

Though it Tarry, Wait for It

Let's start in Habakkuk today. I want to overlay these verses with some of Paul's statements in Philippians 3, so I'm going to read these two scriptures and go from there. In Habakkuk 2:3-4, For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Then, in Philippians 3:9-11, I want to be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death if by any means I might attain unto the resurrection of the dead.

There are characteristics in our dealings with God, and one of the characteristics is that we are essentially dealing with a god; not just any god but the God, and he is not like us. Fortunately, he does love us, but he is not like us. The task that we face is being made conformable to his purpose so that he can fashion and fulfill his purpose, not just in a general sense, but in a particular sense in your life and in my life.

One of the things that I like about this in Habakkuk as an expression, and there are many different expressions that could be chosen of God's intention toward man. This being one of them: that God developing our likeness as an expression of his purpose begins by vision. There are many examples of this in scripture. We could go back to Genesis and the commandment of God and the word of God coming that says, Let there be light, bringing illumination out of what was not and had no light in itself. We can see this in Joseph's life where God, in putting Joseph on the throne of Egypt, not only preserved Egypt through a famine, but preserved his family and built it into a nation that he had intention for, bringing out of that nation a Messiah. God gave Joseph two dreams and the dreams interrupted Joseph's life at a point in which he was not equipped to relate to these things properly. It was the very dreams themselves that ended up with the development of a story – which we're all familiar with – where he ended up in a jail cell for 13 years. He had to reconcile his circumstances with the visions and the dreams that he still was certain that God had given him.

There are some things about this, where it says, The vision is yet for an appointed time, that are tied to the last phrase in the 4th verse, where it says, but the just shall live by his faith. If we're going to live as the fulfillment of

the vision that God has set before us, we're going to have to endure the trial of our faith. The trial of our faith is anchored in the fact that things aren't now what it would seem they need to become for the vision to be fulfilled. In many cases, what we see is maybe opposite of what we would consider the fulfillment of the vision to be. Certainly, Joseph struggled with this. He had to reconcile a jail cell with a throne, and he had to do it before he got to the throne. The reconciling of the trial of his faith and him learning to live by faith was not because he got cleaned up and sat on a throne; it's because he didn't. He held onto the God who had given him the dreams, and he counted that God's perspective was greater than his and that God's methodology was far superior to his, and he began to learn to live by faith.

It says, The vision is for an appointed time, but at the end it shall speak and not lie, though it tarry. In about 10 words, "tarry" is used twice here, but it's not the same Hebrew word; it's the same English word. The first time "tarry" is used in this reference, it could be "delay," but it also has a strong connotation to it that it seems to be "reluctant". There seems to be a reluctance about it; there seems to be that which is not definite about it; there seems to be that which is inconclusive or undefinable about the vision. And so, we end up being asked questions.

Have you ever heard the question come to you, How do I know this is for me? How do I know this is for now? How do I know what my calling is? How can I be sure? I had somebody recently who was born and raised in this move of the spirit and asked, How can I know that what I believe is true? You see, that's an expression of the vision tarrying. The vision being that which has witnessed to you. Why are we here on Zoom screens? There are at least two continents represented here. There are at least three different languages represented here, and yet we are all tuned into the same source. We are all in various places of growth. We are all in various stages of development in what God has called us to, and yet, we all have a witness that it is God who has spoken and there is a vision that is the result of our witness to his word. That vision is a picture that you have of what God has called you to. What you are now is a significant test of your trust that the vision is of God and it's for you and it's relevant today.

We know that the trial of our faith is more valuable than gold. I would suggest that there is a sense in which the trial of our faith is actually more important than our faith itself because if our faith isn't tried, it doesn't get established. If our faith isn't tried, we don't get established in the vision. This is very important because as we look forward into the 3rd verse; it says, Though it tarry, wait for it. Though it's indefinite, let it do its work. If the

vision is of God, God has invested his capacity in fulfilling the vision. We just heard in the word of prophecy that God himself would oversee and do this. We know from the book of Hebrews that a priest arises out of two immutable things. The first of the two immutable things is the promise that God has made of what he will do. The very obvious example of that promise is when God said to Abraham, I am your exceedingly great reward. He promised himself to Abraham. The second immutable thing is that God has vowed that he will do this, so he has promised it and he will do it. This is the forming of a priesthood. This is bringing a son to purpose. This is growing us up into the measure of the stature of the fullness of Christ unto a perfect man. The ingredient that it requires of us is to trust and to wait upon the vision though it be indistinct.

Let us not try to intellectually tie this down and tidy it up. Let's do, rather, what Paul begged us to do: to present ourselves before God. He said, Brethren, by the mercies of God, your right to present yourself to God is based and rooted in mercy. So, that mercy is extended to us. We have in Ephesians 2:1 and we have in Colossians 2:13, two expressions by the same author. It says, When you were dead in trespasses and sin, hath he brought to life – hath he quickened. You flip the tables in Colossians 2:13, You who were dead in your sins and the uncircumcision of your flesh hath he quickened. He's brought us to life and that life is the evidence of the beginning of this vision being fulfilled and formed in us. It's the life of son.

We have testimony concerning this – that when we were born again, we were translated from a kingdom of darkness into the kingdom of his dear son. It wasn't light that we were translated into; it was life that we were translated into because, you see, it's the life that is the light of spirit. Apart from life, there is no light. That's why in the New Testament in many different places, not only did Jesus and Paul but others testify that the carnal mind is enmity against God and that no man knows the things of God except the spirit of God reveals them.

Jesus said to Nicodemus, If you're not born again, if you're not translated out of the kingdom in which you were born by first birth into the kingdom that you are translated into by second birth, you can't see. If you can't see, where is the vision? It isn't a matter of the vision tarrying; you don't even have a vision. That vision is based on that life being quickened, and that life is a new creation. The intention of God is to continue creating that new creation life until it's fully formed.

My accountability to that new life is to offer myself to the God who is my creator. So, we progress, and it says, Wait for it. Now that waiting is not a

matter of passivity; it's not a matter of watching the calendar pass through time. Waiting upon God – to sit, to learn to abide, to dwell. I don't know what your trial is and I don't know what characteristic of difficulty your trial represents to you, but to me, it is a very difficult thing to abide in faith, to learn to live by faith.

It says, Wait for it, because it will surely come, and that “surely come” isn't just a guarantee that the vision is going to be fulfilled. It is that, but what it's saying is that when it comes, it is going to be exactly what it is supposed to be. It will come as a sure, clear testimony; it's the reprising. It says that when it gets here, it won't lie. It won't be something other than what it's intended to be. It's going to be an exact replication of the intention that God has toward your heart.

Every path is the responsibility of each of us to follow by a yielding of ourselves to the spirit. Present your bodies a living sacrifice, letting go of our orientation toward things. It's what is the fulfillment of what it says here: the soul which is lifted up is not really upright. The soul that is humble before God, that soul is upright. That soul will receive the full measure of God's capacity to bring the vision to become exactly what it needs to be so that when it's revealed, it's exactly the testimony that God intends it to make. Having been freely justified by the sacrifice of another, we are now left with an opportunity to learn to live by faith. What that “living by faith” means is that we will become his workmanship.

When we look at the church, I think it's not a lot different than Jesus sitting on a hill over Jerusalem. When you look at the church, you could weep for the aggression and the divisiveness and the maliciousness that's involved in the church. This has to be stopped. There's only one place where I can stop it, and that's in me. I can't make the Pentecostals like the Charismatics or the Baptists. I can't make the Baptists believe that tongues aren't of the devil. It's beyond my scope.

What my responsibility is is learning to impute righteousness. What my responsibility is is to not be offended. If I'm offended, my responsibility is to forgive, but God isn't trying to grow us up to become the best forgivers that there are. He's trying to grow us up so that we can be given for. If I have to forgive, I can't be given for until I've forgiven. If I'm offended, I'm not just offended from the one who offends me; I'm offended from the spirit of Christ who lays his life down for his brother. I'm cut off from the provision of God through me to another if I still have to receive the provision of God to get myself straight. You cannot be a savior while you're still needing to be saved. This applies in a complete sense throughout time, but it also applies on a

daily basis. We've been given a classroom, we've been given a laboratory to work on the dimensions of the investment of God's power in our life by what we face and what we see right now.

The Feast of Atonement, most obviously, is characterized by the afflicting of the soul. One of the aspects of the affliction of the soul, if we look at it by the spirit, is that we don't hide from our own flesh, that we don't excuse in ourselves what we accuse in others, that we come transparent before our God, that we become transparent in our dealings with one another. The reason that God has set us in families, the reason that God has given you and me a context, whatever that context may be – it may be a small prayer group, it may be a Zoom meeting – but ultimately my context and accountability is to the word of the Lord by whatever means it comes. However, if I'm not presenting myself humbly before God, I'm not going to be sensitive to pick up the nuances of the word that is in the context where God has put me; I'm not going to be sensitive to the exposure that I have in my daily events.

I'm going to tell a story on Sam Fife. The story is from 1973, I believe. The Move, as we knew it and as it became known, had begun to pick up a momentum that was a strong wind blown by the spirit of God. Do we realize that most of us were connected through a genuine move of the spirit that was not primarily a revival? It was not primarily what was getting people born again. It was not primarily what was getting people baptized in the Holy Spirit. It was gathering people who had been born again, many people baptized in the spirit, unto a purpose that was not just a remediation of a problem; it was a going forward to a solution.

One of the things that Sam said that was considered controversial was when he said, Look, people, we're not Christians who want to go to heaven. Heaven is a place where people go and wait to come back to earth because the kingdom of God is being establishing on the earth and the call of God is to a generation to finish while they're still here. I just rewound what he said in a nice way, or maybe a nicer way, or maybe a more hospitable way, because the way Sam said it was, Heaven is a holding ground for failures, for generations that are called to finish and they don't finish, so they go and they wait to return to earth in the resurrection of the just and the unjust. This is a move of the spirit that is designed to be a complete finishing of the full salvation of God in some so that the vision can actually speak.

It's kind of a funny thing if you think that about a dream or a vision. I'm sure we've all had dreams and some of us have had visions, and they're speaking and maybe we're speaking in it as we're dreaming. But a vision essentially doesn't speak unless you tell the vision. This vision is a vision of

God's purpose that was in his heart when he said, Let there be light. He created a natural world that needed to be redeemed and he entered into covenant with that natural world. It's expressed right there in Genesis 8, where Noah gets off the boat and he offers a sacrifice unto God and God smells a sweet savor. Then, it does not say, And God said to Noah. It says, And God in his heart vowed. The end of that vow is seedtime and harvest, cold and heat while the earth remaineth. He entered into a covenant with this natural world that gave it continuance. That continuance is a life that is sustained because one generation brings forth out of itself the next generation that is just like it. So, giraffes don't beget hippopotamuses and you don't plant asparagus and receive a banana tree. That's the covenant of God with the natural world; there's a continuance built into this, a sustainability.

But God is waiting for some, having been born again as sons, to break out of just seeking to be sustained. That's the children of Israel in the wilderness. They went into the wilderness to worship God, and they ended up worshipping themselves. They were sustained by the miracle of God, and they harvested death out of a miracle because they were passive and because they didn't wait on God; they waited for the manna the next morning. It said they drew nigh with their lips, and they held their hearts far from God. The presentation of Romans 12 is that we bring ourselves, we bring our heart, we bring our hopes, we bring what we are before our God, and we humble ourselves before God and we say, Oh, God, be merciful unto me. I have not deserved not getting what I deserve, and I can never earn what it is that you want to give me.

There are a lot of things that Peter didn't understand of what Paul said and he testified so, but Peter did get how to humble himself before his father. His advocacy to us is this: humble yourself before God as unto a faithful creator. There's the presentation of our heart. There's where the expression of our hope toward God is. Oh, God, create in me a heart that is consistent with yours. Create within me a standard that reveals what is not consistent with your heart.

I hope that we will hear the breath of the spirit of God speak to us through the turmoil and the passion of the Garden of Gethsemane. We see a fully mature son having backed Satan off, not only because he wouldn't sin, but because Satan couldn't even touch him anymore; he was in a realm that Satan couldn't draw on; there was nothing in Jesus that could be wooed by Satan to even qualify it as a temptation to do. And yet, there was a standard that had been raised because of his subjection of himself to his father – holding himself, learning to abide, learning to wait, learning to sit until. He

was so dependent that what his father was, was a light to him that showed him that my father's life and my life are not yet the same.

You can go to the commentaries and you can go to the clergy and you will find a testimony that largely represents that while Jesus was here, he was God and they were one and they were the same. But I would just refer you to one statement made three times in the Garden of Gethsemane by one who said he was pushed to the point of death by the stress of his petition. He said, Not my will but thine. I will do more than suggest to you that if they were the same, they couldn't have had different wills. If they were the same, Jesus would not have had to be strengthened by an angel to get through the passion of his soul and the petition that his soul was making to his father to be saved. He taught us through the parable of the centurion that you have no authority that you're not under. He underlined it; he said, I wish that Israel had this understanding of faith. Why was that important? Because he saw it in another? No, because he was trying to teach them: This is how I live.

Though the vision is not sharp, though the vision doesn't coerce us, the vision has a power through faith to work in us the fulfillment of what it is. If I understood it before it could work, it would not be by faith that it happens. To the natural world, knowledge is power, but God is seeking for us to cease from our works and enter into trust so he can fulfill his purpose in us. The seventh day is not the place that God rests. The seventh day is the place that he blesses and sanctifies what joins him in the seventh day. It says, He that has entered into faith has ceased from his own works. To cease from just existing. I am what I am; I am where I am because God has seen fit to interrupt my life and to do things for me that were largely a provision in the face of my inadequacy. My response to those things was largely to take those things unto myself and to feel provisioned and special because of them. But there comes a time in every Samson's life where there's a recognition that the anointing isn't for existence; the anointing isn't for continuity; the anointing isn't for going forward in the state that you're in. The anointing is upon you to lay your life down.

What impedes this vision from speaking and what would impede this vision from speaking without a lie – if it did speak prematurely – is not just sin. It doesn't say anything about sin there; it talks about the soul that is lifted up in itself, that hasn't laid itself in the dust. The thing that would keep this vision from testifying is the adulteration of self. Self is the root of denominationalism. Self is the root of separation. Self is the root of sectarianism. Self is the root of divisiveness. Self is the root of every evil thing that assigns itself against the anointed of God. Except a man lose his life for my sake, the vision cannot testify as the gospel.

Let's move to Philippians 3. We recognize that although God has established a covenant of continuity and sustainability with this natural world and we have partaken of that, and there's a testimony that Paul speaks to. He said, Though the outward man perish, yet the inward man is renewed daily. The continuity doesn't provide for eternity. The continuity provides for temporal existence. If we are going to enter into a full provision of God's promise, if we're going to receive eternal life and fulfill what Jesus said in front of Lazarus' tomb – He that liveth and believeth in me shall never die – then, we're going to have to be in a life that's no longer subject to death when it gets here. We'll have to have broken that covenant with sustainability, and that covenant is broken by the second covenant. That second covenant is anchored in, I will do this, saith the Lord. The side of it that is our response is, I will yet be inquired of them to do it for them. That inquiry is rooted in humility and anchored in mercy and engenders hope for that which you do not yet have.

That I may know him. You know, eternal life is not just exceeding the limitations of nature; it does that, for sure, but it isn't a time-sequence thing. Eternal life ends up not even having a time reference to it; that's why it doesn't stop. It has no notice for time; time is no more. It says, This is eternal life: that we would know God and Jesus Christ whom he has sent. Here's the heart of the apostle when he says, That I might know him.

This is what was in Moses' heart when he stood on the mountain and spoke with God and recounted the wonderment of what God had been in his life and the grace that had functioned in his life to that point, and he said, You have called me by name and I have found grace in thy sight, but show me now thy way. Where I am, looking at your wonderful things and the testimony of your capacity is not fulfilling the desire of my heart to know you, but there has to be a way. Show me now thy way that I might know thee. This is what we have been birthed again into: the way of God, Christ. To live as Christ; to learn to live by faith; to break the bonds of all that is natural by what God is able to do in us because we bring ourselves to him for that purpose.

It isn't enough – I will testify honestly that I have been, to one degree or another, seeking his purpose in my life since I was 19 years old. But I have recognized, in a shorter period of time than those 54 years, that I was involved on purpose for my purpose instead of on purpose for his purpose. I had definitions, I had goals, I had thoughts, I had ideas, I still had my own energy fueled into this thing. I had not yet heard the words of God to the prophet Isaiah, Cease from man, whose breath is in his nostrils. Of what shall he be accounted? What does he bring to the table? I think an

important part of humbling ourselves is recognizing the cycle of our failure hard on the heels of our attempts to do it better, or to do it right, or to do it again. I'm too tired for that anymore. There were things that were fascinating to me that cannot catch my attention any longer. Leaving Pentecost, allowing the words that God speaks and brings to us by the spirit, through the spirit directly, through the witness of the spirit, through anointed ministries that minister to us – however it comes. The witness of the spirit to the truth takes us directly into the trial to establish it as substance to us, not just a vision, but the substance of the vision, that which the vision foretold, as substance, so that it can accumulate to the point that one day it can be manifested and be accurately a fulfillment of what the vision spoke of to begin with.

So, I'll tell the story on Sam that I said I would. In 1973, we were in Maine and Sam was a phenomenon, and there was a couple that wanted to take Sam out to lunch to talk to him – who knows about what. They had a mid to upper teenage daughter; they went and came back. Sam got out of the car with her parents, and she went over to her mother and was hugging on her and just wouldn't leave her alone, and the mother said, What are you doing? The daughter said, I was hoping that some of the anointing of you having been with Sam would rub off. Sam was already walking into the house at the time. I had asked to talk with Sam after the service that evening and he said, Be in Danny's dining room and when I'm done with everything I have to do, we'll talk. About 1:30 in the morning, we were sitting at the table, and I looked over at Sam and he had his head down and was shaking it slowly. I said, What's the matter? He said, I don't know what it is that is yet in me that would let anyone think that I could give them anointing, that I was the source of anointing. I thought, Uh-oh. This is a different sort of man because it would have been too easy to pass-off the foolishness of a teenage girl and some silly comment that she made to her mother as being totally irrelevant, but it was something that concerned him about what was yet the evidence of his being himself that anybody would think that.

To walk humbly with God, to present yourself for the finishing, to be accountable to your context. The accountability to my context is only as relevant as the transparency that I'm willing to be in that context. You can hide in a group. You can look good on the outside, but this is about the spirit of God being set free in your life and my life to search way down, that the roots of this planting go deep.

The apostle continues and says, That I know him and the power of his resurrection. We've been quickened; we have had an experience with the resurrection. We were dead and he quickened us; that's resurrection. We've

been brought out of death into life. Paul is clear that there is no resurrection if there isn't a laying down of your life. Something can't be quickened if it doesn't die. Well, I was dead and now I'm quickened, but that's not what it's talking about now. What it's talking about is laying your life down, not dying, not being born dead, but that the life of Christ is a life that will deny to live out of itself. It recognizes that it has no capacity to fulfill the purpose that it is in the world for apart from being joined irrevocably to his father. It says, No man knows the Father but the son, and no man knows the son but the Father. We've been joined to a very closed circuited accountability, and it's something that only the spirit of God can oversee. I can't navigate this. This vision carries if I'm in charge. I can't make it happen, but I can present myself to him who will. I have received a promise. It is the opportunity to allow the vow to be the second immutable thing by which this will testify accurately in its appropriate time, and that is to allow God to do it.

Here it is, I want to know the power of his resurrection – his resurrection. The power of his resurrection was to an unlimited state, out of dependency into full capacity – limitless resource. Here is what he says this is accomplished by, here is my path; this is as distinct as the vision can be while it's still operating in me: the fellowship of his suffering. What was the suffering of Christ? I know the flogging; I know the pulling of the beard; I know the being crowned with thorns and hung on a tree. But his sufferings were detailed long before the last 36 hours of his life. His suffering was that he would not do his own will. There was a greater expression of his suffering in the Garden of Gethsemane than there was on the hill of Golgotha.

He spoke to the rich young ruler and said, If you want to follow me, you're going to have to carry a cross. Does that not tell us that he was already carrying his cross? The expression of that cross is not the incapacity of the natural man; it's the unwillingness of the spiritual man to live out of himself because he was still not eternal; he was still not omni-anything. The only thing that could solve nature and bring nature into a full expression of the intention of spirit is what is omni. If Jesus had not lived out of the resource of his father, he could not have died the death that he died on our behalf. What made his blood better blood was that it was not self-sourced. It had eternity coursing through it.

Paul said the fellowship of his sufferings, and it defines it a little tighter and says, being made conformable – coming out of my form, coming out of my structure, letting go of my frame of reference, letting go of my righteousness. You know, this goes back to not being found in my own righteousness, being made conformable, living a righteousness which is by faith not by works.

This is going to make the vision not tarry. This is going to make the vision substance so that when it comes, it's a sure vision; it's a clear testimony, and it releases the power of God into this world in a way that has never yet been seen. This is the fulfillment of what some must put on. Corruption cannot put on incorruptibility, but corruptibility must put on incorruption. This is what remains. This is what witnesses to me; therefore, it makes it the mandate that I live under. It may not witness to you. I know there are people who I love; I know there are people who are born again that I love; this does not witness to them. This is not the word of the Lord to them at this time. That's okay because this is something that has to be embedded by God's spirit in you, and this becomes your mandate.

If this witnesses to you, this is God's call on your life and there's only one way for it to be fulfilled. This is by the operation of God through a daily presentation, through a moment-by-moment presentation, until we learn to live by faith so that it is always his handiwork that is seen. Jesus said, The works that you see me do are not my works. It's the Father that worketh in me.

May God be merciful and give us grace.

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