

Today's Righteousness

April 27, 2019

In the book of Hebrews, starting in the fifth chapter, the author has worked through four chapters, setting the stage comparing the value of angels to the value of the son. He said although the son starts out looking to be less valuable than an angel, there's really a greater value to the son than there is to angels. He said although the son appears, for a season, less than an angel, the angel can't change what it is. It can change the authority that it is under, but the authority that it is under doesn't essentially change what it is. With the son, however, the authority that the son is under can affect what the son is. Although the son is heir of all things that belong to the father, for a season he appears as nothing other than a servant in the house and has to be taught, and therefore, is under tutors and governors and not directly under the father. Although the father has oversight over the tutors and governors, the son is not in a consistent, daily encounter with the father but is in a daily, consistent encounter with tutors and governors. Until... and that is where the difference is between angels and the son. When the "until" kicks in, when the time appointed of the father, when he sees that the son has been advantaged by the tutors and governors and has learned enough to ask the right questions, he comes under the government of the father.

In the tradition of the Jews, they have a day when the son transitions from being under the government of what isn't the father – although under the oversight of the father – and comes in direct connectivity with the father. That is called Bar Mitzvah in the Jewish tradition, and the word implies that it is the date he becomes the father's son. It doesn't mean that he wasn't the father's child, but he has come to a place in his development where the connectivity for his continued growth needs to be directly with the father, that the governors and the tutors and the oversight of the mother has developed him as a son as far they can. Now, in the Jewish tradition, this happens when they reach a certain age. The age that is chosen is the age of twelve, and that's been by law. The law bears a testimony, but although it is not a clear representation of the spirit, it has a testimony to the spirit if you can see it.

We know that plus or minus a few years, at the age of twelve, a child enters into what we would call adolescence. It's a time of transition of a child becoming a father. The means by which a child becomes a father is a transition that can only take place under the oversight of the father because what is taking place is the son – instead of just learning about his general environment – has to begin to learn the father. In order to become a father, it just can't be a continuation of twelve, to thirteen, to fourteen, to fifteen, to sixteen. The continuing development of that life that is inherent as a son isn't reflected just by time continuing but by the time being invested in a relationship with the father, so the perspective and the intent and the purpose of the father begins to be transmitted to the son.

This is the process of Hebrews, comparing the value of a son, although it doesn't look as important as an angel in its birth, has the potential within it to become far greater than the angel as it transitions into the development by the father. I read a couple days ago how amazing it was in reading the story about a priest or a Levite who had a prayer to God that he would see the Messiah before he died answered by God. Somehow, against most Levites, who seeing him at 30, 31, 32, 33, didn't accept him as the Messiah even though he was being testified to by many miracles and signs, this man recognized the Messiah when he was still a baby. That's a really outstanding picture, and we have that accountability with one another. We don't have to wait until there's a full manifestation of the potential life in one another in order to see the characteristic of what will develop as we each submit ourselves to the influence of the father. Paul said it this way, Be sure that you do not set your brother as nothing. What is the risk? Your brother might be two years old. It doesn't mean that he's not going to get to be thirty. It doesn't mean that there won't be recognizable development of things that will be beneficial to others just because he's not yet a testimony to that.

We would be shocked, and we would probably have a testimony that would last for years if we had an encounter with an angel, and yet we pass by one another and say, Step out of the way; I'm coming. It doesn't mean that we don't see what we see. It doesn't mean that we can't see it when people are struggling. It doesn't mean that we can't see when somebody gets up and talks for an hour and a half without an anointing, and it doesn't mean we have to pretend that we didn't see what we saw. We've got to be really careful not to set the brother as nothing. See, that's a different thing. You can evaluate what somebody is doing without judging them as being inadequate. Honestly, it's becoming less difficult to maintain that balance. The reason is because - at least for me - I'm painfully aware that anything that I have is what I received, not what I generated out of myself, so it's easier to see somebody's failure and yet not judge them as being inadequate. One of the ways that it becomes easy is when we see our inadequacy, we should own it. Humility is not a far step for any of us. Humbling ourselves should not be that difficult. We just have to own what we are instead of trying to hide and make it look to everyone else that we have sufficiency in ourselves.

Humbling ourselves is a prerequisite for grace. It says, God gives grace to the humble. There's a double problem involved in the next phrase because it doesn't say he withholds grace from the proud; that would be bad enough: he gives grace to the humble and he keeps grace away from the proud. But it's way worse than that. It says, he gives grace to the humble and he personally stands as an obstruction so that the proud can't move forward. Now, there are some things that are difficult to overcome, but I'm pretty sure, that if God becomes your obstacle, hope flies out the window. There is no way of overcoming the obstacle that is God, but there is a mercy in God being your obstacle, and the mercy that is involved in God being our obstacle is that he is forcing us to deal with our problem. God resisting the proud isn't to be nasty to the proud; it's to help the proud

because he is saying, You're not going any further until you deal with your pride. You can't get around me. You're going to deal with it or you are not going to go anywhere. This is beautiful, right? This is when the burden becomes really heavy, right? He says, When the burden is heavy, if you'll get yoked up to the Holy Spirit, he will teach you all things that concern Christ. And Christ, thinking it not robbery to be made equal with God, humbled himself, and took the attitude of a servant. He wasn't afraid of being made equal with God; he was just afraid of trying to look like God before he was made God.

So, we looked at angels, and we said the son is better. He may not look better for a while, but he's really better and has more potential. Then, we get a word that God speaks in the first chapter to sons that he does not say to angels. The first chapter has a verse in it where it says, And to which of the angels did God say at any time... We have in the scriptures stories related to us that God spoke to angels. God had a purpose to deliver his son, which at the time was Israel, out of Egypt, and so far, Pharaoh had resisted letting them go after nine plagues. God, overseeing that situation, said, Give me an angel. And he said, What I want you to do is I want you to go down to Egypt, and I want you to kill all the firstborn. This is God speaking to an angel. He gave an angel a commandment of what to do and where to go to do it, and the angel he chose was perfect in his execution. All the firstborn died that God had designated for death. But unto which angels did he ever say, at any time, Sit thou at my right hand, until I make your enemies your footstool? It transitions out of the first chapter into the fourth chapter, and the whole context of the fourth chapter introduces the responsibility of the children of God to enter into rest. The exhortation to enter into rest is backed up by the expression of those that didn't. The evangelist says that those who heard the exhortation to trust and to rest and did not die in the wilderness because they refused to enter into rest.

So, the progression of a son, moving into a responsibility of a father, is "sit down, and wait." If I understood Brother Tony – and if I didn't, please stand up and correct me – when Tony pulled up a chair and sat down, he said, The thing that I procrastinate the most about is waiting on God. Isn't that what he said? That's not just Tony's personal testimony. Is there anybody here who hasn't experienced that? When you go to prayer and get quiet, it seems somehow you remember all the things that you have been procrastinating about? I have a piece of advice; when you go to the grocery store and you forget what you went there to buy, just start praying; you'll remember. The thing that the enemy of our soul does not want – that it does not want more than anything else – is for the son to begin to subject himself to the direct responsibility and accountability to the father. Do you know why? Because if you do, your enemy is going to be put under your feet! Satan is one of our enemies. He's thinking, I'm going to be put in chains and I am going to be prevented from interfering in human experience if they ever learn to wait. What does he fight the hardest? Waiting on God in quietness and confidence, in returning and in rest. Do you know what the next phrase is? But ye would not. But you said we will flee; therefore, will they who pursue you be fast. (Isaiah 30:15-16) In returning and rest shall ye be saved, in quietness

and confidence will be your strength. This is about the sons turning from tutors and governors and coming under the dominion of the father, and the enemy knows that this is the path of growth. The enemy knows that if we will humble ourselves before the mighty hand of God, that God will lift us up as a result of our positioning ourselves appropriately because he will give power to the humble, and to those who are yet proud, he will resist them until they learn that humility is the key to grace.

We can't read the New Testament even on an intermittent, casual basis without realizing that we have nothing that we're not going to get by grace. By grace are ye saved through faith, that not of yourselves, lest any man should boast. I mean, there is no potential, there is no future apart from the work of the spirit. The foundation and the working of grace is "I must humble myself." If we can see our weakness, it's not that big a trip. Like somebody said, You're driving me crazy. His friend responded, It won't take you long to get there. Because this is never far from us. It's a simple thing, but it's against nature, and nature is the problem that must be addressed. You can teach a parrot to repeat verses of the Bible. mean, just repeating what the Bible says won't do it. Like Brother Sam said one time, My God, these people think that if they add J-E-S-U-S to the end of a request, God is obligated to fulfill it. He said, There's no power in J-E-S-U-S. There's great power in the life; there's great power in the nature. South America is full of people named Jesus.

We are taking a son through the process of learning to rest. The expression of rest in the fourth chapter is the fulfilment of the request in the first chapter where the father says to the son, Sit until.... If there was a bus in the city that we needed to get somewhere and the bus is going to take us, and somebody goes down to the bus stop and a half hour later they show up back at the house, you'd say, Well, I thought you were going to go down to... – Yeah, well, the bus didn't come. – But I thought you were waiting on the bus. – Well, I waited a half hour. But that is not what God said. He said, Wait until.... How long? What difference does it make? Do you have something more important to do? Do you have something more important to do than have your enemy put under your feet?

We come on to the fifth chapter, and the author is beginning to make a transition from what was under the law to what is under the father, administered by the Holy Spirit. He says, For every high priest... When he says, For every high priest, he's not dealing with the Levitical order as a total structure. If you were born a Levite – a male Levite – you didn't have to go and be trained for what you wanted to do when you grew up. You were born into an occupation because your destiny was to become a priest. However, it wasn't that the author is dealing here with everybody being a priest; he was dealing with one particular part of the priesthood. At any time in the experience of Israel under the law, there was only one high priest at a time. There were many priests and they did a lot of the officiating of what was required by the priesthood, and there was a provision of them being a priest whereby, although they didn't have any land that they could farm or use for pasture to raise animals, the food that they ate was a result of what they did. From the percentage – and that was ten percent that was offered to the Lord – it became the priests'

provision because they couldn't sow or harvest or kill animals. They made their living by serving the altar. It was a different occupation. The reason that the high priest is singled out here is because under the law every priest made their living by the altar, but the altar that the high priest served, he served at the risk of losing his life. That was a different kind of function as a priest. Three hundred sixty-four days of the year, he made his living by serving the altar, but there was one day a year when he had to put his life on the line in order to fulfil the ministry that only he could do as a priest. The author has singled out of all the priests just this one priest and it's a high priest. He wants to teach us about the son and about our calling as a son if we are going to be willing to come under the direct, personal oversight of the father.

Jesus testified to it in this way. He said, No man comes to the Father, but by the Son. No man knows the Father, but the Son; and no man knows the Son, but the Father. So, this is a requirement of our calling. We heard a testimony earlier in the convention that this is eternal life that you would know God and the son whom he has sent. No man comes to this understanding of the son by tutors and governors. You can only come to the place where you begin to take your rightful place as a functional son if you come out from tutors and governors to a direct accountability to your father by the spirit.

Jesus stood in front of Lazarus' tomb and he prayed, and this is what he said, Father, I know that you always hear me. This is a testimony of his relationship. This is the son knowing the father. When I pray, I know that if the prayer I pray has any real value, it's the result of what God has already done in my life so that I am praying in concert with the will of my father. And you know, if my prayer isn't perfectly tuned to his will – and my experience to this date, this morning is that my prayer isn't always a perfect expression of his will – but if it's a sincere prayer, he adjusts what I am because it's available to him so that what I am can pray a more perfect, adjusted prayer to his will. I am actually becoming something. That's called growth. John 1:12 – To those who receive Christ, he gives the power, the grace, to become something that they are not yet. This path is about becoming. This path is about growing up. This path is about being changed.

Tony said he was promised 30 years by a physician. Do you know how much time he's got? Today. He might have 30 years of one days, but if we don't choose this one day at a time, we are frustrating grace because we are not subjecting ourselves to our father that is an omnipresent, omniscient, omnipotent spirit. How far can you get from that? Do we hear David? David said, Though I take the wings of the morning, flee to the uttermost parts of the sea.... He said, If I descend into hell, I found out that he made a bed for me and his hand will uphold me. I mean it was a tremendous testimony of the overshadowing of David's life by God, but to some extent, it was also a testimony of where can I go to get a day off from his presence. Could somebody give me a map to a destination of vacation from God? Because it's contrary to nature. It costs me. This is called sacrifice and it has to be daily.

Jesus spoke in two places concerning Daniel, and I think there are two recordings of the same event. If my brain isn't faulty – and it can be – one is in Matthew and one is in Mark. Concerning Daniel, his overview of Daniel's life and the book of Daniel that's recorded of Daniel's life, he drew down out of all that information one thing at that particular time. Anybody remember what that is? He referenced what it says in Daniel. It says, From the very moment that the daily sacrifice ceases, the abomination that makes desolate is set up in that place. We get a picture of that – this is the Holy Place – and what it's saying is that from the very moment that the daily sacrifice ceases to be in this place, the abomination that makes desolate is set up in that place.

This is saying several things. One of the things that it is saying is that that place is never empty. There is always something functioning in the Holy Place. What it is also saying is that the only thing that has the power to keep the abomination that makes desolate from being set up in the Holy Place is that the daily sacrifice is in its place because this place is never empty. If the daily sacrifice stops, the abomination that makes desolate takes its place. The only thing that stops the effect of the abomination that makes desolate is the daily sacrifice being in place. You can wish it wasn't there, you can teach it isn't there, you can make people believe that the generational curses are being broken off of their lives, you can cast the devils that dance in that place out, but if you don't present yourself as the daily sacrifice, the abomination ain't goin' nowhere. We have to present ourselves willingly in accountability to God through the spirit. As soon as I think, I've got this, the abomination already starts working against me.

One of the confusing elements that works in the shadows of all this is that the abomination that makes desolate doesn't cause an immediate destruction. So, the first thing that the abomination that makes desolate does is it begins to reassure you that you don't really need to make this sacrifice. It says, Hey! What's different? You don't make the sacrifice this day; you're saved; you really don't need to worry about it... It begins to immediately teach against repenting to the daily sacrifice. I had somebody that actually told me in a discussion one time, I do not believe that you have to actually present yourself to God on a daily basis. I thought but didn't say, How busy are you? What better investment could you make than a willing subjection of yourself to the operation of God through the Spirit?

Abraham had sins not imputed to him, so his sins were more than just forgiven. He also had a righteousness that was given to him because he didn't have any, and this was while he himself was still uncircumcised. Because of his trust, he had the power of God working in his life for the forgiveness of sins and the establishment of a relationship that he did not deserve. But do you know what couldn't happen? What even God couldn't do? He couldn't fulfil his promises to Abraham until Abraham signed that covenant. God extended the covenant to Abraham. Abraham didn't say, God, we need a covenant, and here's what I'd like to see on the parchment: I'd like you to prove yourself to me by forgiving all my sins and give me righteousness, although I am still an ignorant savage. This was what God initiated toward Abraham, and it worked before Abraham signed the covenant. There was

a benefit because God loved Abraham, but there was no capacity for God to fulfil the promises that he made to Abraham until Abraham put skin in the game. Abraham signed the covenant. What that signing did is it sealed up righteousness which he had imputed to him while he was yet uncircumcised, and that sealing up of that righteousness allowed our God to focus on changing what Abraham was. Even in the letter of the word, in Romans 4, it says, And he became the father of many nations. It was after he was circumcised. We are called to become something.

In Hebrews 7, this is a whole different order of priesthood, and the whole idea of being a different order is because there has to be something that is established that has impact and a power to change things in a way that the priesthood according to the law could not do. The seventh chapter introduces the high priest whose authority exceeded the priests according to the law, and the reason that was necessary was because there was a greater issue that needed to be addressed than what the law could address; therefore, there needed to be greater force or greater power brought to the table to deal with the greater problem. We see that in developing this concept of the new order that it's a greater order that needed to be established because that which wasn't it was insufficient.

The author focuses our attention on Jesus. We'll pick it up in the fourteenth verse of chapter 7, For it is evident that our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning the priesthood. And it is far more yet evident, that after the likeness of Melchisedec there arises another priest... So, it is saying two things about Jesus: that his priesthood was not according to the old order, and the evidence of that was that if it had been, he would have had to be born from the tribe of Levi but he was not; he was born of Judah. If you are going to make somebody from the tribe of Judah a priest, it can't be according to the law because if it's according to the law, he can't be a priest. So, what is his authority? That would be the next logical question for me. If the law isn't the basis that made him a priest, what did? The sixteenth verse. Who (we're speaking of Jesus)... Who is made.... Wow! I thought he was born Christ. He was. I thought he was born lord. He was. I thought he was born savior. He was - but he still had to become the full expression that was in him by birth. He had to grow up. What did he say, oddly enough, at twelve? He gave evidence that he was coming out from under tutors and governors and taking a responsibility that was directly accountable to his father. He did say, I didn't come to keep the law, but I will fulfil it. This is the evidence of the fulfilling of the law by life, and that life was growing up under the influence of the Holy Spirit teaching him all things that pertain to the father. There is no record that he was ever born a priest. It's not there. He had to be made a priest although he was born Christ.

I want to tie the knot right here. Paul said, If any man be in Christ, that man who is in Christ is now a new creature, and there are only two men. The first man is Adam. Adam doesn't only represent a literal man, but he is also representative of everything that is of the earth that has two legs, two eyes, a nose and two ears. We could say that he is the head of a type of man. Jesus accounted for this and he said, That which is born of the earth is

earthy. And he did say, You are from beneath, and I am from above. We're different because we are sourced differently. What happened that's introduced by the angel saying something to Mary? Gabriel comes to Mary and says, You have been singled out and what is going to come from your womb will be of the Holy Spirit. So, the first man who was born Christ was Jesus, and the reason that he was was because he wasn't being joined out of that which was earth to earth. It was a joining of that which was earth to that which came from above. That's the important part of what happened to you when you were born again. That which was of the earth was joined and conceived a life that is Christ because you were intercepted by the insemination and the power of the Holy Spirit. In another place it is recorded this way, And you, who were dead in trespasses and sins, hath he (God) quickened...brought to life...out of death into life, out of darkness into light, and you are a new creature. The oversight of God.

The oversight of God is in your life whether you know it or whether you don't. Do you know when it started? Before you were quickened. Do you know how I know that? Because when I got quickened, I wasn't seeking him; he was seeking me. Me standing here this morning is not my idea. You can ask some of these guys. I am maybe the most reluctant preacher in this move. This is not my life. My life is my presenting myself on a daily basis, accountable to my Father by an offering through the Holy Spirit. This is my calling. I have a friend who is a prophet and he wants to sit on the sidelines and not engage. And I know, he might (it's remote) hear this tape, but it's nothing I haven't said to him personally. I said, You can hold on to your calling as a prophet at the expense of sonship and that would not be a good trade. If we pursue sonship, if we present ourselves accountable to the Holy Spirit as an offering to God on a daily basis, we will fulfil whatever else is on the way, but we can be sidelined from God's purpose by our ministry. We can be sidelined. I know people who have languished for forty years, wanting to be an elder and then see someone else getting set in, and in their heart they say, They took my place; why can't they recognize my calling? We are called to sonship and there is nothing in heaven or in hell, that can keep you from it except not making the daily sacrifice. This is our calling and God will move heaven and earth in order to empower that offering with growth.

We read the first phrase of the sixteenth verse, and we stopped at "Who is made..." We pick it up there and it says, ...not after the law of the carnal commandment, but after the power of an endless life. I've got two things I want to say, and then I'm going to shut up and sit down. One is, that it is only God being involved in my life that can put all my enemies under my feet because my enemies – both within and without – are greater than I am. The other thing I want to say is we have get confident that the commandments of the father to the son is not primarily to be fruitful. This was something that God said to Adam. He said it to Adam to frustrate the stew out of Adam, "Be fruitful!" Waiting...waiting... waiting. That's not fruit...that's not fruit...that's religious nonsense...that's self-righteousness... That's not what he said to the son. Here is what Jesus said his commandment was from his father – we are getting from this scripture insight into what

Jesus heard from God himself – he said, I lay my life down; I take it up again. This commandment have I, the son, received of my father. He didn't say, Heal the sick, go raise the dead. He didn't say, Preach. He did all those things as a result of laying his life down, but he wasn't stymied in his personal development by doing those things.

He said, The works you see me do are not me working. It's the father working. The father has come to a point in my development where he's ready to testify of me. It's the father that brought me out of Nazareth. It's the father that said, It's time to be demonstrated to Israel. What I held to above all else was not finding that I get to charm everybody that I'm the son because when Jesus did things he said, Don't tell anybody. What he held to wasn't the performance of what was being done. He turned to Peter and the disciples on a different day and said, It's time that I be lifted up. I'm going to Jerusalem to die. Peter said, Lord, you're the best thing on this earth; don't do it. Who's going to heal the sick, who's going to make food out of not-much-food, who's going to quell the storm, who's going to pay the taxes? See, Peter was operating on a totally different plane. And Jesus said, You know, you don't understand what's going on here. You have a relationship and an understanding of the things that are of the earth. He wasn't condemning him; he wasn't blaming him; he was just evaluating his situation accurately. You're not getting what's going on here. How am I straitened until this – my calling – is fulfilled. There is only one thing you and I must do every day. Offer. Because if the abomination gets set up, we don't have the power to resist its influence. We don't have the capacity to keep it from functioning. I can't take it out of its place; it's the offering that has the power.

The second thing I want to say and I will hold to my word, it's in 1 Corinthians 15. I just want to give an example of how this works. When Jesus came, the first thing that he preached was the kingdom of God. It's the last thing that John the Baptist preached, and when John's voice was silenced, Jesus took up that testimony and took it forward. It was the evidence that John fulfilled his calling. He said, I am not the life; I came to give testimony to the life and I came to prepare his way. So, the last thing John preached was the first thing Jesus preached. In talking about this subject with Nicodemus, Nicodemus wanted to know something from Jesus. He asked him a question. Jesus addressed the issue without really answering his question, and Nicodemus went, Whoa! Whoa! Whoa! Wait! You remember what he said. He said, If you're not born again, you're done. And Nicodemus kind of said to him, in one form or another, My mother had trouble getting me out; she wouldn't be happy to hear this message. Jesus said to him, Look, if you're not born of the Spirit, you will never see and you will never enter into the kingdom of God.

I want to talk to you about what it's like to enter the kingdom of God in one area, and that's the area of sowing and reaping. Does anybody not understand the natural principle of sowing and reaping? Sow tomatoes, what do you get? Tomatoes. What is the advantage of sowing? You sow a seed and you get a basketful of tomatoes. The principle of increase in the natural world – the kingdom of this world – is that what you sow is gained by increasing the same thing; you harvest what you sowed. Now, Paul said to the Galatians, If

you to sow to the spirit, you will of the spirit reap things that pertain to eternal life. We all know how to sow to the flesh. We're good at that and we know the harvest of that, so we don't want to talk about that. We want to talk about sowing to the spirit. If you are sowing to the spirit, what are you sowing to the spirit? What is the seed that you are sowing? Yourself. If you sow to the spirit, you're sowing yourself – whatever it is. You are sowing yourself. That's the offering; that's the daily sacrifice. That's laying down your life; that's not saving your life. That's – Lest a corn of wheat fall into the ground and is sown, it abides without God, by itself. If you'll sow yourself to the spirit, God will raise you up. If you sow to the spirit...

What does the law of sowing and reaping look like in the kingdom of God? The law of sowing and reaping in the natural is just a type and shadow of the law of sowing and reaping in the spirit. The type and shadow is never the thing itself or it wouldn't be a type and a shadow. It's only a faint resemblance or maybe a hint that there is something there I want to look at. In I Corinthians 15, starting at the 36th verse – and the 35th verse is good, but I'm going to start with 36 – it says, Don't you know that that which you sow is not quickened, except it die. And that which thou sowest, you're not sowing the body that shall be, but the bare grain of the body it shall be, maybe of wheat, maybe of some other grain: but God gives it a body as it pleases him. Here's the beauty of the daily sacrifice: what I am when I lay down is not what he raises up, and the increase isn't that I get more of what I've sown. Most days I've got more of me than I am willing to put up with. I'm actually beginning to hate my life in this world. I don't want to get more of what I sow. The principle of gain in the natural is that you get more of what you sow; the principle of gain in the spirit is that you get better than what you've sown. This is resurrection! This is being raised up. This is the reason to die daily. How do you die on Tuesday if you died on Monday unless you're raised up? Where's the principle of increase unless God increases the offering itself?

So, bottom line. How do we get improved? How do we become what we aren't yet? By offering. What is the primary responsibility of the work of the Holy Spirit? To improve what's offered so that what you have to offer tomorrow is better than what you offered yesterday so that you can be improved tomorrow so that the third day you offer something a little better. It happens as imperceptibly as hair growing. You don't see it happen today, but you look in the mirror a month later, and you say, Oh, I need a haircut. The cross doesn't have fruit hanging on it. The cross is something we must embrace in spite of ourselves. It says that it afterwards yields fruit.

John Cheever
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