

The Secret Place

We've begun a race. The race began for you and me when we were born again. The invitation to participate was sent out before we were born again, but the response to the invitation to do something that we had no idea what it was that we were participating in, or agreeing to give it a shot, so to speak, was to run a race that is not to the swift, to fight a battle that is not to the strong. Essentially, it would take us from being natural to being spiritual. That migration is an extreme migration. Basically, you could rephrase and say that we are going from being natural to anti-natural, that we are called to be harvested. The whole idea of the church is those who are called out—the ecclesia—the called out to be harvested. Jesus gave a parable concerning thistles and sowers and said that at the end of the age the Lord of the harvest will send angels to harvest.

We are being harvested. We are being extracted, if you please. I have to say, it's not fun. When you get down to the heart of Paul's gospel, he says that if you don't suffer, you're not going to reign. If you want to know the power of his resurrection, you have to be affiliated with the sufferings of being made conformable to his death. Jesus said, What is it that he that ascended but that he first descended.

We're looking at this end of the age with a different perspective than most. We have said many times over the years and already in this conference here that we're closer than we've ever been. We're closer today than we were yesterday if you want to look at time, but the proximity isn't going to be measured by a calendar. Bobby Owens said about 4 years ago, or so, that he assigned himself the task that many have tried to do of compiling the books of Revelation, Ezekiel, Daniel, Matthew 24 and rolling them up in a ball and trying to extract the essence from each one and put it on a calendar, and although we can't know the day or the hour, we could certainly get close enough to know the year. He said he realized that when Jesus came 2,000 years ago, it took things out of a literal fulfillment and brought them into a spiritual context, that this isn't about literal time anymore. This isn't about a certain calendar flipping over and coming to a day, and this is the day. What this is hanging on is "some" being prepared through being harvested from natural to spiritual so that God can indwell and have a manifestation that fulfills Romans 8, so that the creation can be delivered from its bondage.

That's down to "some". That's down to whomsoever will, let him come. The influence and the authority of the Holy Spirit is not seeking to fulfill a certain amount of time measured by days and years and millenniums, but distributed through all of time, God has sought to gather all that is in heaven and earth into one and that is into Christ and, by new birth, give us the opportunity of growing up as a new man, to a full expression of that new man. There have been some who have preceded us, but because it wasn't the fulfillment of God's purpose for it to be manifested before the flood, Enoch was harvested. He was taken. He

was a day and a half from getting a glorified body, but if he had, he would have still been around, and it wouldn't have been the fulfillment of God's purpose.

Before he created, he had a certain pattern and a certain expectation in mind to be fulfilled. He looked at the end of time and he saw what it was going to take to get us there and he put everything in play. We've heard it, Of His fullness, we have all received. So, he knows who and he knows when. We don't, so we give ourselves to the working of the Holy Spirit for the preparation of the gospel to be fulfilled.

I want to speak to that a little bit starting in Ephesians, the 3rd chapter, 8th verse, just referencing something for a focus. Paul saying, Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. There's also an expression by Paul when he said, We speak wisdom to them who are mature, over in the 5th chapter of Hebrews, I believe. This is the process by which we recognize that when we were born again, we were essentially unaware of God's intent, so we were introduced to something that was perceived to be for our benefit. "Do you want your sins forgiven?" "What? What do you mean forgiven?" "It's a provision of God that because of a sacrifice that he made on your behalf that your sins are not being imputed." If you had any tension with that, what idiot would say, No! I want my sins imputed. I've worked hard for them! So, we said, Yes, sir! This sounds great!

Then, finding out that not only is it a blessing of God that your sins are not imputed but if you're born again, you have a righteousness that is imputed to you by faith in spite of your failure. Your ongoing performances, not just the sins of your past, are forgiven—more than forgiven—expunged! It takes faith to believe that, because we have an accuser and he doesn't play nice. He doesn't even really care if he has accurate data; he'll accuse you of what you didn't do. But then if he does get accurate data, uh-oh, here comes the big hammer.

You know, if this is true—and I believe it to be true. It's not my promise; I believe it's the promise of God. I believe I'm testifying to God's covenant here. I'm not making you a promise but I will say—that the promise of God is that if you're born again at some point before the end of the next age, you're going to receive a glorified body, then it's not going to be limited by time or distance. It's not going to be dependent upon provision. It's going to be self-sourced and it's going to be the expression of the invisible God, and that's guaranteed to you if you're born again. The guarantee that I have for that is that God is not going to start something that He doesn't finish. If you're born again, if you're quickened by the spirit of God, I mean this goes beyond once saved always saved, or the disposition of frailties, or my failures, or any of the rest of this. This goes right to the heart of the matter that you cannot fail to complete this course if you have been born again.

I told you, it's going to stretch your faith because we look within ourselves and we say that we don't really deserve to have our sins forgiven. There's nothing I can do to earn righteousness; the best I have is filthy rags and a guaranteed failure to show me that I had built with hay, wood and stubble. You get up the next morning and say, Boy, is that foundation clean! I thought I got something done! Oh no; the fire came and it's gone. You're not gone. Isn't it funny that the fire that will consume the work that is done improperly saves the man who worked improperly? Boy, is that mercy!

This thing is hidden. Sometimes, I feel like David when he was sent by Jesse up to the battle to take provisions to his brothers. The next morning, he got up and was rubbing sleep out of his eyes and he said, What in the world is that? They said, That's Goliath. He's here to challenge us. You know, sometimes I wonder about that. Saul was anointed of God for a season to lead Israel, but he wasn't much of a general. You have Goliath coming out with the army of the Philistines behind him; Goliath was out in front. He could have sent out a speedy hit squad and taken him down with about 30 guys before the Philistines could have rescued him. I mean, why are you playing by his rules? Send me out your champion! No! We're not going to do that. We're going to take you down; we're not going to play fair. It seems through the fear of death and bondage that it doesn't make sense to do the right thing, but David's response to his brothers was, Is there not a cause? I don't know if we could ever look at the landscape at any point in history—I mean, there's always been nonsense; there's always been darkness, degradation and evil—I don't know if we would ever look at any time in history and come to a more solid conclusion: Is there not a need? Then, we look at the world; I'm just talking about the church—schisms, divided, competitive, comparative, clueless—and I'm just trying to be nice.

In the 5th chapter of Hebrews, 12th verse, there's a segment here and it's addressing the issue that we face, that I face, as a member in particular of the church of Jesus Christ. It's an answer for the label that Paul put on infancy. I'll just read the verse, then make a few comments and move on. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that uses milk is unskillful in the word of righteousness. This verse frames the challenge that faces us as we present ourselves to our father: to become skillful in the word of righteousness. If babies are defined by unskillful in the word of righteousness and if our purpose is to become mature expressions of that life that we were born as, then we're going to have to get skillful with the word of righteousness. I suppose that would take a definition, and my definition for that is the daily presentation of myself to the work of the Holy Spirit for progressive growth and me being built into a habitation suitable for his dwelling.

Even if I were to see this on a plural basis and if we look at the type and shadow of this where David, under his kingship and his leadership, brought Israel to the threshold of the

fulfillment of God's promise to Israel when they left the wilderness and entered into the Promised Land. Up until that time they never had total peace, and David prosecuted peace for Israel. They still had enemies, but the enemies knew better than to mess with David. He caused those enemies to be at peace with Israel, and not just peace, but they brought tribute. Through this peace that he prosecuted, there was accumulated all of the building materials for the temple. They weren't brought on site to be crafted; they were brought on site already fashioned so that all they needed to do was be "lego-ed" because there was not to be the sound of a saw or a hammer on the site. Everything that was going to be part and ready to be assembled already had to be finished as a product.

We're being called to a convocation. We're being called to Mt. Zion. We're being called to be the fulfillment of the prophetic statement where it says that saviors will come up upon Mt. Zion. Is Jesus my savior? Oh, you better believe it! Do I trust in that provision? More than once a day. I would have no hope aside from the provision that God has made for me and a sacrifice that was made for me by another. In this process of going from natural to spiritual, it can't be resourced out of me. I can't be any aspect of the provision of saving myself because if I were, I wouldn't need to be saved; I'd be the savior, right? Something greater than me has to be functional in my life on a continuous basis long enough to provision what is unable to become the manifestation of what it couldn't produce in itself. By definition, that's an aspect of being saved: being needy.

This is Paul coming to the conviction that in spite of the revelation that God had given him—which was beyond the revelation of anything that had been on this planet up until that time—he said, I used to get excited by that. It was really good stuff, but then as I took an honest evaluation of myself in the light of God, I realized the inadequacy that was still resident here and how I was not equal to the revelation that I was being given. Therefore, it's not appropriate for me to glory in the abundance of revelation, but in this will I glory: in my infirmities. Boy, is that an odd reversal. To go from something that is brought to me that seems to be added to me, that inflates me, that makes me feel special, that makes me feel better about me. The importance of that step is that God is seeking to cultivate in his sons the confidence that being involved with him, they are better for it. But if I'm unskillful in the word of righteousness, he can't bring the fulfillment of the last stages of my salvation to me when I'm a baby because I don't need that yet. I need the sincere milk of "where are you now?"

Jacob's ladder has no value with God at the top of the ladder if it doesn't hit the dirt. This has got to meet me where I am. It has to bring a certain skillfulness in this word of righteousness whereby it brings me into an appropriate alignment with my father today, wherever that is for me. It doesn't matter where it is for you. I'm seeing people who are coming into this flow of the spirit and receiving this word that we've heard for 50 plus years. They're allowing themselves to be cultivated by the spirit of God to deal with the hardness of their heart, the unforgiveness of their soul, and the occupation that they have

with the things of this world, and they're coming forth as 30-fold and 60-fold fruit. They are leaving some people back at the starting gate who have been around for 40 years but haven't given themselves to be exercised by the pursuit of righteousness.

Righteousness to me would be defined by the type and shadow of the manna that fell every day in the wilderness. That's how long it's good for. Righteousness has to constantly be refreshed and sustained by the work of the spirit. We've already heard in this convention that our expectation going forward shouldn't be that things are going to be static and the way they've always been. Don't be surprised when the systems change. Don't be surprised when the things that worked, don't work. Don't be surprised if you're challenged to bring forward something that you haven't been exposed to, so far. Think it not strange that your faith is being tried because the trial of your faith is actually more important than the faith that you now have. The faith you have gives you a relationship now but it isn't enough to face what is coming. We have to grow in faith. We have to grow in stature and in favor with God. We have to wax strong in spirit. We have to learn how to live as Christ. When Jesus was born Christ, and he is the only one by first birth as Christ. Everybody else before that was either fashioned of the dust or born as Adam, so the only one ever born—or who ever will be born by first birth as Christ—is Jesus. We have the opportunity, not just of joining him by new birth in the life that is Christ, but of growing up in the full expression of living as Christ, and he had to learn how to live by faith.

It's said concerning Jesus, if I've read my Bible correctly, that he had to learn obedience. Now, a logical approach to those words means that he was disobedient. I don't think that's necessarily the case. What's the option of learning obedience if you don't disobey: learning what a fuller expression is of the life that you're born as. What is the expectation of the father of you? Jesus was 12. Did he disobey the Holy Spirit by staying behind and discoursing with the lawyers in the temple? I don't believe it was disobedience. I believe it was him seeing through a glass darkly. I don't think he understood at the time what he later said to Peter, But for this purpose have I come. I think he thought he was there to kind of straighten things up; this place is a mess. We still fight that inclination; hopefully, we are fighting that inclination. You can't teach Christ. You can't make the church better by teaching. This thing is revealed by the spirit at the time of the father for every saint.

Paul was on his way to kill some Christians, and before he got to Damascus, he got introduced to Jesus. He had no clue. He said, Who are you? You're notable. You're the most significant thing I have ever encountered in my life. This made Moses with the burning bush look like baby school. He didn't know, but he later wrote that at a future time it pleased God to reveal his son in me. The implication of that is that I began to realize that I've been born as a son and that my responsibility is to come to full stature. My responsibility is to know him as I'm known of him – fully, completely.

Do you know what had to happen? And you might say, Where is your verse for that? Well, your verse for that is my life because before you can come to the father willing to learn him, you have to see yourself for what you really are in yourself. Paul didn't make a big deal about it, but he said, In me, in Paul, in my capacity, in my enablement, in me is no good thing. If there's anything that is going to come out of my life that pleases the father, it's going to be because of his work in me. That is going to proceed according to the measure of my dependency and my awareness of my need. The fuel of what has already been described to us, Who, in the days of his flesh, with loud cryings and tears, supplications and prayers, the fuel for that wasn't because of sin. The fuel for that was because I don't have in me what it takes to make me what I need to be to finish. My definition of inadequacy may be defined by my failure, but the true understanding of my inadequacy is defined by: I can't do what's left that yet remains. I cannot grow me up.

I remember kind of an altercation I had with my father. I said, Lord, you need to show me what's your will in this matter? It seemed like it was months; it may have been just a couple weeks. This was a consistent petition; this wasn't something that was, OK, well, I guess he'll tell me when he gets around to it. I needed to know. I had people pressing me for an answer. The answer didn't come until I was questioned by the Lord. The question was, If you knew my will, could you do it? Because the will of God is focused on bringing sons to glory. If, in the course of doing so, there's a missionary effort with the Auca tribe, or there's a publishing of Bibles, or the translation of scripture, or the feeding of the poor, or the clothing of the naked, praise God. I'm not saying that God is not being benevolent. I'm not saying that he isn't able to be touched with our infirmities, no matter what they are, but the focus that everything hangs on, that brings this age to a completion isn't a calendar event. It's "some" coming to full stature. When that happens, that's the time. There can't be a manifestation of the sons of God that is going to be so significant that it's going to pry Satan's hand off the government of this world, that it's going to reverse the curse and it's going to be a declaration that puts all contestation of what is the truth to bed until there are "some" who give irrevocable expressions of a completion of God's salvation. They are no longer saying, I believe that this is the gospel, this is the truth. They are saying, I am the truth with no hypocrisy.

Sometimes when I stand up to share, because it has fallen to my lot to declare his name in the house of my brethren, I have to fight hypocrisy. I know I am not yet what I believe we are called to be, and I have to say, God, if you don't build a testimony into this, I am preaching fables. I was on my way to Ava about a month ago and I was just on the outskirts of Atlanta, and I said, Lord, you have caused me to believe truth that is stretching my faith to maintain tension with what I believe to be true because it's outrageous that he would take one such as me and he would work in spite of me to orchestrate an application of salvation to my life, custom-suited by the Holy Spirit, to bring me into an harness of constraint.

We know Jonah's story. We've seen David's testimony: If I descend into hell. Psalm 86 says, You've recovered me, you've redeemed me from the lowest hell. Your mercy has no limits. I thought, what in the world makes a difference? Why would it please God to call me? We could see a pattern of this with Moses. His siblings came to him and said, Hey Moe (He was their younger brother.) We've talked about this; we recognize that there's been some important things accomplished under your leadership, but we just feel you're taking too much upon yourself. He didn't even say, As if. He didn't say, Do you think I wanted this responsibility, you knuckle heads? He didn't open his mouth. Do you know what the next thing that was heard? It was this off-stage voice that came. He said, If I'm going to speak to you, Aaron and Miriam, I'll speak to you in a dream or vision as prophets. Miriam, by the way, you have leprosy and you're out of here for seven days. When I speak to Moses, I'm going to speak to him face-to-face. Moses didn't choose that. He had his Road to Damascus with a burning bush and God said, Look, it's time. Moses didn't say, I'm not the guy. He knew; he had known for 40 years what he was called to. He pulled a sword and killed an Egyptian because he knew. Although he knew what he was called to, he didn't know the way to fulfill it. The way to fulfill it was trying to herd goats for 40 years. When God said it was time, he didn't say, I'm not the guy. He said, I can't do this.

The son can't stay in his father's house and learn the father; he has to go because until he sees his need, he can't properly value the father's provision. So, the father gladly funded his son's excursion because he knew that was his son. Because he knew that was his son, he knew what he was born of and he knew what he was called to and he knew what he needed to go through to come to the fulfillment of that calling. The father knew that he would come home, and when he did, they could start the relationship that would produce the gladness of the Father's heart. How do you know he couldn't stay home? Well, look at the one who did. Self-righteous, envious, jealous. Why? Because he hadn't seen himself, yet. He saw the father. He waived the value of faith. I've heard my brother is starting to run out of funds; I'm going to stay here. I don't need much if I'm living in my father's house; everything is provided. This is great! Yes, but he wasn't learning the father. He was just draining the father.

Let's look back at a couple of verses in Hebrews 5, the 1st verse. This is our calling. This is the purpose of being born again that I had no idea about. I can't say that I have crystal clarity on it yet, but it's more than a sneaking suspicion now. If you're born again, you are a son of God and you are born Christ. That anointing that dwells in you is for one purpose and that is to bring you to become a high priest. Here's part of a definition—and this definition isn't going to make it easier to get there, by the way. I don't want anyone to get their hopes up—For every high priest is taken from among men, ordained for men in things pertaining to God... Taken from, ordained for, pertaining to. See, I really don't have an ordination for man if I don't have what pertains to God. To be extracted from what's natural, to be harvested to a process of being made conformable. You know, more than the implication of that phrase is: if something is not conformable, it's because it's resistant. If

you have a brick and you wanted to make a vase, the brick is not conformable. You can put it on the potter's wheel and pour water on it; there's no luck, no vase. Something has to be pliable, has to be yielded, has to be pursuant to, it has to be consistent with. Getting this vessel to be supple and to be skillful in the word of a righteousness that extends to every day. More than once a day, actually.

When Paul said, That I might know him and the power of his resurrection, the fellowship of his sufferings being made conformable, that's not two phrases. It's the suffering of being made conformable. To be deconstructed. This is the big one. I have to be willing to endure the work of the spirit in my life so that that which has been gain, while it's still perceived as gain to me, I'm willing to forget. The "sufferings of Christ" is staying conformable to an ongoing work that doesn't allow you to put concrete under your tent: the testimony of Abraham and Isaac. Although they were in the Promised Land and they were not being led from Ur to anywhere anymore (they were already there), they said, We're staying in a tent because we're still looking. We don't have a sense that we have arrived. We're not complete.

One of the sufferings that I'm finding of being made conformable to his death is finding a way to be content in the midst of not being satisfied. I have to be honest; I'm not satisfied with where I am. So, I want to talk a little bit about where I am. I want to talk a little bit about where we are. I think it's a big secret. I think it's part of that hidden gospel. It's referenced by Paul in the 4th chapter of Romans when he talked about observing David's comments on Abraham's life and he echoed the sentiment that David had when he said, Blessed is the man to whom the Lord will not impute sin. You know, that's a secret, not just from the world; that's a secret from most of the church. Then he said, In addition to that there's an additional blessing on that man, for blessed is the man to whom the Lord will impute righteousness for faith. Now, that's how far David got, but Paul took it to another level of application when he said, When we consider Abraham, was it imputed to him when he was circumcised or when he was still not circumcised? What that means is that this righteousness is imputed to me in spite of me. Oh, thank you, Jesus. That means that my righteousness can be refreshed daily by faith and the provision of another man's sacrifice that is proven to be eminently successful to save me to the uttermost if I come to him in faith. He is able to save them who come to him to the uttermost. I'm not uttermost-ed, yet.

I feel some resonance with Paul when he said, Look, I'm not saying that I've obtained, but I will say this, I follow after. I'm content with the provision that God has made for me. I don't want to come out from under the covering of the substitutionary sacrifice. I would just be incinerated instantly. I need that imputed righteousness. However, let's turn over to 1 Corinthians 15. Are you willing to be taken from? Are you willing for the cross to spoil you for this world? Are you willing to be harvested from what has been gain in order to finish Christ? 1 Corinthians 15:53, then I want to work backwards just a few verses. For

this corruptible must put on incorruption and this mortal put on immortality. I haven't been established by the provision of another's man's sacrifice on my behalf just to enjoy life with imputed righteousness and my sins not being imputed. I've enjoyed the benefits of that covenant. I would have no hope independent of that covenant functioning in my life. If things were taken on my merit, I'm beyond toast.

However, I've begun to realize that I haven't been established and sustained in a corruptible state just to live in a corruptible state. Is it possible to do? Yes. What is the secret of being sustained in a corruptible state? Your sins are not imputed and righteousness is imputed in spite of you. This is God putting in play a force that is very unnatural, that fulfills what he said, I will not allow my Holy One to see corruption. What has been set aside by that? Here's the verse: The soul that sinneth, it must surely die. No! The soul that sinneth does not need to die! Wait, but it says... I know what it says, but scripture is designed to be fulfilled. Otherwise, we would still be under the law with no hope.

If we have hope in this life only, we would be of all men most miserable. It doesn't just talk about the definition of our physical longevity in a physical body in this life only. I believe there's an extension of the dealing of God with the soul of man that goes beyond the limitation of him putting off his physical body. It isn't talking about just that; it's talking about if I only have the resources that are available to me in this world that is subject to vanity, I can't escape vanity. I can't come to purpose if I am not intercepted by something that breaks the barrier of vanity and comes vertical so that I'm resourced by living by the father.

I am finding more and more that I am from above; that there is an ongoing manufacture of me being suited to be part of that which God is going to indwell. I'm beginning to realize that the reason I have been sustained for so long in a corruptible state is so that I can put on incorruption. I've got to say this: it shouldn't be much past logic 101, but it may need to be stated. If I can't sustain myself in a corruptible state without taking advantage of a provision that has been made for me by another, then I certainly don't have the resources to put on incorruption. Yet, there's a word in scripture that says, "must". I am so thankful for the provision of imputed-nesses, both sides of imputed: I'm not held accountable for my sin by God—it's hard to find saints like that sometimes, but we're working on it—and righteousness is imputed to me for faith.

I had a conversation with Andrew Giles years ago. He asked, What have you been doing this morning? I said, Well, I've been practicing being God. He asked, Well, what does that mean? I said, I realized that God imputes righteousness to me, and if I'm going to be like him, I'm going to have to learn how to impute righteousness. Just a simple thought for a simple brain. He asked, What was that like? I said, I had a list of 10 people who I was going to impute righteousness to. I got to number four and I realized that I'm not good at

this. I'm not skillful in that aspect of righteousness. I'm struggling to keep my head above the water. I'm not ready to distribute, but that's our calling. Jesus distributed. There was a woman taken in the act and he said, I'm not here to condemn you. The legalists all left. Go and sin no more. What?! See, he was applying what he had come to himself. You may say, But he didn't sin. Yes, but if he didn't go forward, that would have been sin. All that is not of faith is sin. He had to learn to live by faith or it would have made him a sinner if he didn't.

What about falling short of the glory of God? What does that sound like? Sin. This is the aspect of the energy that begins to funnel into—I have lived enjoying the benefits of corruptibility, but I'm beginning to hate my life in that world because there is a need. I have a need. The church has a need. The world has a screaming need, and it isn't going to be addressed until there are "some" who have put on incorruptibility.

So, my exhortation to us is that the church gets really good at finding a dwelling place that is secret. Moses talked about it: He that dwelleth in the secret place of the most high. Where is that? Corruptibility. It's secret not being accountable for your sins. It's secret to have a righteousness that's imputed to you for faith in spite of your failure. It's a secret to find it, to be established in it, to characterize it as a place that I dwell. How long does it take you to overcome condemnation? Condemnation comes in a lot of forms. Condemnation can come in the form of unbelief. Condemnation can come in the form of unforgiveness. Condemnation can come in the inability to impute righteousness to a sinner. Condemned; what does that mean? A judgement that is being at least unworthy if not guilty. This thing comes in layers. The Holy Ghost is going to burrow down into the depths of my soul and discern the thoughts and the intent of my heart. We're talking about a condemnation that has to work to the point where my expectation toward God is positive because then it releases me fully to finish a process that I'm not in control of.

There is that which is yet unfulfilled. Romans 8 is the expression of the condition that exists both in the world and in the church until it is fulfilled. Until this is fulfilled, the creation groans and travails bound by corruption. Is the sacrifice suitable that their sin not be imputed to them? Yes, but they haven't joined that provision by faith. Is God imputing their sin to them? No, he's not. Do they know that? No. They don't. It's kind of a funny deal with the bondage of corruption if you look at a jail cell with an open door and nobody is walking out.

So, when this corruption shall have put on incorruption... How? I have to be so harvested from human, so harvested from natural to God for the work of God to make this a spiritual soul – revolutionized by what I consider to be right and wrong in laws. Paul began to experience by proximity some of the impressions of this and he said, Look, all things are lawful unto me. Oh really; aren't you special? They are not all expedient, but they are all lawful. The law has to be set aside because in what the law could not do because it was

dependent upon my energy to perform. This has to be replaced. I have to have no confidence in my capacity. How is that proven? Failure after failure after inadequacy. Quit trying to resist them and act like they're not. Embrace it.

Raymond Mandel was with Andrew Giles over in Africa, and they were counseling with somebody that was very resistant to the gospel because this person had a huge inferiority complex and could jump into a pity party fast. Andrew was kind of buoying this up by saying, You're provisioned. The person wasn't having it. Raymond, finally, after about 20 minutes—and this is Andrew telling me the story—said, Can I say something? Andrew said he looked at Raymond like, I've been waiting for you for about 10 minutes. Raymond said to the person, You're deficient; own it. You are inadequate; cozy up to it. If you don't own the deficiency, you can't own the provision.

When this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to past the end of this age. It's not waiting on a clock; it's not waiting on a calendar; it's not waiting on world events. It's waiting on "some".

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