

## *Manifestation: The Evidence of Faith*

About two and a half, maybe three years ago, I was on my way, driving to Tucson and I stopped and had lunch with a friend of mine, Doug McClain. I see him off and on, and you know, some people you are just bonded to. It doesn't matter how often you see them; it seems you just pick up wherever it was. Sometimes the bond is so good that you pick up from where you hadn't been because of what the Lord has done in your lives in the meantime. We sat down and ordered some lunch. He said, I've got a question for you before we get started. Don Stockbridge's children came and had Thanksgiving dinner with Debbie and me about two weeks ago, and after dinner we sat talking and they wanted to get filled in on some of the things about their father's life that they hadn't been around for. How did he get involved in the Move? What was the Move at the time? Where'd he go? What did he do? Why did he start traveling and ministering? You know, just the events concerning their father's life that had taken place before they were born, and while they were yet small children. Doug said, as he reviewed the events that he knew of and some of his own experiences, something occurred to him and he wanted to ask me a question based on that thought. He said, do you believe that what we experienced in the late sixties, early seventies was the move of the spirit? I said, I'm convinced that it was as much of a move of the spirit as there has ever been on the planet, and although this moving of the spirit didn't have the attendance of the earth-impacting miracles by which God brought the children of Israel out of Egypt, it did have a greater evidence of the anointing of the spirit in spite of not seeing those miracles. There was a messenger who was sent with a trumpet, and part of the message that was blown on that trumpet was, come out of her, my people, lest you be partaker of her judgment. There were thousands upon thousands of people who heard that and responded and came out with radical evidence of outrageous lack of consideration of consequence. They came out disregarding practical considerations.

There was a man who lived in Griffin, Georgia, who was a partner in a law firm. He left his law firm, he gave away his station wagon, he got on a plane, and he went to a place where on his front porch he recorded 70 below zero weather. A serious lack of consideration of practicality. He hauled water in a wheelbarrow in the summer and on a sled during the winter for forty years. I'm not trying to develop great sympathy; what I'm testifying to is the impact of the anointing that was on the ministry to call a people out unto himself. It was something that was far greater than what was evidenced because the children of Israel were no sooner across the Red Sea than, within a week of having a rousing praise service and

dancing, they were in front of Moses saying, What's going on here? Don't you know we can all hear from God? Oh, by the way, we think you are taking too much on yourself. Can you imagine being Moses and hearing that? And him saying, Oh, you think I took this on myself? You think this is my Move? You think I did those miracles? During the course of the next fifteen years, the spirit of God blew this message around the world. On every continent, people came out with even more serious and foolish responses than what I said about the brother from Griffin. There was a brother who sold a dairy in Ontario, moved to British Columbia with about \$600,000 – and \$600,000 in 1973 was a lot more than it is today – and put it in the pot for the development of the property that he moved to. There were significant responses. It was a witness to the anointing because, honestly, the message wasn't as significant as the anointing that was on the message by the breath of the spirit. Have you ever been to a service or been to a convention, or maybe wanted to go to the convention and couldn't go, and somebody came back and you said, how was it? It was great! Really? What did they say? I can't remember; it was really anointed, though. That's not to diminish because the work of the spirit is more important than the value of the words. Because the working of the Spirit is done by faith, not by knowledge. Scripture says, With all your getting, get understanding. So, the getting is before the understanding; it's not the understanding so you can get. This is the work of the spirit.

By the way, this message went around the world without a budget, without a media campaign, without social media. If somebody had a billion dollars in hard cash and said, get it done in fifteen years, it would be a high improbability, but God breathed on it. During that time, I don't know exactly when, but I know it was after 1971, one of my older brothers was praying by his bedside and he saw a vision. He said, In the vision, I was kneeling by my bedside and my hands were tied behind me, and on the bed in front of me there was a silver trumpet. There was something in me that really wanted to blow that trumpet, but I was not able to. As I continued to pray, my hands were loosed. I picked up the trumpet, got up, left the bedroom, and walked down the hall toward the front door, passing by a common area – kitchen, dining room, living room area – and there were women and children there. He said, I turned to the women and said, The children are now your responsibility, and I walked out the front door. And immediately upon exiting the building, I was on a path in a wooded area and I came to a clearing. When I came to the clearing, I raised the trumpet to my lips and I blew a blast, and I said I knew that only strong, young men would respond. And that was the vision. Of course, I was about 23, 24, 25 when I heard that and I said, Oh, I've got a shot because I'm young and I used to be pretty strong. But I realized that that wasn't what he was talking about. It was

a picture of the disposition of God drawing a people unto himself into maturity to stand strong, not in their own strength but in the strength of the Lord.

Paul pointed out clearly that this thing that is Christ is neither male nor female, which makes Christ a non-gender issue. So, if you see male in the scripture, it's not talking about gender; if you see female, it's not talking about gender. It's talking about being a source or being dependent upon a source. Jesus being physically male is not the point, but what was the point was the evidence in the words that he spoke that he was spiritually female, that he was dependent upon another, that he was subordinated to another. He said, I live by the father. Of myself, there is no success. I am dependent, and in saying so, leaving gender out of the picture. He said, I am female and God is the male to every relationship.

We are coming to a place that in responding to this that seems to be being said to strong young men, coming to the clearing in response to the trumpet sound, is a picture that is a type and a shadow. There's some language in there that has to be unraveled by the spirit. Back in the day in the early seventies, we used to call it Man-child Language so that the terms that were used were understood by those who were taught of the spirit and weren't necessarily clear just based on understanding the definition of the word used. On that basis, I want to take a look at a very familiar scripture with very familiar words, and I hope to bring it into a focus that isn't as obvious as the words. It's in Romans 8, starting in verse 19.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope, but hope that is seen is not hope. For what a man seeth, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

The first thing I want to point out about the language that is used here is the word "patience". That word "patience" applied by the Holy Spirit has nothing to do with time. We think of patience as being just relax, just wait because the bus will be here at any time. We're waiting. But this patience as applied by the Holy Spirit isn't a time-sequenced word. It's a relationship word because patience means stay under, be under. If you are content to be under, then time is of no consequence. As

an example, if there were a bus, and I went down to grab a bus to get into Ocala, and two hours later I showed back up and Al said, I thought you were going to grab a bus, and I said, Well, it didn't come. He would say, Well, did you go to get the bus or did you go to wait two hours? If it hasn't happened yet, it doesn't mean that it's not going to happen. It needs to be tied to hope, and that hope has to be a resource that isn't anchored in what we see. It has to be anchored in that which we believe to be true.

When Jesus was dealing with the twelve, at a certain point in the development of his expression of the kingdom of heaven to them, he said, I have prayed for you. Do you remember what he said next? Of all the things he could have prayed for them, this is what he prayed for (At least this is what he said that he prayed about; there may have been more.). He said, I pray that your faith not fail. You know what defeats faith more than anything? Hope being deferred. There's a proverb that says, Hope deferred makes the heart depressed, sick, out of sorts, uneasy, impatient because we are creatures that are under vanity, and the biggest aspect and the expression of vanity is time – our expectations. I have the fortune of being around this for a long time and I know a lot of people, and I've gotten to know some of them really well. In talking with some, I find out that what caused them to look at a full house but not go all in was because it wasn't looking like what they anticipated or it wasn't happening in the time frame that they thought. When you do that, there's a wickedness in that. That doesn't look wicked, does it? Just like time, you're a little off on your time frame. The wickedness is that you put God in your courtroom. We are supposed to be in his. When you do those kinds of things, you put God in your courtroom, and you put the natural man in judgment over spiritual process. I have to say that that is always a horror show. We read Paul and we think, Wow, if we had been around Paul's ministry, Wow, Wow, Wow. The churches there would be in Asia and the churches in Spain, Greece and Rome. At the end of his ministry, Paul said, All those in Asia have left me. There are none with me save Onesimus and, oh yeah, Timothy; he's a good son. What he went through to finish his race was by himself.

Jesus spoke to his disciples and he said, You know, I'm really straitened. This thing is getting narrow and very focused. The Holy Spirit is crowding me. I'm being narrowed until this thing be accomplished. One of the consequences of that is that I'm not going to be talking to you as much as I have been, but I don't want you to take my silence for being standoffish. I have my responsibilities and they are not easy; they take focus. They are not hard because I don't have to do them, but I have to give place to them. You know, sometimes, that's harder than

working. Sometimes, the energy that's in us wants to do it and get it accomplished, but it's a more difficult task to say, Sit and trust. Patience is staying under. It will be evidenced by time; it's tested by time, but it is not sourced or defined by time. It takes us out of time. If you're staying under, you don't need to watch the clock, and when you're not watching the clock, there's a connectivity to what is eternal that can fund it because you're not pursuing things by time. You are pursuing them by faith. What you cannot see, you can yet hope for.

One of the aspects of hope, spiritually connected, is that what you're hoping for is a positive result. It is very difficult – and I'm going to pull up just a little bit short of saying, it is impossible – it is very difficult to anticipate a positive result when you are in condemnation. Condemnation comes in a lot of forms. It doesn't have to be like you're done-for; it can just be a certain disappointment, a certain relaxing. It could be, You know, I believe that God has called some, but I'm not sure I'm one. It can just knock the edge off of a positive anticipation of receiving. There's a verse that gives testimony to the fact that God anchored our hope of salvation in the forgiveness of sins, that one of the evidences of the work of the spirit of God is that our sins are forgiven. But it isn't just so that our sins are forgiven; it's so that we have an anchor in our experience that we can expect something that is good based on the fact that if he forgave my sins, he's actually going to change my heart.

Has anybody here ever sinned since they were born again? How about since you got the baptism of the Holy Spirit? It doesn't matter what the sin is. The church is under such oppression that they have big sins and little sins and oops-es, that they consider not really sins. If we are going to answer the trumpet call, if we are going to get to the clearing in the midst of the woods, there is something that has to work in us that is of the work of the Holy Spirit. It brings us to the place where sin is not defined by the law. If we're still defining sin by the law, the Holy Spirit is desperately trying to gain traction in our soul to spiritual realities.

Jesus came and said, Look, you heard Moses say don't murder, but I'm trying to get across to you that the issue isn't murder. He picked the two big ones, didn't he? He took them off the top of the church's list; he didn't go with the "oops" stuff. He said, I'm not talking about committing murder; I'm not talking about committing adultery. I'm talking about the thoughts and intents of your heart. Then, John came in with a push broom and he cleaned up a little bit, and he said, It's not enough that you not hate. If you don't love.... If I lay my head down at the end of the day and say, Well, Lord, you know it's not been a bad day. I didn't hit him, and I really don't hate him. But the love of God is a disposition. God is an influence; he is an omnipotent influence, but he also won't force. It's a delicate thing. We have

something that makes the impossible easily available, but he won't force. In the 14<sup>th</sup> chapter of John, Jesus said to his disciples, Hitherto have you asked nothing in my name. He was not talking about tagging J-E-S-U-S on the end of a prayer. He was talking about petitioning God for the characteristic of Christ to come forward in us and take a supreme expression as our life so that we don't have to tamp. My mother said, Bite your tongue. I said, I have to look for some place where there isn't scar tissue. This isn't about repressing, this isn't about control, this isn't about force from the natural man. In Colossians 2, Paul said, Why, if you live by the spirit, do you yet come under taste not, touch not, putting yourself subject to the weak and beggarly elements of this natural life, rather than subject yourself to the omnipotence of God? Because the creature has been made subject to vanity. The thing that makes sense to the natural man has no power. It can make a show, and that's also something Paul also talks about in Colossians 2. It makes an open show to will worship, not to spirit. We need to go all in. We cannot hold back. We can't reserve. God wants to come in and he wants to respond to our need.

What I found in my life – and it's probably not what you have found in your life – is that my biggest need has been to be aware of how needy I am, how inadequate I am, and that the true measure of spirituality first has to line itself up and be measured by how dependent are you, not how capable are you. How much do you yet hope for what you don't see? Sin is no longer being defined by the law, but rather sin is being an expression of falling short of being a bride that has made herself ready. To be an expression of life that is worthy, that is faithful through weakness by trust.

I want to look back in Romans 8, past the patience, past the hope, working backwards in the 25<sup>th</sup> verse, to those of us who have the firstfruits of the spirit. There are three groanings that take place in this segment of scripture even though we have the first evidence of the work of the spirit, though we are born again, though we are baptized in the Holy Spirit. If I'm saying words, and you haven't found a landmark in your history that identifies with those words, talk to somebody that does. If you are not born again, it's a good idea to do that. If you're not baptized in the Holy Spirit, take the step. It's not what I was told when I got it: that it was going to give me the power to live without sin. That didn't work, but it is, nonetheless, an important step. Although we have the evidence of the firstfruits of the spirit, there's still a yearning within us because there is something that we don't yet have, and the scripture here defines it as the adoption.

If anybody hasn't heard it, I recommend that you try to find the CD because John Jeffries did a really good teaching about five years ago on the adoption. The Greek

for that word is a combo word – *huio-thesia*. It's son – and not baby son, not infant son, not toddler son, not adolescent son – but a son who is involved in the things of maturity, and the word *thesia* is placing. So, it's son-placing. In case there was any distortion in using that word, the author goes forward and says, In other words, the redemption of our body. Now, we know that salvation comes spirit, soul, body, and that the body is just the servant of the soul, which is influenced by the spirit influence on that soul. Do you how much Jesus didn't like Pharisees? You vipers. Oh, that's a little harsh. Maybe not. You wash the outside of the cup and the inside is vomit. It looks like a nice, pretty white house, but there's so much dead stuff in there. So, if our body is made new, is it likely for God to give anyone a glorified body when there isn't already a glorified soul? Wouldn't he be making outrageous Pharisees if he did so – something that looked to be something on the outside that wasn't on the inside? God, help me. I need my heart changed. I need my heart influenced by the ongoing-ness of salvation, and honestly, it is rooted in mercy.

I want to talk about mercy just a little bit. My first connective tissue with mercy was when my sins were forgiven. I want to say there is nothing of the earth about that; it's totally unnatural. Have you ever seen the midnight vigils, people outside the prison where somebody is going to be executed? You know, the lights dim, they flicker back on, and a reporter goes around and talks to the element that is represented there. We shouldn't be killing if ... This is a horrific thing; we're just as bad as he was because we killed him. They go over to the victim's family and they say, Well, we have closure, now. The only justice that the world has resonance with is "an eye for an eye, a tooth for a tooth," and anything that doesn't resonate with that, quite honestly, is considered unjust. Natural needs natural law, and that's what's right to it.

Paul said, Look, the law is spiritual; the problem with the picture is that although it's spiritual, I'm carnal. In another place he said, The law has dominion as long as the man lives. Jesus came and he said, I am not here to destroy the law. Yet, most of the church thinks that because Jesus came and died that we are not under the law, but we are under grace. We've tasted of grace, but are you really under grace? Are you really living by the power of God? Is the work of the purpose of God to bring sons to maturity working in your life on a daily basis? Is this what you are seeking? Is this what you are hoping for? My first encounter with mercy was that I didn't get what I deserved, and I decided I really liked mercy. But mercy is bringing a tension to my life now that is disturbing because it is forcing me to be measured by a standard that I cannot accomplish: purity, holiness.

There was a prophet centuries before Jesus and there is a story told about how there was an encounter that he had seeing God high and lifted up. Remember his response? He didn't say, I need to get a tent; I think I'm going to have a great ministry. People are going to just be riveted by this story of what I saw of God. He said, Uh-oh. I think all my bands, all my sinews, all my joints have been disassembled. I've been undone. If we don't learn to glory in infirmity so that we can trust that the power of God rests on us – which is what Paul said when he said, Therefore, will I glory in my infirmity so that the power of Christ might rest upon me. He wasn't talking about Christ having power; he was talking about Christ being subjected to omnipotence, and therefore, power is in Christ, not because Christ is powerful but because he is completely dependent. To solve the problem by weakness is so unnatural. I'm being undone by that.

We are yearning. It's funny because in talking with some that seemed to be so engaged and productive in our midst forty and fifty years ago, now they are preaching and teaching and writing booklets against us. Yet, it's not us, but the message; they are fussing with the message. If I remember correctly, one of the last things that got transcribed that Brother Sam ministered and was made into a booklet was *The Son of Man Must Be Crucified*. Even in this move, this has come under a lot of artillery fire. Somehow, we have this affinity for the work of the Holy Spirit that is going to enable us to do, and that "to do" isn't to humble ourselves. If we would have that connection, if we were to say, The work of the Holy Spirit in my life has come so that I can humble myself before God, that would be an A+. If it is any other definition than that, it's off. It's not productive. There is one source of life. Jesus said, I am come that they might have life and that life more abundantly. He came to connect us to the father. No man comes to the father but by me. What quickens the life of Christ in you and me? How did we get born again? By the father. How is the son provisioned? By the father. I live by the father and the father is greater than I am. Of myself, it's non-productive. So, we groan within ourselves.

I want to back up into the nineteenth verse, where it says, The earnest expectation of the creature waits. The creation waits. I don't see the creation waiting for anything, do you? I see them in a head-long pursuit into oblivion. The world was just as crazy then as it is now, but there are events that are gripping this world and shaking it hard that are making it obvious just how crazy it has always been. It just wasn't as obvious. This place is nuts. When Jesus spoke to the spirits that were infecting Legion, he said, Okay, I'll tell you what. You want to go to the pigs? Go to the pigs. I don't really care; just get out of him. (I know I'm not talking King



James English.) So, the demons went into the pigs because they didn't want to go into the ether. There is something about a spirit that wants to have a manifestation, wants to have a resonance, wants to have a place to express itself through, so they didn't want to go into the ether. They knew they had to get out of Legion, so what did they do when they went into the pigs? They killed the pigs; it was the spirit influence that drove them into the sea. They lost their lives, and guess where the spirits were then? Exactly where they didn't want to be – in the ether. The influence of demonic influence doesn't bring productivity to it; it's always destructive. The names Apollyon and Abaddon are death and destruction. Right? Jesus turned to the Pharisees and he said, You know, you guys have a father, and you are of that father, and you do the works of that father.

If we are of this world, the involvement of our energy, our force, our capacity is given to that which is not productive. Although the law is spiritual, the law is, by itself, not productive. The law is designed to bring men guilty before grace so that they will be born again, enter into Christ so that they can be blessed and sanctified. God does not sanctify except in Christ. Jesus said to Nicodemus, You must be born again or you can't even see the kingdom. There is no resonance in the natural man for the things of God. So, why is the law spiritual and not productive? Because it was never given as a tool to bring righteousness. It was a tool ministered by God to this world to define unrighteousness so there could be the washing of regeneration and renewal of the Holy Spirit. This is our inheritance; this is our daily right to process with the Holy Spirit so that there is actually a growth and a likeness. Let us make man in our image. Does anybody think Adam was that? Could I rephrase that maybe? Let us make Adam in our image by bringing him into Christ where there is a disposition toward the work of the Holy Spirit to grow that life up to maturity.

Manifestation. This is a central part of the heart of God's purpose toward mankind – manifestation. It's going to take a manifestation to deliver the creation out of its prison. It's not going to happen by concept, it's not going to happen by the preaching of the gospel, it's not going to happen by a certain lifestyle or a certain approach to doctrine. The only way the creation is going to be delivered from its bondage is by a manifestation. There are two things I know about manifestation. The first one is that it has to be seen. By definition, a manifestation must be seen. The second thing about it is that it's important that it be seen for what it is. If we had something go flying past the window and everybody kind of noticed something: some had a peripheral view, some were looking out the window. We'd ask, So, what did you see? Ah, it was something; I don't know. That's not really a manifestation.

A manifestation is something that is seen and it's recognized for what it is. There must be a manifestation that's built into this thing that is called "adoption" where there are some saints that are going to finish their process of salvation with God to the point of earning – not of their own works – but qualifying, becoming worthy by the work of God in them to receive a glorified body. The only way this is going to have an impact on this world is for the words that are in this book to get off the book and into my life.

It's the same thing that Jesus said to the Pharisees. He said, You're searching the book looking for life. I am the fulfillment. The scriptures are testifying of me but you won't come to me. You know why? They didn't want to be accountable. They had no interest in being accountable to anything that they didn't agree with first. You know, that gives us a clue here. If I have to filter God through my understanding before I relinquish, who's the god in that relationship? Exactly. If I'm in his throne room and I bow, but I keep my head tilted so I don't lose my crown, and I say, Oh, you are a great king, but I'm a king, too. If there isn't this disposition in me that when I see him, I go, Oooff, this is no good. I don't even know why that was there. I'm sorry, and I toss the crown. We are being undone from that which is natural. We are being unplugged from that which is our capacity and that governs what is rational, that governs what is emotional. The Oh, I feel and the Oh, I don't feel.

I was involved in a conversation recently where some things were being rehearsed, and the person said that he asked Brother Sam something, You go to a place and preach, and we know you're probably more perceptive than the things you might say, and you leave, and the place is a disaster. How do you do that? He answered, I know that unless somebody really hears this by the spirit, they are not going to have the grace to walk in it. What about an eldership that is taking things that you supposedly said and applying them in ways you didn't mean? And he said, My experience, spiritually, is that water seeks its own level. If the heart is sincere, God will speak the truth. Do you know what I've found? I need the work of the spirit of God so that my heart becomes more sincere.

It says concerning David that he was a man who had a heart after God all the days of his life. He wasn't born with that heart. Do we know this? Have we read Psalms? Have we read his pursuit, not only his pursuit of God but also the times when he tried to get away from God? You do know that song we sing to that beautiful Brahms's lullaby hymn, *Whither shall I go from thy Spirit?* He wasn't singing it that way. He was saying, I tried to get away from this guy. I descended into hell; I took the wings of the morning and fled into the furthest aspect of the

part of the sea that I could find, and he's there. This was a very active soul – David. How in the world did he come up with the stuff he came up with? How did he grab Psalm 100:4 out of the testimony of what is written in scripture? What is written there is that Abraham came back, having spoiled the ten kings, he was laden with booty, he was going to give it all back, he didn't want any of it, and a man came out to meet him and fed him wine and bread. It wasn't that the bread and wine was so great, but it says, He blessed him in the name of the Lord, and Abraham gave him a tenth of the spoils. That's the story. That's all there is to it. Somehow, David had this connective tissue with the Holy Spirit, and he said, Thou art a priest forever after the order of Melchisedec. There's nothing about it before he says that. Nothing. It didn't talk about the purpose of God in meeting Melchisedec, that the work of the spirit of God in Abraham was to bring him into the same priesthood as that which blessed him. It doesn't say that. Then, it bounces from Genesis to Psalms to Hebrews.

We've got to get this thing by the spirit because it isn't the tracing of the words that are in this book; it's the finger of God in my heart. This was David; he was pursuing the heart that God certified was after him all the days of his life because he was in pursuit, not because he had a perfect heart when he started, but the work of the spirit worked on his heart. You know it had to be a horrific encounter and a difficult process when Jonathan decided he wasn't going to go with David; instead, he was going to stay with his father, Saul. David loved Jonathan. You say, Well, you may be stretching things a little bit there, brother. I don't think so because when the report came concerning Jonathan's demise on the battlefield with his father, David went a little crazy and his heart was torn, and he said, Jonathan, Why didn't you just stay with me? There are things that we can't continue to protect; we have to go all in. Our heart has to be affected by this in an unnatural process.

So, the manifestation has to be seen and it has to be seen clearly by those who need to see it for what it is, or the manifestation is not effectual. Now, let's go back and look at the "we, having the first fruit of the spirit". Just based on the history of scripture – and that's all we have to go on – there has only been one glorified body on the planet through all time, and it was Jesus after he was raised from physical death. He was not raised in the body that he had. Lazarus was raised but he was raised in the body that he had when he went in the tomb. Jesus was raised in a body that wasn't the body that was in the tomb, but, obviously, it wasn't God's purpose for him to be the testimony that would deliver the creation from bondage. It's in red letters in my book that one of the things Jesus said was, Because I go to

the father, there are greater works that you will do than what I have accomplished. I told you this was going to get outrageous; if you try to wrap your head around it, your head is going to blow. The manifestation was not recognized even by his disciples. He walked with two of them for about three hours and he talked to them and taught them Christ from the prophets and from the law, beginning at Moses. He was there and they saw him but didn't know who he was. It was a glorified body and, in that account – not the one with Mary in the garden – but in that account we are told why they didn't see him for who he was or even maybe more importantly for what he was. It says that it was because their eyes were holden, veiled. Why? Because we're walking under prophecy.

You know you are walking under prophecy? Can you imagine Jesus growing up reading the scriptures? He's reading in Isaiah and it says, Unto us a child is born, unto us a son is given. Oh-oh, I think that's me. He had to have some resonance with the book, the scrolls, for him to say to them, They are that which testify of me, to be the fulfillment of messianic hope to a nation, and virtually to the world. Can you imagine the revolution that was taking place? What about you? Do you know that you are under prophecy? It would be easy to say, If it's true for him, it's true for us; the promises for him are for us. We're co-laborers. But there's one that I know of that is in the book, written, inscribed, that is a prophecy that has not yet been fulfilled. I Corinthians 15:54, Then shall be fulfilled that which is written. Then... This was written after Jesus left. This was written after the testimony of his life and the imprint he made on this earth was over. This wasn't fulfilled. It says, Then shall be fulfilled. There is a great, great significance that the Holy Spirit has. If you look at what's in Genesis 1:3, The earth was without form and void and darkness was on the face of the deep, and the spirit of God brooded, hovered, gestated over the waters. That came before God said. Right? God didn't say, Then the spirit brooded. No, the spirit brooded, then God said. The spirit of God is brooding over you, not a Move, not a community, you. He has great intent and he has great desire, and he has great capacity to affect that plan.

The creation has to be delivered by a manifestation, and what happens when that manifestation takes place is the imprisonment of corruption is opened. If we were to picture a prison cell and they are in bondage, the prison bars are corruption. That's kind of a picture. They don't get out of that corruption until they see a manifestation that brings them hope for what they don't yet see and faith that enables grace to make that happen because they are held in corruption by fear.

I just want to say this: what I have been facing is the working of faith to overcome my reservation to prostrate myself fully to his work. I have my moments; I get

glimpses; I get tastes. And I will say, unequivocally with Paul, I have not yet attained but I am following after. What I am still looking for that Paul did say – and I can't say it with a great deal of integrity – is, This one thing I do. We are getting it down to one thing. It isn't that we can't do anything; this isn't that you can't get up in the morning brush your teeth, make your bed, and have breakfast. This isn't, I'm not doing that anymore. This is a priority issue that we carry accountability to the Holy Spirit in whatever it is that we are doing, and we recognize that the reason that Jesus spent nights in prayer, the reason he rose up early before daylight and walked off and prayed was because he knew that his capacity to fulfill his purpose was not in him. He knew that if he didn't stay under, he was done.

Paul said it this way when he said, It was not Christ reconciling the world for his father; it was God in Christ reconciling the world to himself. When Abraham walked up that hill with his son, and he said, I and the lad shall go, and I the lad shall return, thinking as he walked up that he was going to pull a knife across his son's throat and watch him bleed out, that was his commitment. It was the same commitment the three Hebrew youths had, We do not know if God is going to preserve us, but we do know this, we are not bowing to you. The rest is up to God. I don't know for sure whether in Syrian – or whatever the language was that Abraham spoke – that there was a word for resurrection. They might have had a word for insurrection. Abraham didn't have Jesus raising up; he didn't have I Corinthians 15. What he had was a relationship that had developed with God through tribulation and failure, and he saw the faithfulness of God. He walked through, Though my heart fail, he remains faithful. He is my hope.

I mentioned something a while ago and I don't know if it was emphasized properly, but I want to refer back to it. Condemnation is because we look to ourselves for what we are not capable of. We give the enemy room. The enemy is not our condemner; he is our accuser. Who is condemning when you take the accusation as legitimate? But, I do it to myself. Ah, I thought I was past this. It doesn't look to me like I've grown a day in the last twenty years.

Here's hope. Here's the anchor of our soul, and the anchor is inside the veil even though we are not inside the veil. The anchor of our soul is that which is inside the veil, and this is how that works. This is how mercy works; it's right there in the book. It says, Laying aside the weight and the sin that so easily besets us. What does laying aside mean? How does that work? We all know it's a verse, but how does it work? It doesn't mean ignore, it doesn't mean pretend, it doesn't mean "I hope I do better next time." It means take the evaluation, take the judgment and

set it aside. In other words, don't let it keep you from approaching for help in your need.

What happens when I'm condemned? What is your cool off period of time for God? How long does it take? Can we give evidence of a heart that's been processed to become a heart that's like David's heart when it had been processed by God? That we can go directly from a confession of guilt to an intercession for mercy. David said, I need to die for what I've done; my accountability is death. And God said, You're not going to die. How long did it take him after he heard that he wasn't going to die but the child was going to die for David to approach the throne of mercy and grace to intercede with an anticipation that God perchance would answer by preserving the child's life. How long was that? If you read the book, it wasn't days. And the aggressiveness of his petition was such that his servants wanted nothing to do with telling him the child had died. They all remembered the story of the guy that told him that Jonathan had died. Uh-uh, not me. You tell him. It got so quiet that David realized something was going on, and he said, Okay, what's up? Then, what did he do? He washed his face and he resumed being king. I mean, virtually instantaneously. How long, if we are found guilty of sin, would it take for us to approach God with a positive anticipation instead of "I don't think I deserve to be king here."

This is the last thing I want to say. When I was taught this word, I was taught it as kind of a word that got expanded to be said in a little bit of a different way than how it is spelled. The word is justification. The way I was taught justification in a brief expression was that justification, when applied to a soul, means it is "just as if I've never sinned". This is more than forgiveness. You can be forgiven and still be held hostage. You can go to court and they say, Okay, we will give you a pass on this one; you don't have to pay the fine. Then, you go back to court another time, and they say, Well, we see here that you were already here one time, so you have to pay the fine this time. This is no record. This is it's obliterated. Paul, in Romans 8 said, Since it's God that justifies, who is going to hold accountable that which God has justified? Who is it that condemns? Do you know who it is most of the time in my life? It's me. Me. Because I think I should do better, or I think I should have done better. I think, Well, it's been a long time since I thought that way, and faith dips and hope flees. Lay it aside. The reason that we can lay it aside – without being irresponsible – is because what arrests you that you are aware of is not the real issue. The real issue is that I'm not finished, and I'm starting to drift. I'm starting to drift from accountability; I'm starting to drift from being under. Instead of the way continually being narrowed, it's starting to hold static or maybe open up

a little bit. Maybe there's a little too little scent of humility in the stew, and God by faithfulness arrests us. He will arrest us with something that we can't miss to bring us to accountability to something that we haven't been accountable to.

Everything that God has done in my life points to one thing: he wants to finish this. He gave me mercy so that I could qualify. I didn't get what I deserved in order to begin to establish a testimony that what I yet don't have doesn't have to be earned. If he was looking for me to become sufficient out of myself, he would have waited until I didn't sin, but he didn't. He gave me a righteousness that was imputed to me because I didn't have any so that I had a relationship whereby that righteousness could increase through a relationship of trust being developed. What God is saying to me – and if it witnesses to your soul, maybe it's the purpose for which I stood up today – what God is saying to me is, John, you have to come out from being content with the righteousness that is imputed and you have to stand before me as your father and trust me to inscribe so that I don't have to continue to impute. I still need to have imputed righteousness, and I am looking forward to a time when I am under and will no more come out so that there can be a testimony in the earth of the glorious liberty of the children of God.

It isn't my purpose to point out the deficiency in everybody else, but most of the children of God who are born again do not walk in the glorious liberty. The glorious liberty of the children of God that the creation is seeking to have access to is not just limited by being born again. Where the liberty comes in is when I can draw nigh with a full heart of assurance that, in spite of what I am, he has the capacity to make me what I have never yet been. We know not what we shall be, but we do know this: that we are the sons of God even though it doesn't look like it. The manifestation has to be preceded by the revelation, and the revelation comes within us so that there can be a manifestation by us. We are in an age of obscurity. We are in an age where things aren't in a realm of manifestation. The kingdom of God is; it's above all; it governs all things, but it is not seen in this world. That testimony has to come in order for vanity to be dispelled.

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