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Daily Sacrifice or Abomination
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The only reference that Jesus made to the book of Daniel wasn't to the lions' den or to anything other than: From the moment you see the abomination that makes desolate standing in the Holy Place, flee. There are three references in the book of Daniel to the daily sacrifice and the abomination that makes desolate. The initial one is in the 8th chapter of the book of Daniel, and it gives an understanding to us that this daily sacrifice is vulnerable, that it doesn't have the inherent capacity to resist. It talks about the daily sacrifice being taken away and how long until it's restored. You get into the 11th chapter and the daily sacrifice is now re-established in the work of purification. Then in the 12th chapter, you see the abomination standing. You see the implication – it's more than an implication – the fact is, if there isn't a daily sacrifice, the abomination that makes desolate governs. There is no vacuum.

The place in which the daily sacrifice is designed to function can never be empty. It's either the functioning of the daily sacrifice or the abomination that makes desolate that is there. The only thing that has the capacity and authority to resist the influence of that which erodes and degrades the things of God in our lives is the daily sacrifice. Of course, we know Romans 12, where the exhortation of the Apostle Paul is, I beg you to present yourselves consistently to God as a presentation of yourselves to the working of his spirit and the ongoing expression of the salvation of your soul. There's no inherent strength apart from that, and it takes a constant refreshing for it to be sustained. It doesn't have a capacity within itself to resist.

The way that this works is that the authority and the functioning of the daily sacrifice to resist the abomination that makes desolate isn't because it has strength in itself; it's because that daily sacrifice is what puts itself under omnipotence. The only thing that resists the effect of natural, the only thing that is the capacity out of which corruptible can be harvested into incorruptibility is the investment of omnipotence. What comes with omnipotence? It's a way to talk about power as related to God's unlimited power. Omnipotence is a power that can't even be described because it doesn't have obstacles. Omnipotence doesn't recognize or measure difficulties as 'this is easy, this hard, this is hardest' because it has no obstructions; it has nothing that can resist it.

Along with omnipotence comes omniscience and omnipresence. We talk about the "omnies" to be inclusive of something that is expansive and beyond our capacity to

quantify, to identify and to define; but the simplicity of this is that what fuels and responds to the extension of myself to God is that it's God that draws me to do so. Bid me come. Draw me, I would run after thee. It's God who works in us the willingness to do and then the capacity to actually do according to the willingness he's worked in us. The willingness doesn't empower us, but the willingness is evidence of the working of the spirit to clear the way for his capacity to perform his will in my life. However, it won't happen without the willingness first taking place because his intent is to end up with a bride. Whatever side of the gender fence we may be on today, nobody is going to conceive of there being a bride by coercion.

Is anybody here of female persuasion who's interested in having an arranged marriage? Any volunteers for an arranged marriage? Guys, any of you want an arranged marriage? This is nuts! It's even more ridiculous spiritually that there is a capacity for God to bring something through love and mercy to himself that doesn't have a participation that is tested in every point. When it says that he was tested in every point like as we, that defines something that's historic concerning Jesus; but what about me being tested in every point to see whether or not what I want is God's purpose in my life because that connection is eternal once it is finalized.

Can you imagine anything worse than to be eternally connected to something you really don't want? By God's mercy, the trial of our faith is actually more important than the faith that we have. People want to hold onto their faith and defend their faith against all odds, but we need to put our faith out there to be tried, to be purified and to be perfected. That's the function of the daily sacrifice. The working of the Holy Spirit is accommodated, and I make myself hospitable to that ongoing working by presenting myself on a consistent basis.

The characterization that's given there by scripture is something that I need to take counsel from because from the moment that the sacrifice ceases, from the moment that it ceases – but let's just say there's a day that I miss, that I don't offer – there is something that is functioning in its place to begin to undermine and take away from what's already been accomplished. You don't notice it; it's not necessarily that you go out and commit murder or adultery the next day; it's just an erosion. Even if it's something as benign, apparently benign – it's not really benign, but apparently benign – as losing momentum going forward, spiritually.

If you look at the seven feast days of Israel's agricultural year, you get into Pentecost and it takes the Feast of Trumpets to pull you out of Pentecost. It's the Feast of Trumpets (plural); there are messages (plural). It's not just a Feast of Trumpet (singular), so the initial aspects of the messages of the Feast of Trumpets, preparing us for the Feast of Atonement, is to bring us through functionally for the purpose of having come to Pentecost and then to come through Pentecost because the

important thing at some juncture for Pentecost is to get out of it, survive it and not be captivated by it because of the emotional, intellectual intervention that's there. You know, you can get absorbed in it with the data and the emotions and the worship. I'm not saying "worship" to in any way diminish the function of worship, but that it gets locked down in that particular expression of worship and doesn't go forward to the worship of hanging on a tree.

How much I enjoy basking in his presence, as nutritive as that is and establishing and beneficial as that is for a season, isn't what's going to happen when you're hanging on a tree. Then, it's, My God, my God, why hast thou forsaken me? To have a faith that stands up to that is just as much as if I'm enjoying the presence and the sweetness of the fellowship and the work of the Holy Spirit encouraging me in a positive way. What about, if you want to say, the working of the circumcision of the heart without hands?

This thing is a critical factor and having laid a footprint there, I want to speak just a few minutes. There are two things that I felt like would be good to share. One of them is the offering, but the other thing is ceasing and the partnering of those two things. If we feel a traction on our soul, then it's a message of going forward. If we feel a calling and something working in us that is not satisfied with where we are – not necessarily discontented – because we see the work of God establishing us in what we are and we're content with that in the sense that we are engaging and being a part of what's going on, but then there's also a yearning for what is yet to come.

You see Jesus involved in a ministry that began, unbeknownst to him timewise, when he went to a marriage feast at Cana, but about three years later, he turned to his disciples and said, The way things have been has been good and it isn't going to be totally not that, but I want you to understand I'm not going to be talking with you the same way that I have been. The time we have had is going to be a little bit different because I'm being constrained and narrowed and focused for what is yet remaining for my purpose, and it's taking time and energy to finish that. There is that which begins to come and he didn't say what it was. He didn't maybe even have a definition himself of what it was going to involve. We don't know exactly what this looks like. There's no interest, hopefully, and little energy that would be invested in just doing something different so that we're not doing the same thing because God doesn't work from the outside in. God works from the inside out. God brings by his spirit that which is not defined. Spirit has no form, so when we're pulling a manifestation out of what doesn't have form, there's no pattern to follow.

The patterns that we followed out of the types and shadows were very indistinct and more like "shypes and tadows" because they didn't quite measure up to a full

type and a shadow. For example, the rehearsing of the ingredients that go into the incense and the anointing oil and the process of it, there is nothing inherently wrong with those things. However, the fulfillment of which those things speak, being evidenced in our lives because we present ourselves for something God wants to bring forward that has little or no testimony in this earth, is not sourced in nature. So, the constancy of this presentation is in order to follow on and fulfill what God has for us.

The presentation of myself to God that doesn't have a form, that doesn't have a need; it's inclusive of the needs. I need a certain amount of health; I need a certain amount of investment of his purpose; I need some sense of identification. It's difficult just to get up in the pulpit and convey data. If I don't feel like I have something that's pertinent at that time for that moment, this is not a place I want to stand, so I need things that are identifiable. I'm not going to go to the Shepherd's Inn and Upsala Conventions and Cholome this March – I have to know these things. So, there are identifiable things, but the presentation that I have to God exceeds those. If I don't go, they're going to have a convention and God is going to be there and everything is going to be fine. My being there isn't inherently important to that convention, and that convention is not inherently important to my salvation. I need to know those things, but there is a need which I have that only that presentation and the response that's a result of presenting myself can solve in my life. That's the going forward of what I don't know.

What we've been assigned to, what we're being drawn into is to bring out of what isn't that which can be seen and identified. It's enough that God's work is what he will support. He's not going to support what isn't him; you can't get close. I've heard people say that Jesus could have stepped off the Mount of Transfiguration into glory and it is so great that he went on to the cross and laid his life down for you and me. I don't think that's even spiritually real. He had a course that was his course that he had to fulfill. He didn't have any options to cut it off and leave and go into glory. He would not have fulfilled the purpose that he himself said he was sent for: For this purpose, I have come. We all have that sense of things. God was able to raise him from the dead because he finished his course. There was a sense in which Jesus going into the grave took God with him into the grave, and that was the source of the resurrection. Except a seed fall into the ground and die under the authority of the one who is sowing it. The seed is the word of God but God is the sower, so the influence of the almighty in my life is to lay my life down. That's the daily sacrifice that keeps what would hinder, slow, retard or even begin to take away the effectiveness of what God has done from governing.

Let's go back to the Feast of Trumpets. The initial aspect of the trumpets is to establish the purpose of Pentecost but then begin to draw us through Pentecost and

prepare us for the Feast of Atonement. That's the whole function of the Feast of Trumpets. It's actually a 10-day window of preparation; it's a passageway that brings capacity to, purpose to and follow through. Then, the Feast of Atonement is that one that has the prescription that if a man would come to that feast and not keep that feast properly, he is cut off from the people. Some of the people who are still in a hesitancy toward salvation – Am I saved; am I not saved? Can I lose my salvation – would take that as evidence and say, See, you're cut off from the people; you're not a Jew anymore. Well, that isn't what happened; it wasn't that you weren't a Jew anymore. It was just that you couldn't go forward anymore and keep the seventh feast. If you didn't keep the sixth one, you couldn't go forward to the seventh one.

The preparation of the Feast of Trumpets to embed and weld me to this life now in response to my savior and to my God, to make my life a presentation to his will and his purpose and his means is a necessary thing on the Day of Atonement before I can be the expression of his indwelling on the seventh day. He's not going to certify, not going to support, not going to infill and bring forth a manifestation that is so uniquely him unless those who need to see it see it and recognize it for what it is. The creation, being delivered from the bondage of corruption by the manifestation of the sons of God, had better see something and they better know what it is that they are seeing. It can't just be an event. It has to be something that is so uniquely supported by God that it can't be missed. It's a testimony that he has been waiting to make for over 6,000 years: This is my salvation; this is how it works. Here it is in plain sight; you don't have to believe without seeing.

For me to make a transition from corruptible, to even begin to take a stand – and this is a begging from the spirit of God to all of us – to take a stand in a corruptible state. How am I supported in a corruptible state? By imputed righteousness. Why does it need to be imputed? Because there are still flaws here, there's still an incomplete work. What right do I have to stand up and exhort a bunch of rabid people living in a cold wilderness to come to the purpose of God, to stand fast and go forward in the spirit if I'm not supported by that working in my life? My faith has to work.

This is no longer a point of having people point at the church and say, Where are your works? Where are your miracles? Where are the healings? I'm more resistant to that than a duck is to water. It doesn't get a rise; it doesn't have any interest to me anymore. It did at one point. I had some of those thoughts myself, but to recognize that the witness of the spirit is not just to bring a testimony to God's capacity to heal, to feed, to provision; it's to finish.

You say, Wouldn't it be nice to get a healing along the way? If he chooses to do so, anybody would be a fool to not rejoice in it, but sometimes the test of what I believe in is most severely tested when I see the evidence of something that's absolutely contradictory to what I hope for. Will you let that divert your offering because from the moment that the offering ceases, something else works. We must realize that the enemy of our soul has a single target in our lives every day: to undermine and stop that sacrifice from being made, whatever that looks like.

To me, what that sacrifice has become is an expression of ceasing, not that I can restrict or restrain or tamp myself, but the ceasing of having an agenda, the ceasing of having an expectation, the ceasing of having a demand on him. I remember the day when I woke up and I felt like I was under an open heaven and I wanted to get up and start taking notes because there was really some good stuff, and then I repented and said, I'm sorry. Please forgive me for choosing data over you. I had to set that aside. I mean, there has to be a practicality. I trust that what I need to fulfill a ministry that I'm called to is going to be there, but that isn't what I need. What I need is an undergirding of his work to finish what he began in my life. It's totally internal and it's totally his work and it's totally supported by the refreshing every day of that presentation.