

# UNDERSTANDING GOD SERIES

We have been looking at two men of God, Abraham and Moses. The reason we have been looking at both their lives is because God called them His friends. And there are privileges involved in being a friend of God.

We were touching on the three realms of prayer. There is the Holy of Holies, there is the Holy Place and there is the Outer Court. Sometimes people's prayers only dwell in the Outer Court. All they ask for is their food, clothing, shelter and their needs and God do answer that kind of prayer. This is included in the Lord's Prayer, *Give us this day our daily bread*. But the sad thing is it is not God's will for His people to merely live in the Outer Court. We could live in this life, have our needs supplied, fed by the Hand of God like the Israelites, tasted the manna but never enter the land of Canaan. God wants more than to supply our needs. He wants us to go deeper in Him.

Some prayers are prayed from the second realm, where we began to understand the ministry of God and covet and desire the gifts and the ministries of God. God in His grace and mercy does pour them upon us and quicken them through our lives. But there are more than just the gifts, more than just the ministries. God wants us to go beyond the second veil and enter His Most Holy Place into the realm He has brought us, opened for us, paid for us with the precious Blood of Jesus Christ. This is prayer in the third realm and that is deep communion with God. And we said that these two men Abraham and Moses had some principles in their lives where they have broken into the third realm. Where they talked with God as a friend. And God as a friend protected them.

Let's look at Gen.18: 9 -15, *Then they said to him, "Where is Sarah your wife?" So he said, "Here in the tent." And He said, "I will certainly return to you according to the time of life and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door, which was behind him.) Now Abraham and Sarah were old, well advanced in age; and Sarah had passed the age of childbearing. Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?" And the Lord said to*

*Abraham, "Why did Sarah laugh, saying, "Shall I surely bear a child, since I am old? Is there anything too hard for the Lord? At the appointed time I will return to you according to the time of life and Sarah shall have a son." But Sarah denied it saying, 'I did not laugh,' for she was afraid. And He said, "No, but you did laugh!"*

Later we see how God talks to Abraham. We have mentioned how in the third realm of prayer, you are in the boardroom with God. How Abraham had such fellowship with God that he could discuss with God regarding the situation of Sodom. It marvels us to see how mere man could enter the boardroom with God and make decision together with God. He was making decision with God in prayer when he was talking to God. "God, if there were 50 righteous, would You destroy the city?" And Abraham kept on bargaining to 40, then 30, until 10. He is in the boardroom with God. And God was agreeing with him. It is only when we move into the third realm of prayer that we move into this depth where a lot of the planning stages are still going on. God doesn't allow anybody to just enter into that realm but those that walk into the third realm.

The point we want to bring forth is that at this stage of his life in Genesis 18 he was about 100 years old. He originally started in Gen.12: 4 and he was 75 years old when God called him. Now in Gen.18, he was 100 years old. He had walked with God approximately about 25 years. We never say that it's going to be fast. You cannot take this message and overnight become a man who walks close with God. There is a process and a time frame.

Even Enoch started walking with God after the birth of his child. Apparently before that he never walked with God. Gen. 5: 23, "*All the days of Enoch was 365 years. And Enoch walked with God then he was no more because God took him.*" Before that in verse 21 *Enoch lived 65 years and begot Methuselah.* So Enoch was 65 years old. In those 65 years we do not know what he was doing. Apparently something that was not closed with God. When he was 65 years old something happened. It could have been a crisis. Maybe he saw for the first time the creation and the coming forth of human life as he saw Methuselah being born. It must have made him thought about life and what it is to come. Something must have made an impact on his life. So that in verse 22 *After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters.* So he started walking with God late also, in his sixty fifth year. These are men who walked closed with God.

So Abraham had walked 25 years with God. And what you see in Gen.18 is the result of 25 years of fellowship with God. He did not straight away come out of the land of Ur and say, "O God, let me talk to You about other cities." During that period of time he had developed those things that we had talked about. Point one he had developed humility. He was the type that doesn't grab but the type that gives. When there was strife between the herdsman of Lot and his herdsman. He said, "O Lot, you choose first." Although he was the one who is older, yet he humbled himself. He let Lot choose first. If you go by the customary way Abraham being the elder should have the first choice. But Abraham yielded. He did not use the natural. So that was the way he developed his lifestyle. In chapter 18 we talk about how he had a peculiar zeal for God because he ran to serve God. Zeal for God characterized him. And the second point we have seen is zeal.

Now for the third point that we are covering tonight as we seek to understand how to walk with God. There is something that God observes and that is required of us as we walk with God. It is patience when we walk with God. We know that God exalt the humble and resist the proud. When we mention that verse, we say that in both counts God does something. It's not that God exalt the humble and does nothing about the proud. It is God resisting the proud. In fact one of the things that stirred Him up most is when human pride comes out. Then judgment time comes. So God not only just ignore the proud, He resists them. So there is something that touched God to the core of His very heart.

The word patience is translated longsuffering. And by Genesis 18 Abraham had developed certain patience that was not there before. Let me give you an example. He knew that God promised him an offspring. He knew that God promised him a son and an heir. Yet when Sarah said, "We have waited so long and still nothing has happened. How about this idea?" I tell you some ideas are dangerous. Because of Sarah's idea, today in the Middle East there is still much fighting between the children of Israel and the children of Ishmael. You better watch out when ideas come in the flesh. So here is an idea. "Why don't you take Haggai and have children through her?" Abraham had a choice. He could have said, "Yes," or he could have said, "No." Abraham believing that God will give him a son thought that this must be the answer. He just flowed along with the idea and immediately he sowed strife.

From that time onwards until Ishmael grew up to 12 years of age is known as the silent years of Abraham. God never talks to him again. But in His mercy He never

forgot His promise to Abraham. Abraham had to pay the price for his act of unbelief. In Romans chapter 4 it says the Abraham was strong in faith, giving glory to God. That must have taken place through the years. Now you see he has such strong faith that when God speaks about Sarah having a son the following year in Genesis 18 he never said anything. He didn't laugh like Sarah. He probably had more faith than Sarah did. Abraham never questions it. He just accepted it. His faith had grown and his patience has grown. Because of his strong development of patience, he was able to walk with God up to the realm that he had walked in Gen.18. There is certain patience that needs to come before we can move into the third realm prayer. A lot of prayers are not in the third realm because of a lack of patience. In the third realm prayer you have to hear first before you pray. In other words the hearing is very important.

In Exodus 33: 18 Moses asked God, *"Please show me Your glory."* The request was for His glory. Exodus 34:6, *"And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering and abounding in goodness and truth."*

Immediately you see the ingredient for Glory. Five ingredients: goodness, mercy, graciousness, longsuffering and truth. Tonight we are looking at longsuffering. Longsuffering is one of the attributes of God that relates to His glory. He did not come to Moses and said, *"The Lord, the Lord, His glory is here."* What did Moses ask for? Moses said, *"I want to see Your glory."* Did God answer him? Yes, God did. But when God came He actually revealed to Moses what His glory is about. He says, *"The Lord, the Lord God, gracious, merciful, longsuffering, full of goodness and truth."* So all these 5 ingredients are His glory. Longsuffering is a part of God's attribute that if we could reach the same level of His patience and longsuffering, we will be able to move into a very deep realm with God.

Now Moses grew in God until that he could come to the stage in Exodus 34 where he could ask to see God's glory. In the Book of Numbers he is called, the meekest man on earth. How did he reach that point? In Numbers 12: 2 Aaron and Miriam said, *"Has the Lord indeed spoken only through Moses? Has He not spoken through us also?"* And the Lord heard it. Then verse 3, *Now the man Moses was very humble, more than all men who were on the face of the earth.* He was the meekest man on the planet earth. What a statement! How did he reach to that stage? Part of the process was the development of patience in his life. See humility involves patience too. And you notice patience, zeal and humility are all interrelated. Then they are finally related to the glory of God.

As we look into Moses' life, we can recall his early days he was not patient. Again like Abraham he grew in patience. In his early life in Acts 7 we are told that he killed the Egyptian supposing that the Israelites would understand that from that act of his, he was the chosen one to deliver them. He knew that God called him. But there were two things that he missed. One is the timing of God. The other was the anointing of God. He was 40 years ahead of God's time. Remember God told Abraham after some 400 years you will come out. Moses was too early. The other was the anointing of God. He went on his strength. He thought he was great and mighty. He thought he was the prince. He thought he was the deliverer. He had it right. But he was half right which actually could be wrong. If you do the right thing at the wrong time, it still becomes wrong. If you do the right thing with the wrong strength it is also wrong. And so he had the right purpose but he depended on his strength. He had 40 years of education in the school of Pharaoh and he had another 40 years of God's training. And 40 years he learned about Egypt another 40 years to unlearn everything about Egypt before God can use him. So during that time Moses developed patience and longsuffering so much that you could see that he has become the meekest man on earth.

How does it relate to that closeness and that character of God that we are talking about? Again those two points play a role. Without patience we will miss the timing of God. We will always be running ahead of God. And without patience we will not learn to wait on God's anointing before we do something. It is not only important to know what to do. It is important to wait for the Spirit of might to come upon us to do it. To know what to do is only part of the solution. We must hear the full part until God has spoken fully. A lot of times people only hear part of what God says and they run into doing something. And half way through it they got problems. And God said, 'I spoke half way and you went. Why didn't you wait till I finish speaking.' Impatience robs people.

So let's look first on the New Testament and see some words on patience before we go back to the Old Testament. Turn to Heb.6 and see how important patience is. If you have great faith but no patience you still cannot get it. If you have faith that move a mountain but without patience you will never get it still. It requires the twin forces of faith and patience. In Heb 6 verse12 it says, *"That you do not become sluggish but imitate those who through faith and patience inherit the promises."* So if you have faith but no patience you don't inherit the promises. Now here is where in verse 15 Abraham is mentioned. Verse 13 and 14 talk about Abraham and verse 15 says, *And so, after he [Abraham] had patiently endured he obtained the promise.* God was his

friend.

That patience in a sense is like an anchor into the Spirit realm. Verse 19 *This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil.*

Now hope is related to patience. Faith and hope are related. And Heb.11: 1 puts them all together, *Faith is the substance of things hoped for.* If faith is the substance of things hoped for, in other words the material of faith is hope. A brick house is made out of bricks. So the material for building the house is bricks and maybe some wood and glass, cement, etc. So without the materials you can't build the house. And if faith is the substance of hope, then hope is the material to build faith. If you don't have hope, you cannot have faith. It must start first with hope. Before faith comes hope come. You have a hope that says, "It is possible to do this thing. I believe it can be done." Because of this hope, then you put yourself into this thing with faith.

But how do you get into faith? You must use the anchor of patience. You hang on to that hope. You meditate on that hope. You hold fast to that hope. You confess the Word. And the faith begins to grow into you. You begin to have that hope developed into you. There are two Greek words for patience in the New Testament. One is the word *makrothumia*, which means literally longsuffering, long patience, long endurance. The word *makrothumia* comes from two words that are an unlikely combination. The word *thurmia* is a Greek word that has been translated as wrath, rage, and anger. It speaks about boiling anger. Incidentally the English got the word from the Greek where we got the word *thermos* flask. There you have a picture of anger, boiling. Then the word *makro* is from the Greek word *macro*, which means to stretch. It is the same word used in Mk. 4 where Jesus said, "The kingdom of God is like a mustard seed that when it is sown, it grows into a great tree." The word *growth* is the same word *macro*. The seed stretches until it became a big tree. And so when you put the two words together it becomes a powerful word *patience*.

Some of us just think that patience is a weakly passive trait. My friends one of the words from patience *makrothumia* speaks about something that is stretched to contain that which God has promised. The word *patience* talks about stretching. You stretch over time. You stretch over circumstances. You stretch over all kinds of opposing and contrary winds. And you could maintain it long enough until the whole thing burst forth from within you. That's the word *patience*. It contains life.

From the word patience, we see that patience figuratively speaking is actually incubation. Patience is a period of pregnancy and incubation that is necessary for the promise of God to take place. See in a pregnancy life is growing. So in the same way, the Bible says here, faith and patience get that promise. Faith and that pregnancy, incubation period which last and last, equal the promises of God, inherit the promises of God. It becomes a reality to your life. You walk into the realm of God's promises.

The other word for patience is also a very strong word. In the book of James 1: 2-4, *"My brethren count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let **patience** have its perfect work that you may be perfect and complete, lacking nothing."*

Now here although the English has the same word *patience*, the Greek word is totally different. It's the word *hupomone*, which comes from two words. One is *mone* and one is *hupo*. The word *hupo* means to come under. The word *mone* from *meno* is the same word where Jesus said, "Abide in Me." John 15. *Meno* is the same word means to dwell in, to be at home in. It is a picture of rest. And so you put the two words together it talks about coming under and resting. So *hupomone* is the ability to be able to come under any circumstances and still maintain that rest. And you stand firm. Circumstances are thrown at you. Difficulties are thrown at you. And you are still at rest.

It would have been exactly what Paul meant in Eph. 6: 13 when he says, *Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.* So patience means that you stand without giving an inch. And when you conquer new ground, then you stand again. You are not giving one inch.

Now you see that two words for patience in the New Testament. One picture of patience speaks of stretching. The other speaks about resting and maintaining. See if you have the ability to stretch but no ability to stand and maintain that stretch, you will soon be "unstretched". All your gains and your conquests and your work will be unraveled and be undone. If you have the ability to remain strong and be the same without further stretching, do you know what you are? You have become a

monument or a statue. That wouldn't help either. You wouldn't have the ability to move at all. You have frozen. The Bible said that we are God's chosen people, not God's frozen people.

So the Bible in the Greek is so picturesque that it has to use two different words to picture a point. It pictures the ability to stretch. And then as it stretches, it stands. Now this kind of force is spiritual force like faith. Faith is the ability to reach into God. And then bring it to manifest. But patience is the ability to withstand contrary winds. Patience is the ability to push opposition back to conquer. It is with faith and patience that these two forces work together.

Now in the light of the meaning of patience, let us look at the walk of Abraham and Moses with God. We see that the only way we can stretch forth as Abraham is to pick up the pieces after a failure and carry on. As Abraham walked with God his faith was stretched in the issue of believing that God would fulfill His promise of giving him a son and an heir. He failed in the incidence when he succumbed to Sarah's suggestion and begot Ishmael through Hagar. But he continues and he grew in faith. He stretches and he grew strong.

2 Cor.12: 12, Paul says, *Truly the signs of an apostle were accomplished among you with all perseverance in signs and wonders and mighty deeds.* It looks wonderful, isn't it? The signs of an apostle. He is talking about powerful signs and wonders in the things of God. Don't forget the tiny little word put there *with all perseverance*. That tiny insignificant word people miss because every time you go to a Christian bookstore and there is a book that says, "Signs and Wonders" and another book that says, "The Story of Jesus," people would pick up the "Signs and wonders" book more than the other one. And when people read that verse in 2 Cor.12, "Truly the signs of an apostle," we catch that. And we see the miracles, signs and wonders, mighty deeds. But we miss that tiny little verse right in the middle, which is actually the foundation. That says *with all perseverance*.

Some of us go to see a big nice building, like the Petronas Twin Tower in Kuala Lumpur, currently the tallest building in the world. We get caught up with its beauty and design. And we forget that the most important part is down there in the foundation where we don't see it. In other words Paul was saying if he didn't have patience the signs wouldn't come. If he didn't have patience to keep on obeying God, keep on doing what God told him, keep on being faithful to God, the signs

wouldn't have happened. It took patience in season and out of season and standing firm in God. Stretching in the obedience of God and standing firm when it looks like nothing is happening. You thought that signs and wonders that Paul had just happened like that. My friends patience was required. He needed patience to continue ministering to the people, to continue praying in God. He continues praying, he continues putting his faith out.

There needs to be an incubation period. In that period we must not get discouraged or throw away our hope and faith and patience. To throw away patience is like aborting a fetus that is not ready to face the world. And a lot of miracles are aborted. People scream about physical abortions but there are a lot of spiritual abortions taking place. A lot of things that should have been birthed forth and brought forth are not happening. And one of the mighty ways that we learn to stand our grounds and to stretch ourselves is in the house of prayer. It is in prayer that you stretch yourself into realm that you never reached before. It is in prayer you maintain your stand without fail, without yielding, without giving one inch to that which God has spoken. So it's important for us to understand the depths of patience.

Let's see what people with no patience fail to do. Then we understand how people with patience could accomplish greater things. Judges 20, there is a civil war between the 11 tribes against the one tribe. It was one of the lowest points in the nation of Israel after Joshua's time. In chapter 20 the tribe of Benjamin was fighting against all the other tribes. In verse 18, *And the children of Israel arose and went up to the house of God to ask counsel of God. They said, "Which of us shall go first to battle against the children of Benjamin?" The Lord said, "Judah first!"* I want you to know that the Lord said, 'Judah shall go out first.'

*Verse 19 - 21, So the children of Israel rose in the morning and encamped against Gibeah. And the men of Israel went out to battle against Benjamin. And the men of Israel put themselves in battle array to fight against them at Gibeah. Then the children of Benjamin came out of Gibeah and on that day cut to the ground, 22,000 men of the Israelites.*

The Lord was the one who sent them. They asked the Lord who should go first. The Lord said, 'Judah.' So Judah led the way. 11 tribes arrayed against one. And the 11 tribes lost and 22,000 men died. Question: didn't they ask God? They did.

*In verse 23 Then the children of Israel went up and wept before the Lord until evening, and asked counsel of the Lord, saying, "Shall I again draw near to battle against my brother Benjamin?" And the Lord said, "Go up against him.'*

And they went. They want to be friend of God.

*Verse 25, And Benjamin went out against them from Gibeah on the second day, and cut down to the ground eighteen thousand more of the children of Israel; all these drew the sword.*

In the second battle, 18,000 of the children of Israel died. What's wrong? Aren't they friends of God? Is it that they don't understand God? Is it that they missed something? When you lost 18,000 there is only one thing to do. Come back to God.

*Verse 26, Then all the children of Israel, that is, all the people, went up and came to the house of God and wept. They sat there before the Lord and fasted that day until evening; and they offered burnt offerings and peace offerings before the Lord.*

Some of us are like this. We don't have enough patience. We hear the first sentence from God and run out. Then we lose 22,000 men or whatever 22,000 something in your life. Then you come back to God and say, 'Do You want me to go again?' 'Yes.' the Lord said and before He could say anything else you ran out. Came back, you lost 18,000 men. "Lord, I am sorry." Did you miss it? You did, you are not a friend of God. You don't value friendship with God. You are only seeking your own end.

Friendship involves fellowship. There are many people who treat God like that, like supermarket. Come to God give the orders and then come out. God wants more than that. He wants fellowship. You complete the conversation with God. You entered properly and you exit properly. Finally they wept, they cried and then finally they came to God.

And in verse 28, *and Phinehas the son of Eleazar, the son of Aaron, stood before it in those days, saying, "Shall I yet again go out to battle against the children of my brother Benjamin, or shall I cease?" And the Lord said, "Go up, for tomorrow I will deliver them into your hand."*

What did Phinehas receive? He received the full instructions from the Lord, which earlier they did not. Phinehas also received the everlasting covenant of peace from God when he showed zeal by killing the Israelite who brought in the Midianite woman in the midst of the repentance and weeping of the Israelites.

What a strange story this is. When God said, "Judah first," they should have asked God, "Are You going to give us the battle?" They didn't wait at all. All they were interested in is to come to God get the answers and run out.

Let me illustrate: in our fellowship with human beings there are many degrees of fellowship with each other. For example you could be in a classroom with a teacher but not be a friend with the teacher. So every time you have a mathematics problem, you come to your mathematics teacher and ask, "Could you explain this format how it works?" and the teacher will give you the solution and then you go off. You are not a friend of the teacher. You are just an obedient pupil. But the friend of the teacher speaks more. It goes beyond the subject that bothers you. A lot of people come to God with only the subject that bothers them. But they are not concerned with things that do really bother God. That's a different level.

And many times when people come to prayer, how many come to say, 'Father God what are the things that are most important to You?' What a difference. As we grow in God we must grow into the realm to understand communion with God. And one of the things is to learn to have patience. Some of us don't realize it. When Jesus was growing from a little boy to adulthood, one of the greatest sufferings is that He had the love to help humanity. But He could not help because it was not time. And He would not help because the anointing had not come on Him. Can you imagine? It is not easy living among human beings that you love so much, knowing they are suffering out of ignorance and knowing that you are the solution for them. And you cannot do anything unless the Father says, 'Son, it is time.'

What should the Israelites do? They should have waited on God. When God said, "Judah should go first," they should have given their peace offering and more worship to God. They should have waited till God says, "You shall go out against them now." Wait till God says, "Go now for tomorrow I will give you the victory." It specifies their success. They would not have lost 22,000 men on the first day and then 18,000 men on the second day.

Notice the difference in 2 Sam. 5: 17-19, *Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to search for David. And David heard of it and went down to the stronghold. The Philistines also went and deployed themselves in the valley of Rephaim. So David inquired of the Lord.*

Now notice David was a mighty man of war. He had won countless battles. Physically his army was very strong. He had those fierce looking mighty men. One look at them and the enemy would run. In the natural he wouldn't need to even pray. But he knew his strength is not in the army. It was in God. Here he is natural warrior and commander but he was not dependent on it. He is a friend of God. He must hear his best friend say something before he goes out.

And he inquires of God, *"Shall I go out against the Philistines? Will you deliver them into my hand?"* Notice what the Lord said, *"Go up, for I will doubtless deliver the Philistines into your hand."*

Straight away he got the victory. He fellowshiped with God and he heard God specifically. God said He would deliver them. There are a lot of us who heard half sentences from God. We haven't heard the last word from God and we run out. We need patience to wait on the timing of God. And we need patience to wait for the anointing of God. To do God's work without anointing is an abomination in the sight of God. I don't care how acceptable it is to man, but if you fear God and you understand God, that any man who try to do the work of God without His anointing get cursed and separated in the Old Testament. When people like king Uzziah had no anointing to be a priest and tried to offer a sacrifice in the Temple, he died as a leper. And when people like Aaron's sons Nadab and Abihu didn't consecrate themselves and came without preparing themselves, they died in the Presence of God. Remember this, it's an abomination to God if something is done without anointing.

And David knew it, he say, "God, will you go with me? Will you deliver me into their hand?" He fellowshiped with God. He wanted the mind of God. The thing about God is that He will let you stretch right to the end. If God answered Abraham earlier, Abraham could have said it was half a miracle not fully a miracle. Human ability came in if God had given a child to Abraham earlier. Sarah was the only one barren. Abraham still had the ability to produce children in the natural. He laid with Haggai and he produced Ishmael. If God had given a child to Abraham earlier, Abraham would say it was by his natural strength. The Bible tells us in Rom.4 that God waited, now patience again being stretched until Abraham's body was dead in the sense that it was "unreproductive" anymore. There is no natural way he can produce a child. When there was completely no way that human beings can take the glory, no way that human ability can do it, God said; 'Now I will do it.' As long as the patience has not been stretched to the end and dying to self is not complete, God will not step in to deliver the promise.

Notice in James 1: 4, *But let patience have its perfect work, that you may be perfect and complete, lacking nothing.* At the end of patience there is the reward of *lacking nothing.* Heb.6: 12 *that you do not become sluggish, but imitate those who through faith and patience inherit the promises.* Notice here the reward at the end of patience is the inheriting of the promises. It's how long you can last, how long you can stretch and how long you can stand that finally give you the reward of lacking nothing and inheriting the promises.

I believe when Paul started his ministry, what he meant in 2 Cor.12: 12 when he says *the signs of an apostle were accomplished among you with all perseverance* is this. That as he ministered to the people, there could be many difficult cases coming before him. He continued praying and never gave up. He was one who was not discouraged easily. One who gives up easily shows a lack of this ability that is required to walk in the Holy of Holies. Are you someone who gets discouraged? If you are then you lack this quality. Patience has not had its complete work in your life. That's the very reason why the reward never comes.

David was patient. There they are and he said, 'Lord unless You tell me I am not going, do You want me to go? Will You give them to me?'

And in the second incident in 2 Sam. 5: 20, *So David went to Baal Perazim and David defeated them there.* Verse 22 *The Philistines went out once again and deployed themselves in the valley of Rephaim.* Verse 23, *Therefore David inquired of the Lord.* This time the Lord said something else. See he is not so stuck to a pattern. Sometimes we are so stuck to a pattern that we don't hear God anymore. Without God we keep on following the pattern. Whether God stops or not we still go on. That is wrong, we need to be in constant fellowship with God. In other words everyday we must fellowship with God. Everyday we must hear what He wants us to do. Sometimes you can face the same incident. But He tells you to do different thing. Like David, he didn't take it for granted that the Lord had said, "Go against them." He goes against them, no. He is a friend of God. He walks with God. He knows that without God he can do nothing. Even though you may have succeeded in the past but right now if you stop walking with God, that's the end of you.

Verse 23 *Therefore David inquired of God, and He says, "You shall not go up, circle around behind them and come upon them in front of the mulberry tree.'* Now many people would run from there. A lot of people are going out on half commission. That's why they have half results and they have half successes. And they come back half defeated. Half commission is dangerous. He needs the full commission with the anointing of God.

Verse 24, *"And it shall be, when you hear the sound of marching in the tops of the mulberry tree, then you shall advance quickly. For then the Lord will go up before you to strike the camp of the Philistine.'* He knew that he depended on the Lord.

So without patience you will miss two things. You will miss the timing of God and you will miss the anointing of God. There are many times when God may have spoken, but you have to have patience. The purpose for patience is that we need to hear the timing of God. See faith comes by hearing the Word. Hearing what God wants you to do gives you faith. But you need patience to hear when God wants to do it. And we need patience to hear when God wants to do it. And we need patience to wait for that anointing and enablement to do what He wants us to do.

In the book of Isaiah, there is a wonderful promise of God about Jesus and said that His voice shall never rise up in a cry and he shall never be discouraged. And as long as we can get discouraged, patience has not completed its work. James says let patience have its complete work in our life.

Tonight as we go into the depths of God in prayer, we need to pray and wait for His timing, which is difficult for the human soul. We have to wait on Him for some of His timing. We need to wait on Him to hear carefully our Mighty God and Father. We need to hear and fellowship with Him. I know we all have different needs. I know we have different burdens. But its nothing compared to the burden that our Father carries all the time. And if we would learn to put aside our burden first and reach into the things of God the blessings are greater.

When Jesus Christ saw his disciples fishing and washing their nets, He came to them. Peter was one of them and He said to Peter, "Let out your boat." Peter laid the boat out. Jesus got into the boat and start teaching. I want you to remember that while Jesus was teaching, Peter had a fruitless night. He went out fishing and he had no fish. That would have been a burden on his life. Some of you come to this prayer meeting and you are like Peter. You have gone fishing and there was no fish. You have worked hard and you have believed God and you are still in debts. You have prayed and you have sought help and you still need healing. You have great needs on your life. Jesus is aware of your needs but He wants His needs to be fulfilled first. What were His needs? The crowds were pressing on Him and He could not teach them. He needed a boat to go out into the water so that He could separate from the crowd and teach the Word and minister the Word. Jesus had a need in His ministry during that time. Peter supplied the seed for the need. And Peter's needs were met. When Jesus finished with His need, when Jesus' needs was met in His ministry, He turned to Peter and said, "Let down your net." And Peter said, "Lord, we had let down the whole night and there was nothing. Yes, Lord, nevertheless, at your Word I will do it.' And in his whole life he had never seen such a harvest. How do we know that? It touched him so much to the core of his being that he knelt down and he said, "Lord, go away from me, I am a sinful man."

If we come to God into the third realm and say, "Father God, what are our needs compared to the needs that You see that the Body of Christ has and the burdens You carry? What is our every need compared to the burdens that the Lord Jesus is carrying in heaven, longing for the fullness of the Body of Christ to come forth? And if we will come and enter the realm where we could say, "Father I put my needs aside and I take upon myself Your needs, Your desires, Your will, Your burden. Let me take them, Father." And when we are finished with that, He will bless you more than you could have asked for yourself. *Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.*

And the anointing that comes when you wait on Him is beyond what man could ever see. *'For eyes have not seen, nor ears heard, the things that God has kept for those who love him'* that's in 1 Cor. 2: 8. But Is. 64:4 the same verse says, *'Eyes have not seen nor ears heard the things which God has in store for those who wait on Him.'* The word *wait* in Hebrew is the same word in Gen.1 where it says; *'God gathered the waters together.'* The word *gathered* in Gen.1 is the same word *wait* in Is.64 in the Hebrew. The word *wait* means to be bonded, to be bound. So when you wait on God, you are entwining with Him and He entwines with you. Your weakness is gone. His strength becomes your strength. His wisdom becomes your wisdom. His life becomes your life. How wonderful to have patience to wait on Him.

Let's go to God in prayer.