

## *Shadowed*

Jesus walked up to the area around Gad and there was a man there who was possessed of many spirits. Before Jesus could say anything or do anything in that situation, the spirits spoke to the circumstance they found themselves in – the body of that man captivated by the circumstance of Jesus coming. They said, “What are you doing here? The time is not yet.” There was an acknowledgement that time is a factor, and yet we also are aware that Spirit is much more of a factor than time is.

Paul said in 1<sup>st</sup> Cor. 15: “First that which is natural then that which is Spirit.” We recognized in looking back at Genesis that the Spirit of God hovered over the face of the waters when they were void and without form and had no substance. There was a sense that Spirit was before natural. Spirit is always the source and the cause of anything that has value, so we look at the fourth circle as being the end of the matter when in a sense the fourth circle is the beginning of the matter. He is supposed to be the beginning and the end. All things were formed and framed by Him, and before His word took effect, there was nothing seen that we now see, and they conformed to the image of His word, meaning they took a shape that was consistent with what He spoke; they came under the government of the word of God. We look at the hour we live in because we also are framed by time, and we recognize that the spirits are aware of what time it is. They gave testimony to this when Jesus walked up to the man possessed of demons in the region of Gad, and they said, “It’s not time.” Guess what they are aware of? It’s time. They are wrath; they are angry; they are agitated; they are very active.

Anytime that somebody has moved by the Spirit to the end of God’s purpose for their life, they came in time to the same place where we are. What I mean by that is that if we look at Enoch, Enoch was before the flood – 6,000 years ago; it could be 800 years ago; it doesn’t matter. He came to the end of his walk with God, and he began to confront the things that are concerning the end of the dealing of God. Hopefully, none of us considered that he was taken and did not see death without walking in sonship by the Spirit. The same Spirit that we have available to us he had available to him. The same life of Christ that we have available to us by the same Spirit was available to him. He came to the place of confronting his own naturalness, his own mortality, and he overcame through the work of the Spirit of God and his relationship with God Himself. God can’t do things and not be just.

God cannot take him and slide him past death and then have everybody else die because He didn't decide to do the same thing. Enoch had to walk with God to the point to where he looked death in the face and made death blink, and so God took him and he didn't see death.

We see testimony to this in other places. We see Elijah riding a whirlwind attended by flaming chariots so that he did not see death. We have testimony to those who have walked with God by the Spirit and have come outside of the life that is framed by time and distance. We don't have a lot of latitude; they had a latitude because they were not living where we are now. They confronted the things that we are confronting because they rose up in the Spirit and moved out of that which was framed by time and distance. We are in time and distance and what confronts us and what we see in ourselves and what we see in the world around us now are the things that were only accessible by the Spirit at some point in time. The Spirit of God was the only thing that parted time and distance and gave them access to the things of God that are actually (in a sense) more widely distributed and more apparently seen and more obviously felt in this time than they have been at any other time because the spirits that govern this world, the principalities and powers of this world know that their time is short. We can see that testimony in the world around us. This world is coming unglued at the seams. There is nothing that has substance and continuity to that which has been natural that gave it an identity.

There is a girl's school in England, and they have given all of their students I think a two-month window at the beginning of this educational school year to decide what gender they wanted to be. This is a girl's school, so they are all physically female. They have given them an option to decide whether they want to be male or female or a third option. How creative. To have three choices I thought was pretty innovative. So the days when the general practitioner would come or an obstetrician would deliver a baby and say, "It's a boy," are not relevant anymore. We are not even referenced by that which is natural. Does anybody want to know what the third option was, or do we just want to slide past it? You could be gender neutral. You could opt out of that whole arena, so you didn't have to be male or female. Boy, this is introducing to adolescents more confusion than they already have working within them, then expecting them to come up with a substantive decision that is going to make sense for their lives. Talk about a lack of instruction,

a lack of correction, a lack of any kind of framing and substantive context that at least put you in a natural frame of reality.

What the Spirit of God is looking for is to bring in some who will get out of time and distance, get out of being framed by the soul, by the intellect, by what can be understood, by what can be controlled and subject themselves to the Spirit of God so that God can bring into human experience men and women – mankind – bring a testimony of what His purpose has been for man since He made him. None of us would consider that God was finished with man when He made Adam. God didn't make Adam to be finished as Adam. He made Adam to be brought into Christ and in Christ to be finished as man. Witnessing to this, Paul said, "There are just two men. The first man is of the earth; the second man is of the heavens." The first man was made by God pulling some dust together and breathing on it, and man became a living soul as opposed to just inert substance. Jesus said, "I have come that you can have life and really have that life more abundantly." What he was saying was, "Adam, you don't really have life. I have come that you may have life." He said to Nicodemus, "If you are not born again, you can't see, neither can you be subject to the laws of the Kingdom of God. If you can't be subject to the laws of the Kingdom of God, then you're left subject to the laws of this world." That means eat, drink, be merry, and die; but you are going to die, and you are going to leave this world framed by what you were birthed as. No change. Growth – apparent change, behavioral change but not substantive change, not a change of nature, not a change of life, not a change of existence.

This is what we have come to and have been drawn by the Spirit of God and brought into Christ by second birth for: that there be an inherent, internal, substantive change that gives it a context to what God's thought was when He first made man. Man's floundering in his own reference points. They have reference points of male and female and they are saying, "That doesn't give us life. That doesn't give us a sense of fulfillment." So they are looking at anything and they are looking at everything to give themselves some sense of fulfillment because man in himself has no fulfillment. Christ is the desire of all nations.

Acts 2:33 - 36, "Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, He has shed forth this, which you now see and hear. For David is not ascended into the heavens: but he said

unto himself, The Lord said unto my Lord, Sit thou on my right hand, until I make your foes your footstool. Therefore, (Here is the verse.) let all the house of Israel know assuredly, that God has made that same Jesus, whom you have crucified, both Lord and Christ.” There is a double connotation to this because the little bit that we do know about the 18 years of Nazareth – from the time Jesus went and subjected himself to his parents until he went to Cana – it says that he learned and he grew. This phrase (although it doesn’t mean primarily this) has a subtext that Jesus could not be made Lord and Christ if he had not subjected himself to his parents and to the Spirit of God. He wasn’t born Lord and Christ; he was “made” Lord and Christ. He became the fulfillment of what he had potentially in his birth. He wasn’t changed from Adam to Christ. He was born as Christ, but he was changed and he “became,” and that change was evidenced by growth, and that growth was evidenced by maintaining his subjection to the Spirit of God in all things. This is our challenge. This is the challenge for you and me. This is the challenge: to not think that we are being educated about [our socks](#) but that we are being educated about our will to live our life our way because that’s the way we want to do it and we have that right. If we exercise that right instead of submitting ourselves to one another and to the Spirit of God, there is no change because there is no growth.

The second aspect and the more obvious aspect of this verse is that Jesus, while here on the earth before he was crucified, was able to instruct. The only thing that he ever did that had eternal consequence was in his death in order that he be raised by the Father. Think of all the miracles that he did. There is nobody selling any of the food out of the 12 baskets of remnants that were picked up after the feeding of the 4,000; everybody he healed died; everybody he raised died again. There was a tremendous testimony to the power of God that was working in him by the things that he did, but they didn’t identify the power that was working in him; they were just testimony to it.

We see the church and the church is doing two things now in their own search because there is a comparable search in the church, the same way there is in the world. The world is frantically looking for identification by knowledge. They are exploring areas where they should not go. They are engaged in things that are not productive or helpful; they are destructive: psychologically, physically and chemically. The church is pandering in the same way at a different level. The

church is seeking in some cases to control God by the application of the power of the Spirit. They wanted to declare “cancer free zones.” They take a mission of “This is our calling and we are not going to stand for it. We are going to go into Walmart and get people out of wheelchairs. This is our calling. We are going to control the power of God. We brought it to focus on what we consider to be the need.” They deflect the responsibility of being subjected to the Spirit of God themselves saying, “I’m certified as being of God if there are miracles that are done.”

We know that gifting doesn’t make you better. Jesus was not becoming mature by the accumulation of miraculous events. He was becoming mature because he stayed subject to the Father, and the testimony of the Father to who he was were the miraculous events. God was bearing witness to the work that he allowed God to do in him. So Jesus said, “The works you see me do, they are not my works. It’s the Father that works in me. I don’t live out of myself. I live by the Father.” He went into Nazareth, and he subjected himself to his parents. When he came out of Nazareth, he said to his mother at the Feast of Cana, “I love you. I have honored you and I do honor you, but it’s time and I have to honor Him more. I can’t do it because you said it, Mom.” He wasn’t being rebellious to her; he wasn’t saying, “Get away; get away.” He was just saying, “I have to maintain one thing and one thing only,” and that’s the subjection to the Spirit of God. So Michael, if there is a day when the Spirit of the Lord told you to tuck your pants into your socks – even though you have been trained not to do that here – you need to do that, here. When you are corrected – because it will probably come, you have to say, “I love you.” You have to maintain a meek and a broken spirit and a humble heart and say, “I understand. I haven’t forgotten the lessons of 2002, but I really feel the Lord spoke that to me today.” You don’t do it unless the Lord speaks it to you, and you can’t do it on Tuesday because you did it Monday, right? You get the socks back out. We have to be framed; we have to be accountable to one another because the Spirit of God is so non-tangible and past finding out and past being defined and being understood, even by doctrine, even by the doctrine that the scriptures teach.

We have to be accountable to one another. There are things in operation in this world that are greater than we are, and they have influence. They are upset, and they know their time is short. It’s really important. By the same token, we really can’t fulfill the responsibility of being subject to one another unless we first present ourselves consistently to the Spirit of God because we will take conformity to the

influence of a society and a culture and use that as a replacement for the fear of presenting ourselves to God. Do you know that it is a fearful thing to present yourselves to God? Do you know that it goes to some aspects of fear that are so deeply imbedded in the nature of man that they aren't even really perceptible? It isn't abject terror. "Oh no, I'm going to have to give myself to God." It's just a strong reluctance and resistance to doing it. You think that New Year's resolutions fade; watch how fast the decision that you are going to subject yourself to God fades because we can't define God, so we can't understand Him. We don't know His ways; we can't control Him; we can't determine the outcome or how long it's going to take. So we want to understand. "God, if you will show me your will, I'll do it." Even if it's His way, if I only yield my sovereignty based on understanding, who is left on the throne? Who has the final stamp of approval on the performance? Me. Unless I understand, I can't do this. God says, "You know that works for me too because you can't do this even if you did understand. I am doing this."

The whole point in the 9<sup>th</sup> chapter and the 10<sup>th</sup> chapter of Hebrews and the difference between a priesthood that is based on the power of a carnal commandment that has benefit but a limited benefit and the power of the commandment of the forming and the fulfilling and the growth of the life that is Christ and bringing it to full stature is the difference between a commandment and an oath because the temporal priesthood (that priest) was made by commandment. "You do this; don't do this; and do what you do this way" – so many cubits, so many pillars, so much distance, the materials of this, the colors on the veils are this, seven pieces of furniture, priests out of a certain tribe; but if they have a flat nose, they can't be priests. I mean there were very stringent requirements of how this thing is going to be done, and it had a reward. There was a glory to that covenant, but it wasn't sufficient glory to get the full purpose of what God has intended toward man accomplished. There is no carnal commandment; there is no instruction; there is no chastening that is going to fulfill this thing.

"Every son that He loves, He chastens." What son is there that He doesn't love? He loves us all and He chastens us all. Who is going to throw it into overdrive? Who is going to go from the chastening of being loved by God to being drawn to Him? That being drawn to Him – every son that He receives – is referring to those who come to Him to mature for the purpose for which it was started, fulfilling its course, finishing and joining themselves to God, not just reveling in the fact that

God joined Himself to them. This is stern stuff. This is a testing of the measure of our dependency.

We started the praise service today concerning leaning, trusting – dependency. “She who comes up out of the wilderness was leaning upon her beloved.” Psalm 91, we are very familiar with it, starts out, “He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty.” There are four places in the book of Psalms where it talks about what that shadow is created by. It doesn’t in the 91<sup>st</sup> Psalm, but it does in four other places – in Psalms 17:8, 36:7, 57:1, and 63:7. It says in Psalm 17:8, “Keep me as the apple of thine eye; hide me under the shadow of thy wings.” All four of these verses have to do with the wings of God. There is only one place that this is testified to and that is the cherubim overshadowing the mercy seat. Oddly enough, it is the place that God said to Moses, “That’s where I will meet with you, and I will speak to you between the wings of the cherubim over the mercy seat.” There is no record that Moses ever went into the tabernacle, so he wasn’t getting people to come to some physical representation. He wasn’t trying to bring us to some doctrinal appreciation of the first verse of the 91<sup>st</sup> chapter of Psalms. He is trying to bring us into an abiding presentation of ourselves to Him because the purpose of God is wrapped in Ephesians 3, where it very clearly says that it is by the church that there is going to be a testimony made to the principalities and powers that govern this world that is going to break their hold on this planet, “that by the church it might be made known to principalities and powers the manifold wisdom of God.”

Our testimony – although it’s anchored toward one another and although our confidence and our security is anchored in the accountability that we have to one another – only has any value and any meaning to the extent that we are presenting ourselves to God and not presenting ourselves to Him in a cognitive sense of understanding but just holding ourselves before the mercy of God Himself – the secret place of the Most High. Where is that? What does that look like? What does it teach us? Just present yourselves to God. To understand and come to the confidence that what God is yet to do in my life He wants to do more than I want to or am aware that it needs to be done.

How do I unleash God? How do I take the shackles off of the Spirit of God for Him to finish what He began in my life? Just present myself. Humble myself. What is

the offering that God won't despise? . A broken spirit and a contrite heart. We all know what this is, yet what are we offering Him? Our time, our talents, our ministry, our gifting? We use these things to shield ourselves from the Spirit of God, hoping that He will take those and we don't have to face this subterranean abysmal morass of fear that is down deep in our gut. You know that's really what leaves us vulnerable. Have you ever said, "Well, I'm going to pray," and then there is a laundry list? "Yeah, I should but you know I probably ought to do this first," or "As soon as I finish praying, I need to because I was supposed to..." Have you ever had that laundry list? Do you know what that is birthed out of? Do you know what that is an expression of? A fear of staying in the presence of God.

It's not this that's working. This is registering what this is afraid to confront. You don't need to get quiet. You need to stay whether you are quiet or you are not. The offering that God is accepting may be imperfect, but if it's done in a broken spirit and a contrite heart, He will improve the offering while you are there. What is the work of God? The issue that we have if our heart is the target, the issue that I have is that my heart needs the influence of the Spirit of God. It's called in Colossians 2:10, the circumcision of the heart without hands, but if I don't present it...

How do we control our heart? Do you know what? Start with what you have. Just start with what you have. The final acceptance isn't going to be on whatever I bring. The final acceptance is what I become by His work while I bring and that I have brought. When you start, just bring what you are; just be honest. "God, why would I try to fake You out? I'm a jerk." This is not surprising to God; He made us. He knows all things. "I am not Spiritually compatible with You, so I'm not going to pray and say, 'O God, I know that You are a merciful God.'" What does that do? We are schooling Him? We are trying to convince ourselves? We just present ourselves to God, and it unleashes the capacity of eternity to invade and bring benefit to that which is natural and to take it from what is natural to that which is Spiritual, fulfilling first that which is natural for me, then that which is Spiritual.

God needs and is looking for – Jesus said it this way to the woman at the well, "God is seeking those who will worship Him in Spirit and in Truth." What is He going to do when they present themselves? He is going to fulfill His purpose. What is that going to look like? Who cares? If we get involved in the causes, the effects will be the result of the cause we need fulfilled. We don't have to define it; we don't have

to determine it; but boy, do we confuse it. We may not be selecting whether we are female or male or gender neutral, but we do tend to try to frame what we expect God to be to us. “Boy, I’d like to understand. Boy, I’d like to do. Boy, if I don’t see a miracle, I’m not sure there is a God.” There is no greater miracle, and there is no greater satisfaction that we will ever receive of the joy of the Spirit of God in His sons than if we allow Him to work in us. At Thy Right Hand are pleasures evermore. It is the fulfillment of the desire of all nations – that God would come. What is man? And then you visit him? If we frame it by what is Adam, the question is not much, but if we frame it by one who is submitted to the will of God which is the life that is Christ, it is of great, great, great value.

I’m going to look over in Hebrews 9. I don’t want to belabor this thing. The introduction that the author makes in this chapter is taken from an extraction of Moses’ tabernacle, but it’s a different expression of that because it leaves out the outer court completely – only vaguely references it by saying there are two veils. **It talks** primarily about the one between the holy place and the holy of holies but it calls it the second veil, so we know it’s still referencing the veil that was between the outer court and the holy place.

Heb. 9:1 – 5: “Verily the first covenant had ordinances of divine service and a worldly sanctuary for there was a tabernacle made. The first one was the candle on the table and the shew bread which is called the sanctuary and after the second veil, the tabernacle which is called the holiest of all.” Here is one of the divergences: not only leaving the outer court out of the mix and not even talking about it but then positioning furniture in a different pattern than what it was determined to be by the law. “Which has the golden censor in the ark of the covenant overlaid roundabout with gold wherein was the golden pot that had manna. Aaron’s rod that budded and the tables of the covenant and over it the cherubims of glory shadowing the mercy seat of which we cannot now speak particularly.” This is what we are speaking particularly about this morning: where God is going to meet us. Where God wants us to meet with Him is between the wings of the cherubim over the mercy seat because the only reason that we are aware that there is a requirement is faith but the only thing that is going to give us the confidence to respond to His call is if we are anchored in mercy.

Faith gives us a cognitive awareness that there is something that we don't see that we ought to be accountable to. We are not going to present ourselves to God for the operation of something that we can't control, don't understand and can't determine the term of time which it is going to take if we are not confident that He is merciful. We have all had some context with the mercy of God because we are all sitting here thinking about Spiritual things because we have had entrance into the kingdom of God, and we didn't deserve to be there. My sins had to be forgiven before I could enter into the kingdom of God, so I couldn't afford to get what I deserved and still enter the kingdom of God. I had to 'not' get what I deserved in order to enter into the kingdom of God, and that is mercy. It is God's mercy that we don't perish but that isn't all God's mercy does. It says He is rich in mercy and that it is actually a mercy seat that is the place that actually is the residence of mercy, and it is behind the second veil and it is accessible by a golden altar.

35:59

Paul framed this in Romans 12 and he said, "I beg you by the mercies of God." Mercies. Mercies. Our first encounter with mercy is that we don't get what we deserve but the purpose of mercy is that we experience everything that God has for us. It's evident the testimony of Scripture (You all are rehearsed in it very well.), we know that this age can't rap out just because the calendar flips. It's not time anchored. People make a mistake projecting the time that this thing is going to finish because this thing isn't going to finish based on a reference point of time. It's going to finish based on some sons being completed and ready to receive a glorified body as testimony that the salvation of God has final and full effect. There were people who were persecuted during the Reformation for being born again. Is that right? There were people who were persecuted for receiving the baptism of the Holy Ghost, speaking in tongues. My goodness, we heard this morning that somebody was persecuted because they dared to translate the Bible into the common language of the normal man and was burned at the stake.

All these things are now easily accessible. You don't get persecuted for doing that. You might be considered a little strange but you don't get persecuted for that. The persecution that we are confronting to finish is the fear. It says, "No man has yet hated his own flesh." I want to replace a word there. I want to replace the word 'man.' I want to say "there is no 'Adam' that has yet hated his own flesh," but there is a man who will take sides against himself. You know really if you subject yourself to the will of another, that's what you are doing. You are sidestepping

your accountability to yourself and you are placing yourself totally at the accountability to the one you are subjecting yourself to. In that sense, you are taking sides against yourself. You are relinquishing your right to control. You are relinquishing your right to determine the next step based on your best assessment of the circumstances. God is seeking those who will enter into a secret place. It's not just secret because the world doesn't know it; it's secret because it can't be defined by anything that we can monitor it by out of ourselves. It is far above. It is what eye hasn't seen. Why would we wait on seeing substance to benefit? That ear hasn't heard? Why would we try to get an understanding of it before we capitulate? This thing is based on trust and mercy. It is based on knowing the One with whom we have to do has more interest for our benefit than our own desire to save our own life.

We are going to confront fearful things. I have to be honest – you are not that fearful. Within the first visit that I was here, after three weeks I was riding down toward the Ark with Larry and I said, “Do you know, I've been feeling something by the Spirit? I have some idea of what this means but I don't want to be offensive by voicing what I've been feeling.” So I ran it up the flag pole. I said, “What do you think?” He said, “Well, I don't see why anybody would be offended. I don't know that it's been done before, but ask and see.” So I asked for a prayer shawl because I'm already holding myself accountable to the family of God. I walked in with one and I just didn't have it. We cannot afford to be Lone Rangers. We cannot afford to have a confidence that is based on what we know or what we have had accomplished in our life even by the Spirit of God to this point because God isn't finished. When He is finished, the results won't be limited to my benefit. There will be fulfillment of the heart that was expressed this morning of there are those that we don't know and they are going through things that we don't know but they need to be resourced by who we do know.

This age's confusion, the church's disorientation to the Spirit of God is not going to be solved by somebody preaching a message and them saying, “Aaaah, wow. Now I understand.” The answer to this world's problem and the answer to the confusion that is in the church is life because I don't know how many theological conversations you have (probably based on who you are, it varies) but opinions vary. “Well, that's how you see it. I don't see it that way.” “Well, you may feel like that's the answer to the situation, but I don't.” Then you even see within to the

same people. People that will say, “We’re right on the cusp; we are right on the verge; we are on the very precipice of a New Age.” Then going through some difficulties, they say, “You know, I look and I don’t see it. It may be 500 years in the future.” Opinions vary, not just from person to person, but if we are still subject to being oriented toward what we believe to be true, based on what we’re experiencing at the time, it will vary within us as well.

A dear friend of mine I had known and met in 1969, and God sent me to him from my knees in prayer and said, “You need to go tell him that he needs to get sleep tested for apnea.” I got to be honest. That didn’t happen much with me. In fact, it is the only time that that has ever happened to me, but this was out of presenting myself to God, a definable activity that I needed to go do, and I knew it was God. I got up off my knees; I got my car and went over to his house and said, “You need to go get sleep tested for apnea.” He said, “Well, how much does that cost?” I said, “It’s about \$1,000 dollars for the sleep tests.” Of course that’s going back a ways. “Then if you have it – which you do – you need to get a machine and this and that. You have to pay for the machine, but they will put the sleep study on time.” He said, “I don’t see it happening anytime soon. I don’t have a budget for it.” I said, “Well, I don’t know about all that but I just want you to repeat after me – I went back to basics – that John came and told me that God told him... If you want me to get all Pentecostal about it, I can lay hands on your head and say, ‘Yeah, the Lord would say unto thee my son,’ but you know me and I don’t do stuff like that often.” He said, “Yeah, I know.” I said, “Well, I do want it to be an event.” Three months later the coroner filled out his death certificate and wrote “apnea-induced heart failure.” There are consequences, and there are times that God will lead us to do something specifically and literally and cognitively, but that isn’t the source of life. How would I have known? How would I have heard if there wasn’t a submission to the Spirit of God? I’m just using that as one small incident and type or shadow or small case we could take as an example that there are problems in this world that need to be addressed.

Hebrews 5 in the first verse says, “Every high priest is first taken from among men before he can be ordained for men and things pertaining to God.” If we are not willing to get secret, if we are not willing to hide, if we are not willing to present our bodies by the mercies of God to God as an acceptable sacrifice, we won’t have those answers and this age can’t close out until there is a testimony here that can.

This is our calling. Although we have a responsibility and accountability to one another in the process, if (when you pull the sheet back, underneath the covering of our relationship and our submission to one another) there is not a desperation in our search for God Himself and a presenting of ourselves to a Father in whom we have confidence that He is working for our benefit, then there can't be a growth of the life to a full expression of God's purpose.

We can be compassionate; we can be empathic or empathetic with the condition of the world, with a condition that is in ourselves and in one another, but the true answer isn't going to be a ministration to this natural world. It's going to be by a ministration and a testimony to principalities and powers that breaks their grip off of this earth so that the kingdom of this world becomes the kingdom of our Lord and Christ. And he is made that by the hand of God. Amen.

John Cheever  
ISOT – April 2, 2017