 26**, “My heart was full of gladness and I rejoiced.”

In **Psalms 45:7** Jesus was the most anointed man of gladness. This is the God we serve. This is the God who is leading us, discipling us and training us by the Holy Spirit. The image we have of God is so dynamically related to the state of our emotions. It truly is.

I am going to give you a bunch of verses. Turn to **Deuteronomy 30:9**. This is Moses. It is pretty good for Moses. You do not see much of this in Moses. The **Psalms** are filled with it. This was one of David’s main doctrines. Moses touched it a time or two. I like Moses. I am not picking on him.

He was 500 years before David. Even the guys after David did not see what David saw. David was called the man after God’s own heart. He was the man with a unique understanding of God’s heart. Moses touched on the God of gladness a little bit, once or twice. Maybe this is not fair to Moses, but under the anointing he prophesies this.

Aaron and the boys look at him and say, “Moses, we have never heard you talk that way about the consuming fire who is Yahweh the eternal God.” Moses says, “I do not really know, but He told me that. He is filled with gladness.”

You only find it once or twice or maybe a few more times in all of Moses writings. It is kind on the peripheral. Though with David the gladness of God’s heart is right in the center of Davidic revelation.

If you are in **Deuteronomy 30** then you have to look at **verse 6**. It says, “You will love the Lord your God with all of your heart.” That is a promise for the end time church right here. **Deuteronomy 30:6** has not been fulfilled. I do not want to get into that, but we were in the neighborhood.

In **Deuteronomy 30:9**, he says, “The Lord will make you abound in all of the work of your hands, in the fruit of your body, in the increase of your livestock and in the produce of the land for good.”

Here is why you are going to prosper, “For the Lord will again rejoice over you for good in the same way He rejoiced over your fathers.” God is telling Moses by the anointing of the Spirit of revelation that God at the end of the age is going to rejoice. He is going to break forth with rejoicing.

The verse that comes to mind and we all know it is **Zephaniah 3:17**. Just jot this down and look it up later. It is that God will sing over us with gladness. He will rejoice over us with gladness. It is a famous verse.

God will sing over the people of God with gladness and rejoicing. When God sings over the people He is not singing over them and angry with them. He is rejoicing with gladness. He releases the song that transforms the people of God.

In **Zephaniah 3:17** when God rejoices over His people He quiets their stormy spirit with a revelation of love and gladness. He says, “I will quiet you with love. I will sing over you with gladness.”

Zephaniah 3:17 says that He will quiet us with love. He will sing over us with gladness. If you read all of **Zephaniah**, at the end of the age everything that can be shaken is being shaken. Everything is shaking. There is a storm on the outside and a storm on the inside.

People are so driven with fear. **Luke 21:26** says that men will die of heart attacks for fear. It is because fear will be everywhere. Fear will be the predominant emotional reality. There will be fear everywhere.

When everything is shaken, the storm on the outside and the storm on the inside, God will release the singers in Zion. They will sing songs of love. They will sing songs of the gladness of God’s heart. He will quiet the church by the songs of love and the songs of gladness.

I do not mean just the promise that they will be glad. He will be revealing His love and His gladness through the songs of Zion. I do not have any doubt that we will hear the angels sing the songs of love and songs of gladness.

Predominantly the song that the Father sings is released through the prophetic singers on the earth, though it is not only. I am sure we will hear the angels. I am sure that God's own voice will sing over His people before it is over. Mostly, though, He is singing through His people songs of love and songs of gladness.

He is not just exhorting people to be glad. The songs are not, "Be glad, O people, be glad." That is biblical, but it is more than that. God is going to release songs that reveal His glad heart over us. That is what makes us glad. It is not just the exhortation to be glad. It is the revelation of His gladness that will awaken our hearts.

Can you imagine what the prophetic songs at the end of the age are going to look like in maturity? When these songs are mature God's gladness and God's love is quieting the storm on the inside, which are the insecurities, the fear, the sense of rejection, the religious spirit, the fear of martyrdom and the fear of the uncertainty of "Where are we going to eat and get our food?"

All kinds of things are shaken. He says, "I will quiet you by releasing songs of My affection over you and songs of My gladness about you. You will be quieted on the inside." It will be by the revelation of gladness and love.

Look at **Deuteronomy 28:47-48**. "Because you did not serve the Lord your God with joy and gladness, therefore you will serve your enemies."

Deuteronomy 28:47-48 says, "Because you did not enter into God's joy and gladness then you will serve your enemies."

That is not God pouting and saying, "I was glad. You would not enter it so forget it. You are just going to serve your enemies." It is different than that. It is the same logic as **Psalms 2:11** when God says, "Kiss the Son lest He smite you and you perish in His wrath."

I do not want to spend a lot of time on it, but what it means is that if we do not kiss the Son or enter into intimacy then we will fall prey to an accusing spirit against God. Kissing the Son is our only way that we can avoid the domino effect of positioning ourselves against the Lord.

David was telling them in **Psalm 2**, “Kiss the Son. Move into intimacy or eventually you will be offended. You will accuse Him and end up under His wrath.”

It is the same thing here. Enter into God’s joy and gladness because that is the only way the end time church will be sustained. If you do not do that then you will end up having a domino effect in your soul. You will end up against the Lord accusing him.

There is not going to be any gray zone. We are going to be people who are lovesick and people who are glad before their God or they are going to be angry with Him. There is not going to be any middle ground. The revelation of God’s gladness is absolutely critical.

In **Luke 10:21** reveals that Jesus rejoiced greatly in His spirit. Jesus knows how to be glad in His spirit.

I am going to end with this verse and give you just a moment about what we will do on part 2 of this. In **Revelation 19:7-8** the end time bride is around the throne. What are they filled with? They are filled with gladness and rejoicing. Put the word “enjoy.” They are filled with enjoyment and gladness on the wedding day, **Revelation 19:7**.

Affection, yes, undoubtedly affection is flowing through our being. We are glad and why? It is because we are next to the throne and the throne is full of joy. We are smiling and saying, “This is way better than what Dorothy saw. This is incredible!”

Song of Solomon 3:11 is the King on His wedding day. It is the day of the gladness of His heart. The King will be glad on His wedding day. His bride will be glad on the wedding day.

We will be near the throne. We will be near the heart of the Father. We will be glad. It is this God that is bringing us through the stages of immaturity and failure. It is the God of gladness that is training us and strengthening us.

It is not the God who is mad and sad all of the time. It is not the God who is always on the verge of being so broken hearted that He can not bear you anymore, like, “If you do one more thing I will be so broken hearted! No! No!”

I promise you that is not the emotional makeup of our God. He is not this fragile on the verge of collapsing if you fall short in your flesh again. He is not shocked when your flesh is weak.

I know that those are meaning well. The logic means well that if we can portray that God is going to be shattered, broken hearted and can not bear it anymore then we will bolster ourselves up for one more moment of perseverance. It really does not work that way.

It just makes us run from Him. We say, "Man, I do not want to disappoint God. I just might as well quit. This is never going to work in my life." He is not glad at our immaturity, but He is glad at our heart. While He exposes our immaturity He disciplines us and trains us, but it is because He has a heart of gladness towards us.

Amen. Let us stand.

We are going to pick up on this theme a lot more on the God of gladness. He is angry at rebellion. He is not angry at immaturity anymore than you are angry at the immaturity of a 3 year old in your home, your own sons and daughters.

He can sort through the issues even better than you can. He can sort through immaturity and rebellion. He can see the difference greatly and easily.

Father, we come before You in the name of Jesus. I say that You are a lovely dwelling place. How lovely is Your dwelling place! In Your presence is the fullness of enjoyment. At Your right hand are pleasures forevermore.

I love to love You! I want to be a part of Your beaming, glad heart, O God. Transform me by beholding Your glory. Let me see and let me become like You when I see You, in Jesus' name. Lord, we are Yours.

I want to call people tonight to come down here and you are saying, "I never really had language for it, but the God I worship, I guess when I actually think about it, is mostly sad and mostly mad. I just never thought about it. I guess when I come to Him that He is kind of saying, "Okay, what do you want this time?" or He is saying something like, "I thought we settled the issue the last time you vowed. You have broken your vows again."

I am not trying to make light of that. That is not my point. My point is that we have this whole idea of this fragile God who is about to collapse because we collapse. He upholds everything by His goodness and His power. You have this idea of God. You are saying, "Lord, I want to change it. I want to begin to behold a new dimension of You."

If you feel like you have been stuck in the mad and sad God then I want you to come up here. We want to pray for you. He really makes a difference. If you get this right then you will run to Him instead of from Him when you find your immaturity.

There is a city like a jasper and a diamond with an emerald rainbow. That city is filled with gladness. It is filled with pleasure. On your wedding day you will be so filled with gladness. Why wait until then?

I am going to lead you in a prayer. I want you to say these words in your own heart quietly. Do not repeat after me. I am going to say a few things and then you say them in your own language.

Father, I want to repent that I have accused You of being angry and sad. It is a false accusation against Your heart. I did not realize that. I have agreed with the enemies lies about Your character that You are mostly angry or just mostly in a bad mood when You look at me. I want to break my agreement with lies against Your heart.

The Lord is not upset with you, but you have to break your agreement with darkness to get free from it. I am calling you to repent of charging God with being like the devil. The devil is sad and mad all of the time. He tells you that is what the Father is like all of the time.

All across the room those of you that need to break your agreement, just say, "That is a lie. I cast down those lies that raise themselves up against the true knowledge of God."

Just talk to Him for a moment. Nobody else can break this agreement with darkness in your heart, only you can.

If you have been in rebellion then repent of rebellion because God is angry at rebellion. I am not talking about rebellion tonight, but if you have been in rebellion then repent of rebellion.

If you have been in passivity then repent of that. God is grieved over passivity, but if you are immature then He is not angry with you. He is not sad at your immaturity. He loves you. He enjoys you in your immaturity. That is different than passivity and rebellion.

If you have been in rebellion or you have been passive or just indifferent then I ask you to repent. Cry out against it and say, "Lord, I have grieved Your heart. I want to move out of passivity. I want to be Yours. In my weakness I am Yours. I want to feel Your gladness over me in my sincerity as an immature believer." That is different.

We are going to agree with their repentance. We are going to release the oppression on their hearts. We break the spirit of oppression. We renounce oppression in the name of Jesus. We rebuke the spirit of heaviness in Jesus' name.