

In Spite Of

There are some really simple and clear instructions in the scripture, but the unfolding of those simple things seems to be less than simple. I Timothy 2:5-6 says, There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for us all... That's clear and simple. Right? We didn't do it. I was at least 2,000 years from being born, so I didn't have any stress or strain over it. But then it says, ... to be testified in due time. So, it takes history and then drains time out of history.

If there is one God and one mediator between God and men, the man Christ Jesus, who gave himself (past tense) a ransom for us all, it's identifying something that happened, culminating on the hill of Golgotha outside Jerusalem, testified to by the rending of the veil in the temple inside the city. Then, it gets complicated because it says, ... to be testified to in due time. There are – apparently due to some scholarly searching of the scriptures – over 400 Messianic prophecies of which Jesus ticked the box on each one. Although these prophecies were given through established prophets to a nation who felt like they framed their lives in all things concerning the word of God, when the fulfillment of the prophecies came, they rejected the testimony and crucified the man.

To be testified in due time speaks to what Noemi said in the praise service when she said, We have been gathered for such a time as this. I want to take it out of the context that some might think that only the people gathered in this room are part of that purpose. The landscape is leveled. There is no advantage for anyone who isn't in Christ, and there is no disadvantage that would keep anybody in Christ from fulfilling all that God had in his heart before the foundation of the world because all things that pertain to life and godliness have been committed to man in Christ. There's no further grace to be revealed. All the grace that ever is, or ever will be, has been made available and disposed toward man.

Now, for me, partaking of that grace has been a progressive thing. The pattern is set early in my experience. When I was born again and my sins were forgiven, Jesus didn't die that day. The atonement was waiting for me to be receptive. When I became receptive, it immediately functioned. It was a reservoir that was held, and when that dam broke – which was the resistance of my soul to the provision of God – the water flooded. It didn't

start because I yielded; it just functioned toward me because I became convenient to that provision.

One of those clean statements that are in scripture is even introduced as to what the purpose of the statement is: God has shown thee, oh man, what it is that God requires of you. It says something different in Spanish and in Latin and in Greek, but anybody who knows a language and reads it doesn't have to really pray about that, asking, Well, I wonder who he's speaking to?

I had somebody who said, I'm not sure that God loves me. I'm not sure I'm included in that. I said, Well, how about this verse, The earth is the Lord's and all they that dwell therein? So, unless you're from Pluto, you're included. When you're included, the ground is leveled; there's no advantage. You could be circumcised or not circumcised; there's no advantage. You could be male or female; there's no advantage. Even God said to man, Can we talk about this? Could we sit down and just discuss this briefly? Though your sins be scarlet, they shall be white as snow. You know, it's tough getting man to see that their sins are scarlet. It's hard to recognize that the covenant that God established, he established with a backbone in it that made it stand resilient against every obstacle, and that resiliency was based on in spite of you. This functions in spite of you.

Paul said it a little differently, but in Romans 4, he spent quite a bit of time coming out of the end of the 3rd chapter leading into the 5th chapter, and he said, Look, the blessing of God toward man is Christ, and the order of these events is that God didn't make man and then provide redemption for the man. He made redemption for man and then made man inadequate yet perfectly suitable for that redemption to function. Because it's the mother of metaphors or types and shadows in scripture, we look at it as the linen clothing and the being clothed as it is being put on us. But in a sense, we were put on the lamb slain. We were made as clothing for the lamb slain. Scripture says it this way, Sacrifice and offering thou wouldest not, but a body thou hast prepared for me. Then, it says, That Christ might dwell in your hearts by faith. Joe McCord said, This is an inside job. That the inner man of the spirit be refreshed every day.

In Hebrews 3:1, it says, Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who is faithful to him that appointed him. The way he navigated his purpose successfully was by being accountable to the one who had commissioned him. We've heard this testified in several ways in the convention that of himself,

he could not be successful and that within him, by birth – though birthed as Christ – there wasn't inherent in him of himself the capacity to transition from being corruptible to being incorruptible. Yet, the mandate was that corruptible must put on incorruption. It wasn't because he was at risk of becoming corrupt because he wasn't, and he proved it in the face of Satan. Then, he continued to progress through the dealing of his father in his life to the point where he said, Satan is coming now and there isn't anything here; there's no test in his presence. The productivity of God in my soul has brought me to the place where there isn't even a trial from the dark side. He was faithful. I really want to be faithful. I'm not faithful, yet.

Paul said this in a different way, too. He said, I'm not saying that I have attained. What I am saying is that I'm following after so that by any means – no matter what comes from within or from without – I may lay hold and apprehend that which I was apprehended by. I was not seeking this. I have to say a true embrace of the gospel of Jesus Christ is not fun. It has to be endured. The most un-fun thing about this is not what's around me; it's what I see coming up (from within me). Bill read from Austin-Sparks and part of the quote he read was, If there's anything that would disengage me from my calling, it's me; it's what I see when the light of God is on me. When the light of the gospel shines to my toenails and I see the intent out of which my goodness springs, it's nauseating. But God is so faithful.

The thing that happened at Bethel with Jacob and what caused Jacob to say, Surely, this is the house of God is because, in that place, he saw a connection between heaven and earth. He saw that this connection provided access vertically – up and down – for the servants of God who are designated to help the heirs of salvation. It's been said many times that Jesus had angelic encounters. After the 40 days of fasting and trial, it says that he was hungry. The wording doesn't say it this way, but the intimation of the context is that he needed help. He was so exhausted, and it says the angels of God strengthened him.

This was not without precedence. Right? Elijah was under the juniper trees, reciting to God the inadequacies of his circumstance. I think it was in the light of what he had seen God's call was on his life; I don't think he was just whining. He was contending with God. Yes, but I don't think it was this "poor me" thing. I think it was just a recitation of the facts as I've experienced it. I'm no better than my fathers. I'm still subject to the environment out of which I was birthed, by first birth. I don't know if anybody else has experienced that. And an angel shows up. He kind of wore

himself out in this contending. He went to sleep, and I guess he was sleeping while it was happening because when the meal was ready, the angel kind of kicked him in the shoes and said, Wake up. Eat. He did and went back to sleep. The angel woke him up again, and on the strength of the second chew, he went 40 days. He was strengthened angelically.

I can't do this. I can't. Unconsciously to me – so it's without intent – I'm arrogant. I don't want to be arrogant. It just is. It wounds me when I find out that was the case. Another testimony that of myself, not only can't I do this, but I can be a testimony against the fact that it's even being done in me.

As also Moses was faithful in all his house. That goes into a comparison between the high priest and apostle of our purpose to Moses. It jumps a lot of good people to get there; between Moses and Jesus, there were some notable saints. There was – not outward but spiritually – so much more that was accomplished by the testimony of Jesus than the faithfulness of Moses. Moses was faithful in his house, but there was a greater worthiness that was accounted because this man Jesus was not only worthy, but he built the house. He just wasn't worthy in the house that someone else built. He built the house that Moses could be worthy in.

What God is requiring is that we do justly. I think if we do justly, we are put in a place where we have to own what comes out of ourselves that isn't the Lord. You see these people being interviewed and they're asked, How do you feel about this person being caught? They say, Well, I feel good about them being caught, but I still want justice; I need closure. This person needs to die. The interviewer says, Well, if they die, it's not going to bring back your loved one. Their answer is, I know, but I want justice. Needing to balance the scales, I guess, is their picture of justice. John and James wanted to balance the scales on the village that wouldn't receive Jesus on his way to Jerusalem. They said, We've never had a very good experience with prophets when they were going to Jerusalem. Then, they asked Jesus if it was ok if they rained fire down on the village. Their sense of justice was, You're refusing the Master?

Justice. What's our perception of justice? Am I really willing to own what others see and what I see when I'm in the light of God about me? Am I willing to be justified by the provision of God in Christ? Am I willing to be established that this is going to take place in spite of me? If I'm not established in imputed righteousness, I will derail before I finish. Every

thought and every deed done in the body is going to be brought into judgment, and it's God who is the judge and he doesn't miss anything.

I want to move forward and pretend for a second. Let's pretend that we're not looking at what we are; let's pretend that we're looking at what we're going to be. If you're born again, it's God extending to you a covenant that's going to function in spite of you, and it's going to bring you to his intended end at some point. We could sing another chorus of "God's going to finish just what he started" if we need to. What that means is, if you're born again, you will receive a glorified body. It cannot fail. Jesus, teaching parables concerning the kingdom of God as he walked with the disciples, said there was this guy who started building a tower without considering the value that it was going to represent for him to complete it. That man became a proverb and was held in scorn. You hath he quickened, who were dead in trespasses and sins. He clearly says through the prophet Isaiah, Shall I bring to birth and not bring forth? Am I not going to manifest what I've begun by an internal inspiration? That's a tremendous covenant. It's even rooted in the fact that whatever you do that's contrary to his purpose is not going to be held to your account.

Here's an interesting piece of information that factors into this: before anybody can receive a glorified body, their soul has to be glorified. Does that make sense? He's not going to clothe something to look outwardly as a misrepresentation of what is inside; that would be God creating pharisees. That's the reason Jesus said there would be those who are appearing uncircumcised who will go into the kingdom of God before you who appear circumcised because they know they need to be redeemed and they stand in a place of willingness to receive the provision. So, I have to come into judgment with God and do justice; it's my job to do the justice. I have to accept what I see in his light as being true.

I want to do a parenthesis here. Covering. I think one of the most critical expressions of covering in the scriptures is where it says that a woman needs to be covered because of the angels because not all the angels have good intentions. We have a responsibility to put ourselves out – vulnerable – into a dimension that isn't of the earth: wait on the Lord; seek his face; behold him; the meditation of our heart. We're putting ourselves into an environment by trust, but we don't have definition of what we encounter there. Have you ever, or have you ever known anybody who says, Well, this is what the Lord told me, and sometimes it doesn't bear confirmation that it was the Lord? You might have had your suspicions before the lack of

confirmation showed up. Sometimes, it's a cover story for obstinacy. It would be more just if the person just held up a sign that said, Get out of my face. We have to make ourselves accountable to justice – the need to be covered. We all know that the covering is of God's spirit. I can't cover you and you can't cover me. There's a lack of equality in the positive and the negative here. I can't cover you and you can't cover me, but I have to be accountable to you.

The Apostle John unveiled a principle of the kingdom when he said, You can tell me that you love God, and I will hope it's true. So far, we have a nice, warm, fuzzy message, right? But when you turn the knife, it gets sharp and it cuts. He then said, However, when I see that you don't love your brother... He could have gone on to several different things; he could have said, I know you don't love God, but he said, I know you are a liar and there's no truth in you. If there's no truth, there's no justice. You've been walking unaccountable to God. This applies to the principle of accountability the same as it applies to the principle of love. We can say that we're accountable to God, and hopefully that's true. It's the only accountability that life sources from. No one has immortality but God. If I'm mortal and there's a promise and a prophecy out there that says mortal must put on immortality, there's only one place I'm going to get it. It ain't you, and it ain't me. We can't get what we can only get from God any other way than from God.

We have to be accountable to God. However, we need safety in this pursuit because there are angels and they're not all friendly. The default that Adam and Eve were created in was that she didn't have it in her to stay covered by the husband that was given to her or that she was given to (however you want to slice the pie). The default that was in Adam was that he didn't have in him the spiritual wherewithal to function as protection for her. He couldn't be her source, but when she brought the apple – peach, mango – he didn't cover her. When God said, Hey! Where did you guys go, they had to swallow the fruit and they still had juice dripping down their chin because it wasn't in them to do justly. It's only in Christ to do justly, and Adam was never designated and put in the garden to be successful apart from Christ. The sin just proved the need that was already there that had to be redeemed. The sin wasn't the problem; it was the evidence of the problem. The evidence of the problem was that no matter how much communion they had with God, if they were not born again, they could not see nor enter into the kingdom. Christ, the lamb slain before Adam was made, was always the intended designation for Adam, but God couldn't bring them into Christ until they saw a need. So, he gave the commandment. Christ is the end of the law for

righteousness to all who trust. It was the condition that was being addressed. What we saw as being the problem wasn't the real issue.

This experience that we have been birthed into is progressive. It's not static; it moves. There are various accountings, one of them in Hebrews 9, but there are also the various representations of the house of God from a tent to a temple, to a tent, to Ezekiel's temple. You see that what is being measured there is that which had been measured that is no longer measured. If you read Hebrews 9, and you thought that was the depiction of the tabernacle, you would say that there are only five pieces of furniture, not seven; and you would say that the holy place only has two and the holy of holies has three. This is because there was a shift taking place because God was progressively, not just unveiling truth with the body of Christ, but he was seeking to engage us with the purpose and the provision for that purpose. This is not about doing. This is about becoming.

If we consider resurrection to be the manifestation of something, we miss what resurrection is. Resurrection is not the manifestation of something. Resurrection is the producing of something in order that it can be manifested. Jesus spoke to his disciples and through his disciples in the scriptures to us, and through us to me, and he said, John, if you don't lay your life down so that I can change you just a little bit, so that when I raise you up and it isn't the same thing as you laid down. If you can't learn to do that and put your confidence in that and find how that operates and then begin to do it at least once a day, there's not going to be anything to manifest. Anointed for burial. Boy, that's not a message you're going to hear in a lot of places. Anointed for ministry; anointed for excellence; anointed for healing; anointed for ... yeah, that's all over the place. But that's not justly.

Right in behind 'to do justly' comes 'love mercy' because if you do justly and you see yourself for what you are, you know you need mercy. Right? It doesn't happen the same way every day. In fact, there are some days that it doesn't happen, and I think sometimes that's the greater test. For example, when there are things that take place and you feel like, Well, I haven't run into calamity today; I must be OK. Do you know when you should rest on your laurels? When your laurels are a glorified body.

Where's the goal? What are we looking at? Do we want to have church? Do we want to play Gift-Gift-Who's Got the Gift? Do we want to glory in revelation and gifts? They're part and they have their place, but sometimes we have to move on. Moving on to that which is in front of us doesn't mean

that what has been behind doesn't function. It just means it's no longer the point. The point has been superseded by something that is opened up in front of us that is greater.

This happened to Jesus; did it not? Did he know at 12? What did he say at 12 when his mother came and said, What are you doing? He said, Well, I thought you knew I was supposed to be about my father's business. You told me my father was God. Did he know at that point that one day he would say, Fellows, we're not going to chat much anymore? I really don't want you to misunderstand; it's not that I'm upset with you, neither do I feel like everything I've taught you has already been instructed and you've got a hold of it because obviously that wasn't true. But he said, There's something that is right in front of me that I'm going to have to focus everything that's in me in order that it be accomplished. I'm being straitened until it's completed. I have to put my focus somewhere else to get through this. I can't just be me and accomplish this. I have to stay covered.

You know there are ideas about casting out devils. Certainly, it's an authority issue, but if there wasn't so much flesh, the enemy wouldn't have that kind of leverage. Right? That's what growing up means: getting unearthy, getting unnatural, and in the process, enduring great discomfort. Paul yearned; he exclaimed with great passion and energy, Oh, that I might know him. In another place he said, I want to know, even as I am known. Oh, that I might know him. Do you remember the path? It's almost as if Paul had been there when Jesus instructed the disciples and said, The kingdom is within you, but you only enter into it through the greatest tribulation that has ever been experienced by mankind.

I will not stand here and say that there isn't going to be an Armageddon of nuclear warfare and holocaust in this world. I don't know; there may be. I'm not convinced that's going to happen, either. I am convinced God is going to do it the way he wants to, and I'm in the process of adjusting to accommodate his will. I hope I don't say he did it wrong if he does it one way or the other. I do know that the conversion of the soul is a trial of our faith, and we will not pass into life without successfully passing that test. The conversion is from natural to spiritual. The conversion is from being in charge to being under, in all things.

The link that Jacob saw at Bethel is such a beautiful picture of what our father is. To join heaven and earth. To bring forth the means for the union of heavenly intent with earthy experience. One of the things that occurred to

me at a certain point was that if that ladder hung 30 feet off the ground, it didn't mean anything. I don't know how much ladder work you have done – I've done quite a bit of ladder work; they don't let me do it anymore and I'm thankful for that – but I've stood on the next-to-the-top rung of a 40-foot ladder with my hand through a ridge vent so that if the ladder went, I would at least have a chance to call for help. Even so, I didn't go up there until I secured the ladder, not just on, but in the dirt. You look at a tentative soul looking to climb Jacob's ladder, not just sing about it, but climb it. One of my sons thought it made sense to make a livelihood doing battle with 300-pound men that spent their lives in a weight room, but he would get nervous if he got more than two feet off the ground. That's just how it worked. Some things you just can't make sense of, but just the characterization of, Wow! Is this thing going to hold me? I don't want to just go splat on the ground, made him nervous.

He secures our confidence in mercy from the first step. The first step of mercy is that your sins are not imputed to you. Where are you going to get that on this earth? For the most part, where are you going to find it in the church? Paul did say, And I say this to your shame. (There were things that he held them accountable to.) Mercy: that I don't get what I deserve. But that is just a taste. The bulk of mercy isn't that I don't get what I deserve. The bulk of mercy is that in not getting what I deserve, I can be confident in God who doesn't give me what I deserve that maybe he will give me what I can't possibly earn. That's the purpose of mercy. That I see that the table of salvation is so tilted toward finish. The reason that it hasn't experienced that way in my life is because I'm resistant of the terms. There's still something of the breath in my nostrils that I haven't ceased from that is man that feels like I need to earn this; I need to do better.

Ok, so then, what do you do? What I have found to be the lifeblood of my going forward – to whatever extent that is – is repentance. And you can't repent if you don't own your problem. So, do justly, love mercy. This isn't just saying that if you're going to walk with God, you need to do it humbly. That would be true, but that isn't the point of that. It's that if you haven't been humbled, you can't walk with God because he gives grace to the humble, and he will not despise the offering of a broken heart and a contrite spirit. You know what the implication of that is? It's a little bit of algebra, but not really trig, or anything. That's why Cain's offering was denied. It wasn't because it wasn't a lamb; it's because it was the best he could do. He brought God the fruit of his own hands. He brought God self-righteousness. God said, I've got to resist that. Sorry. Come back tomorrow with the right

offering. Cain said, I won't. I'm upset with you. God said, Do you do well to be angry instead of repent? He said, Yep, and he killed his brother. That wasn't enough. God went to him again and he didn't say, You murderer. He said, Bring the right offering. Sin lies at the door. Its desire is toward you, but you are to rule over it. It isn't that we are to rule over the sin because – represented by that Hebrew picture – there wasn't one thing that waited at the door; there were two things: the sin but also the sin sacrifice, the lamb. You choose. To whom you yield your bodies to serve, they will govern you. What spirit are you of, James and John? I'm going to the cross to redeem mankind from its sin and you want to burn them before I get there?

This is the secret of the gospel: that you present yourself to God's judgment. You don't self-certify; you don't self-declare; you don't self-promote. He said to Jeremiah, Seekest thou great things for yourself? Do you want to take my provision and become a great man in the church? Whew! They interviewed Spurgeon toward the end of his life and his ministry. They said, We know what others say; what do you see from your side? He said, I'll tell you this: if they come and hear me preach and they say what a great preacher, I have failed. If they come and hear me preach and they say what an amazing Savior, maybe I've begun to bring a testimony to my responsibility to God. We're not here to proclaim ourselves as individuals. There are people who are going to put on a first-fruit glorified body that will never have stood behind this pulpit and preached. Gifting is not required for life.

That's really what the shift is about right now, honestly; I think. It's not about the covenant of God to mankind. It's not about the covenant of God to the church. It's not about the covenant of God through a five-fold ministry to the church because there is the 13th verse and the first word of that verse says "until". Boy, are we at the "until". I know those who want to be defined by giftings, callings, ministries, anointings and revelations, but it doesn't seem at this time that they are accountable to son. That's what all of that is. The five-fold ministry is until son. We have to be rooted in a righteousness that is imputed to us. The whole point of unveiling the context of imputation is that it has to be imputed because you ain't got none. If you had it, it wouldn't need to be imputed.

I'm telling tales on myself here, I suppose. Until we get established in the working of imputed righteousness, the work of God can't go forward to cut righteousness in us. If I don't have the faith to walk with confidence on the first few steps of this ladder, how will I have the faith to have a relationship with my father for what is yet to come on that foundation? It's like Hebrews

6, Therefore leaving... Who can hear that? Only somebody who has been established in it because the tail end of Hebrews 5 says, When it's time that you should..., you need to be rehearsed again in a remedial class because when you heard it, you didn't really get it. If you haven't gotten it, you can't leave it. So, it's progressive, but it's also cumulative. Can we please have the humility to just accept today's lesson, to leave our fascination with revelation that will lead us to believe we're something that we are not and take the weight and the sin that so easily besets you as God's faithfulness to keep us grounded so that we actually grow into a faith to where the default system that operates in us isn't self-justification? Instead, it's the functioning of justice that then leaves us dependent upon mercy for going forward.

God wants to do this. It's been his point from the beginning. Through the prophet Micah, the echoes of God's heart, Long have I desired; long have I desired to partake of that which is the first evidence of the payoff of my plan. Some might say, Oh, but Brother John, it was Jesus. Yes, but remember, that had to be testified to. You see, one of the things that was inherently different – and Dan mentioned it – is that you and I weren't born of a virgin. So, the testimony that something that was that iconic and unusual finishing salvation isn't a full testimony. By the way, he had to be saved; he couldn't be savior without being saved. That isn't a full testimony to the capacity of God to bring salvation to Adam. There has to be at least two – a minimum of two – but there will be more. In fact, there are some waiting that are more than two. They have to be not only born in sin, shapen in iniquity and finish the full course of salvation, but they also have to be alive at the time when it happens. A full testimony is that you don't have to die, and though you started where you aren't intended to be, it will not be held accountable to you.

Some of the scripture is plain but some of it is in really heavy code, I believe there's a layering to this. Do I believe that the provision of God in Christ is available to all mankind? I do. Every tribe; every kindred; every ethnos; every time period. But I'm also beginning to think that some of that which proclaims the diversity of the object of his affection is also talking about every personality; every personality defect; every type of person; every point from which they start. Are you a murderer? Yes. Well, this guy made it.

There is this in us which is not yet welded to mercy as a default system. That must be accomplished before we can really walk humbly with God. You may say, Well, I don't see this as three steps. Ok, let's say there are three ingredients flavoring one objective. If there's one ingredient that isn't there, it isn't finished.

God has leveled the playing field for everybody in here. It doesn't matter if you're male or female. It doesn't matter if you're a Jew or a Canadian. It doesn't matter if you're a slave or a slave owner. Those things that seem to be an issue are not the problem. Paul had an answer to slavery, If you're a slave, be a good one. It isn't your point of reference if you're in Christ. If you're in Christ and Christ has got a grip on you and you want to lay hold of what has laid hold of you, do you remember the path he mentioned after he said 'I want to know him' is? It's fun. No! It's the fellowship of his suffering.

I think it was said last night, but it's been said many times before. The battle for redemption was won in the garden. It was before he got striped. It was before he got the crown of thorns, before they pulled his beard. This tribulation is me being harvested from being natural to coming under the influence of the spirit, and my safety is not that I'm trusting God, only. That's my source. My safety is the witness of the spirit in you. That's my safety. Did I mention I was told twice in the last six weeks that I was arrogant? I guess I didn't get it the first time. I don't ever intend to be arrogant. I really don't, but it is part of what keeps me grounded. I'm not making excuses for it. I'm just saying that God is faithful to bring a testimony in the midst of this revolution that is Christ that you still have to be under. The evidence of me being under him is how does the meter register when somebody brings me to accountability.

Are you easily entreated? It is a problem if you're not, but it doesn't have to stay a problem if you see it and do justly. You can say, God, how could I have thought that I was something? You had to bring evidence into my life that I'm not, so I can come by mercy rather than by works. Only the father can produce a son, and only the father can produce the maturity once that son has been produced. No man knows the father but the son. It's not talking about a secret that's going to be unveiled. What it's talking about is that if you are a son, you can know the evidence of God working in your life because your life is becoming more and more disposed toward him. That disposing toward him is, Help me.

All of the members of Christ are formed in continuance. Do you know where? In the lowest parts of the earth. Where do we partake of Christ? Where is that table spread? In the face of my enemy. You see the peaceable part is, Behold, I stand at the door and knock. If any man open, I will come in and sup with him and he with me. This is really a nice picture.

It is not fun. Christ is an offense, and we have to get over it. It isn't that it could be an offense or that it's an offense to the unregenerate or it's an offense to the demons. Christ is an offense. To be harvested from what is comfortable being natural is not only partaking of his sufferings, but then it says, being made – being acted upon by what isn't in you. It's being formed, being broken, becoming incense. Ingredients that are so small and intermingled that you can't separate them anymore. It says in Proverbs, it's being raised delicately. You know, Strong's doesn't tell the truth about every word in the Greek or the Hebrew. It can tell you what the Greeks meant but it isn't necessarily what God used that word to describe. Being raised delicately is so minutely, so specifically, so intimately, with no detail left out. That's what it takes to become a son who is ready to manifest the gospel.

You and I are called to love, but that love, like the use of the anointing, is that there is no greater love than we lay our life down for his sake, and even more, the gospel's – the distribution to those who could not believe until they finally see.

John Cheever
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Bowen's Mill Convention