

## *Sacrifice of the Soul*

In the first verse of the 2<sup>nd</sup> chapter of Genesis we read, “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it.” David, somehow, not because of his awareness of this scripture that we read but because of his relationship with the Lord and what he had found God to be in his own experience, said, “Blessed is the man to whom the Lord will not impute sin and blessed is the man to whom He will impute righteousness without works.” He was talking about the seventh day. God doesn’t do that on the first six; He does it on the seventh day. God blessed and sanctified the seventh day. The idea that God wasn’t working on the seventh day is just because He ceased creating.

God finished His creation on the first six days, but He wanted to take His creation forward into more than just an existence based on having been created. He wanted to birth them again, not of the earth but of the heavens – prompting Jesus to say to Nicodemus that if you’re not born again, you can’t see and you are not going to enter into the kingdom of God. So, God’s designation for Adam was never just to stay as a created being, never just to stay as a living soul, never just to remain confined by that which he could understand with his intellect, never just to be confined by what he could experience by the emotions of his own sense of awareness, and never just to be hindered by the lack of power of his own will. The whole soul realm is what Adam was created as, but it wasn’t designed to come into eternal life. It was designed to be left, to be superseded by something greater.

Paul picked up on this and he said that really there are two men. There’s the first man Adam, and there’s the second one which is Christ. Jesus said that if you don’t participate in the second man, you can’t enter into the kingdom of God. God is interested in us leaving a realm that is defined by our soul, so the communication that He has with man is with man’s spirit; then it filters down through his spirit into his soul. By the time we are aware that God is doing something in our lives, we can look retroactively, in hind-sight and see that He was doing something we weren’t aware of. We chart our beginnings in being born again. God charts our beginnings in the wooing of the Spirit that drew us to an awareness of our need. Certainly, there would be no need for a savior if we weren’t aware that we had a problem.

God followed this pattern with Israel. He gave them the law, and He didn't give them the law to create sin. It says that the law was added because of transgression. It doesn't say that the law was added to create transgression. They were sinning very admirably; they didn't need help. The law framed their sin, but the best that they could understand the sin issue – because they were limited by the perceptiveness of soul – was that sin was “wrong things.” Sin was wrong things; so if you could stop doing the wrong things, then you would be okay. Cease from sin meant keep the law. The law defined what sin was; so if you were going to cease from sin, you could just stop performing the bad things. You wouldn't have to bring a sacrifice; you wouldn't be at risk of fleeing to a city of refuge, being interviewed by the elders of the city to see whether they felt that the death you had caused was accidental or if it was on-purpose. That was basically the perception of man because man under the law, man prior to being born again is left with the resource of his own soul to determine what is the will and the purpose of God. This always leaves man hanging out in some level of inability and some lack of understanding.

One of the things that God is trying to accomplish in growing us up, having been born again, having the first fruit of His Spirit, is to somehow reach down inside of us and pull this thing out of us that finds an affinity and a capacity to live by the law. Nobody here would want to go read the ten commandments every morning and say, “This is what I want to live by.” If we thought that, reading Paul would deliver us because Paul said, “Concerning the law, I was void of offense until the Spirit came and showed me what the law really was. When the law revived, I died. What I thought had been ordained by God to bring me to life, I found was actually ordained of God to kill me.” Therefore, we are obviously not limiting our thoughts of the law to the ten commandments here. The law that is to be fulfilled includes the word on which we meditate day and night. I love thy law. The law of the Lord is clean. The law brings wisdom to the foolish.

The law that God is trying to deliver us from is actually the energy of the soul, the soul as our source. If we have any idea that the law is the strength of sin, and the weakness of the law is the flesh, then the constant reaffirmation of ourselves, the repositioning of ourselves to do something better that we already failed at is going to guarantee more failure. Has anybody tried this program? “I'm sorry, Lord, I sinned; I'm not going to do that again. Really, this time I'm really not going to do it again. I think if I prayed more and tried not to

do it again, it might work. If I spoke in tongues, I might not do it again.” There has to be something brought in that supplants or supersedes or takes the place of the law, with better hope and benefit than dependency upon our own abilities. God brought counsel through the prophet Isaiah to Israel, and He said, “Cease from man who lives out of himself. His breath is in his nostrils. Live by the breath of God. Live by the breath that’s in His nostrils. Don’t live by the breath that’s in your own nostrils. For what is that man to be accounted of?” Solomon supplied some input to this. He said that the way that is in man seems good to him, but the end thereof is death.

God blesses on the seventh day and He sanctifies. I’m sure that the majority of us realize that the seventh day is Christ, that the seventh day is the rest of God. God, as He began to try to convey to Israel a transition from a dependency on themselves to do the will of God by the power of the soul to a dependency upon the life that is Christ to fulfill the law of God, introduced them and said to them in the first chapter of Isaiah, “I want us to think about something together; I want to reason together.” Not only was there a miracle in God’s seeking to confer with man and take him forward into the purpose of God that God would say, “Come let us reason together” (I think that any of us who have encountered that think that that’s a pretty amazing day by itself.), but the thing that God brought to the front was a miracle in the expression of the thing. There was a miracle inherent in the context of what He said. He said, “Let’s talk about sin.” If I had to pick a color out of the rainbow for sin, I’d say sin is black. God said, “No, that’s one of the things I wanted to talk to you about. It’s not black; it’s red.” I would say, why did You choose red? You know, if you are going to “reason together,” there should be some interaction. If somebody walks up to you and says, “Well, this is it.” There is no interaction. However, if somebody comes up and says, “What do you think? Let’s talk about this,” there is some level of interaction expected. God was seeking interaction with man, obviously, because He could have stayed in the heavens and remained obscure, but He was trying to communicate. He said, “Although your sins are as scarlet.” What a phenomenal concept – to upgrade man’s sense of his failure by designating his sins as scarlet, not as black.

What right did God have to do that? People say, “Well, God can do anything that He wants to do.” That is true, but it’s only because God doesn’t want to do anything that isn’t an expression of what He is. It’s not that God can do anything on an arbitrary basis. God cannot die; He can’t sin; He can’t lie; He can’t be tempted; He can’t repent, and He can’t

make mistakes – which is the reason He doesn't need to repent. There are a lot of things that God cannot do. The attitude that God can just capriciously do willy-nilly anything that we might think is like when philosophers used to say, "Well, if God's omnipotent, can He make a rock so big that He can't pick it up?" Why would He want to do that? What would it fulfill as an expression of Himself? God is not needing anything. What He's doing isn't to fulfill anything in Himself. God is self-sustained; He's eternal. He wouldn't be eternal if He needed a resource outside of Himself. He's the source of all things. He's trying to communicate to us not for His benefit; He's trying to communicate to us for ours. He leveraged that whole discussion – it didn't last very long – on your sins are scarlet. I didn't know that. The Holy Spirit was pursuing me on the basis of bringing me to Him for a solution and had to convince me I had a problem. What was actually taking place was that God was trying to get me to step into something that already existed. He wasn't trying to create something new. He was trying to get me to participate in what He is.

Hebrews says, "Though the works were finished from the foundation of the world." We still have to experience that, so it's new in me. It's not "new" in the sense that God is still doing it or that He is still working on the program trying to get it to a conclusion. The conclusion is Himself. He said to Abraham, "I am your shield, but I'm also your exceedingly great reward. When you get the finished program, what you're going to inherit is me – the pre-existent, all, everything." So, we have been invited to participate in something that already exists. That's the conundrum of is it a new day or is God doing a new thing. He's seeking to bring me into something that I haven't experienced, and that is new. However, there's a sense in which it's not a new thing He's doing. Is that clear as mud?

Let's clear it up with a verse out of Ecclesiastes 3:14. "I know that, whatsoever God does, it shall be forever: nothing can be put to it, nor anything taken from it: and God does it, that men should fear before him. That which hath been is now; and that which is to be has already been; and God requires that which is past." It's as if God is coming into time and seeking to drain time and distance out of the equation. God is coming into my life and He is saying, "Yes, from your reference point, from the soul perspective, you had a past, you have a present, and you have a future. But what I want you to do is I want you to step in and become framed by the power of My Spirit, not by the law. I have given grace to effect that." Grace is the power of God by the anointing to bring us out of time and distance into

that which is eternal, to bring us from being naturally framed to being Spiritually framed, to enter into this seventh day and not only be blessed but to be sanctified, to be made pure, to be made holy, to be made like unto Him. We have to grow up – Ephesians 4, “Until we all come to the measure of the stature of the fullness of Christ...” (If there is a fullness, there must have been less-than-full.) “...growing up into him who is the head in all things.”

In the first chapter of Hebrews, the author begins to set the stage to develop the heart that was in him toward the saints, and he starts with the Word – it’s a good place to start – “In the beginning was the Word.” He says that there is a word that has been given to us, and it’s been given in many different ways over a long period of time, and it has been given by the prophets. It’s been a prophetic word. Two things about the prophetic word, the first is that a prophetic word is always a black-and-white word; it’s a word of judgment. The second thing is that it takes the known present into the unknown future; the prophetic word speaks of that which is to come. It was important that God not only speak prophetically but that He speak to us in His Son. In order to do that, we had to be brought into the Son because you can’t hear Son word outside of a born-again experience. This is part of what Jesus was saying, “If you’re not born again, you can’t see the kingdom of God.” You can encounter the word that God speaks, but you won’t understand it from the frame of reference that is necessary for it to have meaning to you. You have to come into the Son. It isn’t just saying that it was by Jesus and the red letters that are in the Bible that He speaks to us, but He speaks to us as a Son. That word as Son has a far greater import than the prophetic word because it’s not speaking about something that God wants to do, neither is it speaking out of black-and-white judgment. It’s speaking about something that God is doing and has already borne witness in your experience because if you are in the Son there is something that has already transpired in you by God. So, it is building on substance not just on concept.

In Hebrews 2, he has not only transited from the prophetic word to a Son word, but he has also compared the value of a Son to the value of angels. He says the value of a Son is far greater to God than the value of an angel. In the 5<sup>th</sup> verse, it says, “For unto the angels has he not put in subjection the world to come.” The word isn’t just a cognitive word; the word isn’t just a revelatory word; the word isn’t just something that we can grab hold of and understand – as compared to a prophetic word; but the word actually has life. It’s a creative word, it is a word of blessing, and it is a word that sanctifies; it’s the word that Mary

encountered through the angel when she said, “Be it unto me according to thy word, oh God.” She gave volition to the word; she embraced it. Personally, I think that she got pregnant when it says that she took these things and she pondered them in her heart. She didn’t just acknowledge; she didn’t just say yes; but she took and she embraced, and she encapsulated the word of God in the womb of her own soul and became impregnated with the savior. This was in contrast to Paul speaking of the children of Israel in the wilderness when he said that the reason the word that was spoken to them didn’t profit them was because it wasn’t mixed in them with faith. They heard it. Boy, did they ever comply with what they heard – so many cubits, so many boards, so many bars, so many cloths, so many colors, so many ... They lived a life that was framed by their perception of the word of God. It governed their spiritual life; it governed their civil life; it governed their work day.

When the prophet Isaiah began to speak late into his prophecy, God began to ask him other questions. “Do you think that I wanted your sacrifices? They were a stench!” That would be tough to hear, wouldn’t it? We would want to take God back to Leviticus and read some verses to Him and ask, “How can You say that? You said...” “Yeah, I didn’t want that because you brought yourself to me on the basis of My Spirit and your soul, but you never subjected your life to me. You tried to out-righteous the life of Christ.”

In Exodus 33, there is a familiar story; I’m just going to tell it. Moses was already on the mount; he already had the tablets; he had already broken one set of them. Although he was able to re-hew the next set of tablets out of stone, it still took the finger of God to write the commandments on the tablets – that’s a real word there. Moses said, “We need to talk because although I have found grace in your sight...” Do we need to rehearse some of the grace that Moses had experienced up to that point? Not destroyed by the commandment of Pharaoh, positioned by the Spirit of God to be raised by Pharaoh at Pharaoh’s expense even though he was actually the objective of the commandment to kill all the babies – that was really cool. I love when God does that. “You wanted to kill what I was doing; I’m going to let you raise it.” Moses was provisioned with some understanding, had to flee because of an understanding of what he was to do but no clue how it would be accomplished. I think there’s a message there, too – understanding enough to be dangerous. “You’re the deliverer.” “Good, I’ve got a sword.” Forty years later, “I can’t do this.” God thought to Himself, I knew I was on time. I took you out forty years ahead of time so that you would not only carry the message that I wanted you to take to Pharaoh but that you would be a

representative of what I wanted to say – the power of God, not the power of man. God knew what He was going to do. At some level it kind of looks like God hardened Pharaoh's heart just to get rid of extra miracles that He had stacked up in heaven because Pharaoh was ready to let them go right after the first plague.

The Red Sea opened, so God had brought them out to bring them into a transition to prepare them to go in. God's purpose in bringing them out was to bring them in, but there had to be a transition. In spite of the miracles of God for over forty years and over 2 million souls that came out, there were only two that went in, just a few. Moses said, "I know the grace – I've been through the history; You foreknew it – but if you don't show me your way because I've begun to understand that the miraculous power of God was only a testimony to what you are, but I don't want to just know what you are; I want to actually enter into union with you." If Moses were asking a televangelist about the way of God, there are all kinds of preachers who would probably say to him on the basis of that question, "Son, you've seen miracles. Your life has been preserved. God has shown you tremendous forbearance." Think of the billboard if someone today had the résumé that Moses had when he said that to God. Nothing has been seen like it on the earth, before or since.

"If you don't show me your way, if I don't get to know your way, if I don't have an interface with the life that is Christ, then I'm not being prepared to be a co-participant of you. I'm just recognizing what you do at a distance. I may be a mediator of a covenant, and that may be something that people would aspire to; however, having been there so far, it's not everything I thought it was cracked up to be: the giftings, the callings, the understandings, the anointings – grace, in some cases, great grace. I'm not going to get to know you by the giftings." So, something happened that he said, "If I have found grace, show me now thy way that I might know thee, that I might have the empowerment to finish. The grace that I have hasn't let me know you. I don't understand your way, but the grace of knowing your way will bring me to finish what I haven't yet encountered, which is to know you."

Paul said the same thing this way, "When I was a child, I was occupied with childish things, but I have outgrown my preoccupation and fascination with those things because there is a hunger that God is stirring down in my soul to finish. I put away those things." It doesn't mean that he set aside his understanding. It just means that his attitude toward it was that

“though I understand all mysteries and have all knowledge and I preach them effectively to others, I could still myself be set aside.” Knowledge, even the understanding of the mysteries of God, is still an inadequate aspect of grace in our lives, but that we would come by that to actually know Him. We have an idea of the way; we know who the way is “I am the way.” The gospel that the world needs to hear is not “He is the way.” The gospel the world needs to hear is “I am the way” – the fulfillment of the verse that David spoke this morning when he read, “The testimony of Jesus is the spirit of prophecy.” Jesus prayed this way in that same vein in the 14<sup>th</sup> chapter of John when he said, “That where I am, there ye may be also.” Standing on the earth, in heaven, in a relationship with God, not preaching a gospel “This is the way” but living in a life that is the way. The testimony of the life that Jesus manifested unto us also bears the fulfillment of the prophetic statement that there will be those who will rise just like him, stand on the earth and declare an everlasting gospel, not “this is the way, let’s walk in it;” but “I am the way.”

In the ear it sounds blasphemous, doesn’t it? If I were to say that in the condition that I am in right now, it would be blasphemy. It wouldn’t be blasphemy against God; it wouldn’t be blasphemy against Jesus. It would be blasphemy because I still haven’t embraced the work of the Holy Spirit to fulfill in me what God wants to bring forward of sanctification – Holy Spirit, the Spirit of sanctification – that which God wants to complete on the seventh day. We know that we stand, not in a unique time in history because it’s never before been available, because it’s always been available. The provision of God for the redemption of man was put in place before man was made. The Lamb was slain from the foundation of the world; the Spiritual connotation of that word would actually be better translated that the Lamb was slain “as” the foundation of the world – that the purpose for creation is fulfilled in the life of the Lamb. It is what gives continuity and purpose and focus and an enduring quality to what was created because if it doesn’t come into the Lamb, if it doesn’t come into Christ, if it doesn’t come into the seventh day, it dies without purpose. It can’t be sustained miraculously.

Why were the sacrifices that God ordained a stench? Because they were done by the law. They were done out of being compelled to do them. Compulsion is for children. “Say thank-you.” “Ah, tthhanku.” “I didn’t hear you. It doesn’t mean anything if I didn’t hear you.” Compulsion. The law is compulsion, but the law can never perfect that which comes to it. It was inadequate. The whole 7<sup>th</sup> chapter of Hebrews provides a transfer from the law



to the Son as a priest. Hebrews 7:19, “For the law made nothing mature. It didn’t bring anything to purpose. It didn’t fulfill the purpose for which God created, but the bringing in of a greater hope did, by which we draw nigh unto God.” Oh my goodness! This is show me your way that I might know thee; show me the path; show me the hope; show me the means by which I can draw nigh to you. Just being “the guy,” just being the mediator and the deliverer, just being the priest, just being the whatever-it-might-be, the gifted, it isn’t enough.

To come into the holy place is a step forward from the outer court, but it’s also a very slippery place. It’s far more dangerous and has a far greater capacity for deception than the outer court did. The fulfillment of the prophecy in Joel 2, where it says, “I will pour my Spirit upon all flesh,” was not the fulfillment of God’s purpose for the whole world. It was to begin to separate the heart of men by that which was religion versus that which was a true desire to have fellowship with God. To represent God gives you leverage with other people. Being gifted can make you appear great to man. There are people who claim to be servants of God who have a net worth of over 750 million dollars, and they are still preaching that “if you send me money, God will bless you.” Somebody was talking to me about the prosperity message, and I said, “Well, just out of hand I think it’s stupid. If somebody wanted to try to convince me that it had any merit and they would say, ‘If you trust God and you sow, God will out of that sowing reap back to you; so everybody who is watching this show if you’ll send me your address, I’ll send you \$1000 so that God will bless me.’ Then, I would say that that guy really believes the message. I still don’t believe the message, but at least he believes what he’s preaching.” If it’s always send him the money so I can be blessed, my response is, “Thanks, but no.”

“The bringing in of a better hope did by the which we draw nigh.” If there is any phrase that gives me hope, it’s the fact that we can draw nigh – that I can get out of this existence that’s framed by knowledge, afflicted by my feelings and emotions, and held in prison by the lack of power in my will. Jesus said, “If any man will lose that life, give up pursuing God according to knowledge, stop pursuing blessing based on perceived feelings, and not try to do my will better because it’s already skewed by your understanding which is not right.” So I thought, what’s left? Trust. That’s the reason why He started with red sins. Trust. “Before you even knew you had sin, they were already red. The Lamb’s blood was

shed before the foundation of the world. Your sins were forgiven before you were born. I brought them up; I caused them.”

Think about Adam for just a second, just as a testimony. God is omniscient. Omniscience includes foreknowledge. God gave Adam a commandment, “Of all the trees eat, except that one.” Did God think he was going to keep the commandment? Foreknowledge – He knew he wouldn’t, so why did He give him the commandment? Was it so that he wouldn’t eat of the tree, or was it to shorten the time of the rebellious soul of getting there, so he could get on with this thing of redemption? It was so that Adam would see himself clearly. God is constantly trying to show us ourselves clearly. The story of the wonderful Father, you know that parable. The father who gave half of his substance to a son who he knew was going to squander it. His hope in doing so was that his son would come to see himself. As the parable unfolds, it says that from the moment that he saw himself, the next thought was “My father’s least favorite servant, the one he’s talking about firing half the time, is better off than I am.” Then, the joy of the father (it wasn’t just to see Johnny coming home) was that he knew that his son would not come home because of ego, because of strong-willedness, because of failure, because of condemnation (all the things that went into him squandering what his father had given him), but that he knew there was no way his son would come home unless he was coming home to learn the father. Whew! The older son was still there. How much of the father did the older son know? “What are you doing? He’s getting the ring, the cloak, the fatted calf. I’ve been here all this time.” He was totally different than the father. He hadn’t been there for purpose; he’d been there out of servitude; he’d been there out of compulsion.

A friend asked me a couple of years ago, “How are you doing?” It was fairly innocuous, and I could’ve gotten through by just saying, “Fine, how are you?” I was in one of those places at the time, and I said, “Do you want the short version, the long version or the real version? The real version is that I’m worried about me.” He said, “Why is that?” I said, “Because I read about the Son here, and it says ‘with strong crying and tears and supplication unto him that was able to save him from death and he was heard in that he feared,’ and I’m not sure that I see that same intensity here in me.” You know that you can’t manufacture that because it won’t hold either. People go out into the woods so they can yell and scream, “Oh, God,” and think that their loud crying is going to get it done. If it took somebody who didn’t know sin that kind of intensity to be saved from death, it’s a

place of relationship; it's a place of dependency; it's a place of having all your props knocked out from under you.

The Jews' celebration of the feast of Passover is that they scour the house and remove all of the leaven. There can't be any leaven, not just in the bread that they baked, but there can't be any in the house. However, it's kind of funny because the feast of Pentecost requires that the bread be baked with leaven. You know, you can't just stay on one track with God. He's going to change it up. My Passover was unleavened; he knew no sin. My partaking of him was partaking of unleavened bread. My partaking of Pentecost was leavened bread; it was Spirit poured upon flesh – the definition of leaven, I think. In the feast of Tabernacles, however, I don't know if there was bread eaten or if it was leavened or if it was unleavened, and I don't know if I care concerning this point; but I do know this, that on the Day of Atonement after the trumpets had sounded, the message required for an appropriate repentance. If on that Day of Atonement that soul did not afflict itself, under the law it was cut off from the people. I don't know if that meant there was a public stoning or what 'cut off' meant, but I know by the Spirit that if we don't afflict our soul before God, if we aren't pared down, if we aren't whittled down, reduced to trust, we can't go on to fulfill the feast of Booths. Only the souls that afflict themselves on the Day of Atonement can go forward to complete the purpose of God.

I was reconciled to God by the blood of Jesus; I was reconciled by his death. I am saved by his life, not only the fact that he came out of the grave and ascended on high, but that I live as a fulfillment of his testimony to fulfill that prophetic statement that there be one who be on the planet. I'm going to throw this in. You are not going to do that based on being part of a company. There's no "we" in this response. It's a "me" response. You'll be part of a company as a result of that decision, but you are not going to make that decision because you are part of a company. This is one-on-one. "Well, what does it say in Ephesians 4, 'til we all come'?" That depends on what your reference is for "we." If you are part of that that does on an individual basis, then you could be part of "we." However, if you don't, you are cut off from the people. That's what that atonement says, so you can be part up to a certain point. Jesus said, "Pray in secret, do your alms in secret, fast in secret. If you don't get in the closet, then you don't meet your Father who is in secret. When you fast, wash your face and smile a lot because if you are doing it for honor from men, you are not going

to get God's honor." The affliction of our soul – Jesus said it this way, "If any man will lose his life for my sake and the gospel's."

We partake of Passover by what's provided for us; we partake of Pentecost by what's done to us. The fulfillment of what God objected to with Israel, "Do you think that I wanted your sacrifices because they were a stench to me?" is that He does want a sacrifice, but He wants a willing sacrifice. He wants a sacrifice that's been honed down to participating in His purpose, not advancing mine. We can seek the things of God for our own advantage – influence, affluence, position, notability. This is a very sober hour. There's a sense in which because we really believe it – and I really believe it's true – that we are at a historic point in time where things are being gathered together, but it isn't any different than Enoch who six thousand years ago responded to God by the Spirit and didn't see death. That's really the test.

Think of me what you will; I can think of you what I want, but it will neither approve nor disapprove either one of us. I'm not saying that we don't have an accountability to one another. There's a brother in a certain place who gets up every Sunday, and the body language of the people gets a little slack. He says, "I know the people aren't necessarily witnessing to it, but I have to be faithful to the Spirit of God." Do you suppose that the same Spirit in 35 other people might be a consideration to what you believe to be the witness of the Spirit? I'm not saying that we don't have enormous requirement of accountability; I'm not saying this is a "you see it your way; I see it mine; I don't really care what you think" sort of thing. You better care because we are put in a plural context for safety, but that plural context is not going to assign your accountability to worship God. He's seeking those who will worship Him in spirit and in truth. We have an idea of spirit; we are going to get an idea of truth. That truth isn't the understanding of scriptures. The truth is the integrity with which we present ourselves to God for His purpose. God will move heaven and earth to fulfill in one who is seeking Him as a proper offering – a broken spirit and a contrite heart.

If you want to see the power of God move in your life, just present yourself to God consistently; and when you find out you're not there, repent and get back there just as fast as you can. Don't spend a bunch of time repenting over what caused you to understand you weren't offering. For example, if you have an anger problem, don't beseech God to get rid

of your anger. Why would He do that? It's the warning sign to keep you from going off the cliff. If you get that far out of Spirit that anger comes up, it's a good idea to repent to the Spirit and sow to the Spirit, not try to overcome anger. "Oh, I'm not going to do that again." We already went through that, and God is not going to take it. We have a tremendous opportunity in front of us. We have to do the best we can with what we have. It isn't a matter of run to the Himalayas, find a cave, slam the door, and come out perfect someday. That's not the secret place. There is an intense accountability; there is a greater measure of accountability to one another than we've ever known before, but it has to be the evidence of our accountability to God first.

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