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“All In”

Zoom Meeting, Sunday, 12-14-2025

I've been struck lately with the simplicity of the gospel, but also the profound challenge of the simple gospel that God has deposited to us.

In our community, we have been here going on 44 years, and a lot of the buildings are built and the businesses are established. God has made a tremendous provision for us here. One thing I'm thankful for is that we have heating fuel as it's 25 below here this morning and I'm nice and cozy in my home. He's been thorough in his provision for us and establishing a community here that, on the one hand naturally speaking, is flowing well and accomplished a lot.

And yet, I stand here today before you, realizing that though I've participated in this really miraculous provision of God, as a lot of you have also, over the years, to see the hand of God providing for you. Though I've participated in, I've never felt more challenged in my life by the clarity of what God is actually doing. The simplicity of his gospel is being progressively opened up with all of us, so that we actually know what it is that God is looking for, not just in a general sense, but with specificity.

Paul said, “It pleased God to reveal his Son in me when I was separated from my mother's womb.” Paul saw that, looking back, as the beginning. I don't know how old Paul was when he was on the road to Damascus, maybe he was in his 30's or something. It obviously became evident to him that God was interested in something coming out of him. He looked back and the Spirit revealed to him that God's intention all along was to reveal his Son in him. He went about it in a bunch of different ways and efforts, by the law and all that; he came to the conclusion that it was all dung. He realized that he'd been on a journey from the very beginning, from Day One—a journey of the Son of God being revealed in his own heart and his own life.

In the same way, we've started on this same journey where the intention of God has been to reveal his Son in every one of us. The Bible says in 2 Corinthians 5:15, ‘And that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again.’ That's such a simple scripture. It's concise; it's gives us meaning. We know that Christ's death was to

join us, to reconcile us to the Father. Not just us but the whole world. God in Christ Jesus reconciling, but further, that started a journey for all of us that henceforth we would no longer live unto ourselves but unto him who died and rose again. That processing of God that's going on to a point where it's not just the initial revealing of the Son, or that we understand that was God's intention all along, but the actual progression of the revealing of the Son in all his fullness.

So often you miss people and particular people who are such an encouragement. John Hinson, I think probably to all of us, was such an encouragement over so many years and a blessing to so many people. He often would get up at the convention and say, 'I think we are still after God all in all.' I was thinking about that, that we have a God, and the scripture comes out of 1 Corinthians 15:27-28, 'For he hath put all things under his feet,' (and that's a beautiful passage that he's put all things under his feet, but it reveals to us in Hebrews that we don't yet see it in a visible realm.) 'But when he says all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'

I remember John Hinson saying that so many times when he'd first stand up, 'We're still looking for God all in all.' I thought the profound work of God and sometimes I can't find enough superlatives to convey to myself or to others, the magnitude and magnificence of the work of almighty God to give the likes of us in our human condition, born of the Spirit, born again with the Son being revealed, the progression of that, and getting us out of the place where we live unto ourselves, but fully come into the condition where we rather live unto him who died and rose again. That is the progressive work of the Spirit of God in all of us.

It talks about it in Job 33. Elihu comes on the scene and he said, "God works to withdraw man from his own purpose. God works to hide pride from man." Think about that just for a minute. What kind of intercession of Spirit it takes to get me off my purpose on a daily basis. The kind of intercession of the Spirit that is required to hide pride, hide me from my pride—the pride of man which is so destructive. Elihu says further, "To keep back his soul from the pit."

I notice that apart from the influence of Spirit, my soul only has one destination and it's the pit. It's the only place I can go, because everything I do on my own, is a misevaluation on the basis of my soul apart from the influence of his Spirit

working. I say, “This is “up” to me; this would be of value to me,” and it’s actually a “downward” direction! I say, “This is right to me,” and it’s wrong! I say, “This is where I need to go,” and it’s the exact opposite of where I need to go, if I am not under the influence of the Spirit of God working to intersect my soul, because my soul thinks it knows the right way.

Jeremiah says pretty darn clearly, ‘It’s not in man to know the way to go,’ and it still isn’t! It’s still not in us to know the way to go. We’re still being processed fully by the Lord, by the Spirit of God, working in us to bring us into the condition with a fullness of the revealing the Son in us. This is a destination that is so profound and so magnificent! Please, I hope none of us underestimate what it takes to get us there.

I know the Bible says, “Don’t be surprised.” Vicky (Cobb) was mentioning about the fiery ordeal and the fire in so many people’s lives in the Zoom Opening. I want you to know the fire in my life and the tension in my life—I could give you specifics—but really, the real trouble I am having is this processing of God to reveal his Son and to extricate me from living unto myself. That is the simplicity of the gospel that God has given us. That’s the simplicity—that is the genuineness of the gospel—to deliver us from living unto ourselves on a daily basis and bringing us into the condition where we’re fully living unto the one who died and went before us and revealed the path, the walk, the way, and the source that God has called us to live by, while we’re on this earth.

So, Elihu further says, ‘Lo, oftentimes God works these things with men.’ Oftentimes he does this. You look at the magnitude of the test and the fire sometimes and you say, “Wow!” but really, the tension is over becoming exactly what God called us to become in the first place, and that is the genuine sons—the sons inside and outside; the sons which manifest the Father. God is interested in revealing his Son in you. There is going to come a time when he would reveal his son to the world—the manifestation of the sons of God, which we’ve all talked about for a long time. But first, he wants to reveal his Son in us, so you and I come to the fullness of what that means. That’s what he did. He has examples of that all through the word. There is a working that goes on and we look at the test and we think, “Wow! What a test!” and the Bible says don’t be surprised at the fire and we still are. We’re still surprised; we say, “Oh my, Lord! This is too much! but the hopeful phrase we see Paul use is “beyond their power”. ‘Beyond their power they were willing of themselves.’ And I think, Boy, that’s an important

scripture (2 Corinthians 8:3) because I have evaluated my power and I say, “No way!” But it’s OK because it says, ‘Beyond their power they were willing of themselves.’ What this means to not live unto myself is that I would live unto the will of God. We read about the will of God working in Jesus’ heart. We read about him in the garden, agonizing over that one thing: not his own will—not living unto himself while on the earth. ‘Not my will but thy will.’ I’ve said that a lot and so have you. I think we should keep saying it until we reach the fullness of that.

It says of Jesus in Psalm 40, ‘It is written of me, I delight to do thy will,’ and so I have to get another dictionary because my thought on “delight”, I think, is different than the Bible’s thought on “delight”. I can’t get the dictionary on Amazon; I can’t seem to find it. I can even look in the original language, which is sort of funny, because all that means is that I have a Strong’s Accordance in my phone and I press a word that opens up the original Hebrew or Greek, without knowing much about either language.

I’m trying to think of a good example. “Delight”, to me, is when I go to Canton, Ohio; I love those people there. A specific delight is Jonathan Mitchell, who’s a wonderful brother that I love and have known for a long time. When visiting, he buys me the world’s best butter pecan ice cream. I can’t even describe it with mortal words to let you know what a delight that ice cream is. Now, I already love Jonathan but him getting me the ice cream helps me love him more. That’s what I associate “delight” with—something that brings me personal pleasure. That ice cream has never failed.

I know too much sugar is not good but I just want to remind you of my particular health food tip, that is, when you eat something like that tremendous butter pecan ice cream, it releases such a wonderful feeling inside that these beautiful endorphins are released and you have this perfect sense of well-being. That’s just a free health food tip.

And yet it appears to me that it says of Jesus, and the word doesn’t lie, ‘It’s written of me, I delight to do thy will,’ what was going on in the garden if he was delighting to do his will? Why was there resistance? Why was there agony? Why were there great drops of blood sweating? Why did he need an angel to come and minister to him to get to the place where he knew he had to go? It’s because I looked up the word further to get a deeper investigation, I trust by the Spirit of God. One small definition, which it says is used infrequently, and boy is this the

truth. It means to: "incline toward or to bend down to". I thought, "Ah! That's the definition that God is talking about when it says of his son, 'I delight to do his will.'" It's not some natural human delight that's temporal. It's a bowing to; it's an inclining toward; it's a yielding to the Spirit of God in such a way where you unequivocally, and with truth in the inward parts, can say, "Not my will but thy will be done. Not my will."

I have opportunities to do that on numerous occasions. 'Lo, oftentimes God works these things with man.' Oftentimes to withdraw him from his own purpose, to extract him from his pride. A couple things recently came across my plate where I've just heard some things that are being preached in some of the churches. I don't normally investigate a lot of these types of things but I had a nephew and his wife come and visit us for a week who mentioned some topics focused in on. There's a newfound hunger in their hearts, particularly in her heart. I was driving them to the airport in Fairbanks when they were getting ready to fly out at night and she was peppering me with all kinds of questions, which was great because sometimes we try to proselytize people and the Spirit of God is not there. I just have to tell you that there are not too many things more futile than trying to proselytize without the Spirit of God. That's just my opinion on that. But she was peppering me with questions and talking and I was responding. She had a bunch of questions about the community, which I was trying to let her in on. She was saying she was going to this particular church and I assume it's a decent church. He's a career military guy and so they go to a church that's nearby where he's stationed at this point. She was saying, "But I also joined this Bible study and the topic in this women's Bible study is that we're studying the Book of Revelation and I let out a groan and I said, "The Book of Revelation, hmm." But the Book of Revelation was being used for a Bible study and she kept talking about it and said, "They keep saying this is going to happen and that is going to happen..." Can I tell you one of the most futile exercises is to read the Book of Revelation and try to interpret the things that are in there literally? It's a spiritual revelation of Jesus Christ; it's not a revelation of literal events. There she was and said, "I was just thinking maybe they really don't know." I thought, "Praise God, she's connected to the Spirit of God. The Spirit of God told her that they don't know what they're talking about." I was getting so irritated that this hungry, young sister is trying to get re-established in her life, reigniting a connection with the Lord and I said, "What is of the essence is that you have a living connection with the Spirit of God so that you are walking in a way that is effecting your life, that is conducting you along on your journey."

I'm not picking on anybody's church but why is there so much emphasis on what is non-essential? I heard this clip that came on my phone. Sometimes I listen to messages and so then because you listen to messages, you get extra clips, right? You get extra messages. So, I get this one and if I told you his name, he's well known; he's probably a good guy. He said, "The reason we're not moving mountains in our lives even though God has given us the authority to move mountains, is because we are not making "authoritative decrees." I thought, "Oh no!! Oh no!! What do you mean?!" I can make authoritative to decrees all day long and nothing will happen because it may have nothing to do with the essential intent of God! For example I've never been tested with turning stones to bread.

I was thinking about that. Maybe I would get a flat stone because I make sourdough bread every week and maybe I would put the flat stone on the counter, hide the loaf of sourdough and tell my wife I was going to turn the stone into bread and then put the bread on top of the stone when she wasn't looking and maybe convince her that I had that power. I've never been tempted with that! God hasn't empowered me with that! God help us to get out of the non-essential!

I'm not saying that God can't perform miracles. Please, that's not what I'm saying. But what is essential is that you and I would come to the fullness of the revealing of his Son, right here (within us). That we would come to the fullness. We have a God that is all in all. His children must also be all in, that's all in! That is the work of our heavenly Father, to bring us to "all in"—the fullness of who the son is, that henceforth we never live unto ourselves but unto him that died and rose again.

I was talking with Bill Grier. He likes to get up oftentimes—lo, oftentimes, he likes to read the scripture from 2 Corinthians 4:10, 'Always bearing about the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body.' "Always!" He says you got to read that. I said that maybe I should do my own translation. There's a lot of Bible translations and maybe I could take out some of those words that create tension in my heart. Always! That's a word that creates tension in my heart. 'Always bearing about the dying of the Lord.' I have borne the dying of the Lord and I know all of you have—all of those little squares (on Zoom) there today have all borne the dying of the Lord. The Bible says, "Always!" That word takes us to another level.

...How about 1 Corinthians 13? This nature that we're coming into—this revealing of the son, of who the son is. The Father has to reveal the son and what does the son reveal when he is revealed? He reveals the Father. When the Father is revealed, we find out that the nature of the Father bears all things, endures all things, believes all things, hopes all things. ALL things! ALL things! This is not a partial belief! This is not a partial believer! This is not a partial son! This is not half a son! You're not a step-son! You're not a half a son! You're called to be a full son!

I would love you to do your own study. Look up “always,” “all things,” “all times.” How about Ephesians 4, ‘Grow up into him in ALL things’, Ephesians 5:20, ‘Thanks ALWAYS for ALL things,’ Philippians 2:14, ‘Do ALL things without murmuring and complaining.’ You know, the beauty of murmuring is that you don’t have to actually enunciate words; you can just make noises. You just make noises under your breath; like, you groan; you just groan. But it says to do all things without it. Psalm 62, ‘Trust him at ALL times.’ My, don’t skip over those words; that’s the pure gospel. You are an ALL IN son. You and I are called to be ALL IN sons. Not partial; not a partial surrender, all in.

So, Job is a picture, right? My gosh, he says, “What is going on? He’s destroying me! I’m afraid of him. There is something appointed for me, it’s a soft heart. He makes my heart soft.” Do you know what? We’re appointed to that same thing. He’s making our heart soft; we have an appointment in the same way Job had this appointment.

How about if you read about the woman with the issue of blood? She went 12 years. Why did she go 12 years? Why did she spend everything she had and why did she only get worse? Because God wasn’t satisfied with a son that began. He is not. He is satisfied with a son who comes into the fullness of who Christ is. A full, full son. That’s why that woman—at ALL times—that’s a lot of days, 12 years, at ALL times. That’s why in Job, as he is learning this ALWAYS bearing about.

I just want to talk about Samson for a minute. Years ago, we did these charades and I was picked to be Samson. All the original pictures I’ve seen of Samson, they were these giant guys. They could have played in the NFL—huge muscles and a full head of hair. Anyway, you know, well-over six feet. I accused them when they picked me, “You guys are type casting.” That was a joke if anybody got it.

I think we can safely say and can all agree with this, that Samson sort of had a roller coaster life. That's putting the best face on it, right? The thing about Samson, besides being in Hebrews 11, as he is in there in that list. Samson was consecrated from his mother's womb. He was consecrated unto the Lord from his mother's womb. Wow, you see, right from Day One, 'now he was the son of God but it did not yet appear what he would be.' He started from Day One as a son; he was consecrated to God. You know his life, even when he picked the wrong woman. The Bible gives a little explanation; I don't know if it's in parentheses, maybe. It says that his parents were against that because they wanted to keep him on the straight and narrow. Sometimes God lets us do some weaving, I guess, because he's teaching us something and he has other stuff going on. I just have to say that God has a lot of stuff going on; he does a lot of things at the same time. So, Samson picks the wrong woman and his parents confront him on it. It says that they didn't know the Lord was using this—'this was of the Lord because he was using it as an occasion against the Philistines.' Then it says he judged Israel for 20 years. He was gifted and he was consecrated unto the Lord from Day One. He was so gifted; he was so anointed! Right? That was the whole thing; he was so anointed by God.

I remember years ago, Dan Ricciardelli had a profound message about the anointing and maybe some of you remember it. I don't know if he was here or if we were just listening to it here at home. My youngest daughter, who is now 23, was like 12, maybe 13. Certainly old enough to know better. She wrote me a note in the middle of the sermon and she passed it. She said, "Dear Dad, do you have any anointing at all?" Because I didn't have any hair, so she was just wondering. Then she wrote, "Love Maria," so she did it in love so that made a big difference. I was looking for the Parent Abuse Hotline to call, but anyway, I didn't call it, though she needed it.

But, it says of Samson, he judged Israel for 20 years, but then he got to the end point where God was—have you considered it this way—now God was ready to deal with Samson to bring him into fullness of sonship. He revealed God's capacity to anoint a man, right? Separate a man by a Nazarite vow, who zigzagged all over the place, but he still anointed him to accomplish some things that God wanted done. But it came to the point where this was no longer about gifting. Right? I hope we all understand that as wonderful and beautiful as gifting is, and I love listening to gifted people no matter what it's in, like anything. I mean, I like watching gifted basketball players; it's just amazing to me. I look at some of the

young men and women here—when I say young, I mean in their 40's, I don't know,—and how gifted they are to serve the family here. I look at the ones in the kitchen, how gifted they are to bring out great meals all the time. I look at some of the women who are on childcare all the time and they have five little ones who seem to have a will of their own and the women are gathering them together and getting their winter clothes on and boots. I don't know if you're ever around little kids when they're taking winter gear off, but everything gets flung! How they keep track of everything and they're happy about it and they're laughing with the kids and I think, "Wow! What a gift that is!" I appreciate the giftings, but I just have to say that there's a profound difference between gifting and actually becoming a mature son. Man, we appreciate the giftings; I know we do, but what God is really after is growing us into the point where we are mature sons. That's what he was interested in for Samson, and so he brought him to the end; I don't know long it took. You know the story: his head was shaved, they gouged his eyes, he lost his vision, he didn't know where he was going. He now was in a place of finding out that he did not know how to go. It was not in Samson to know the way to take. God blessed him with all that gifting and anointing, but now something else was happening and this was much more essential.

This is what was essential: to bring Samson into the condition of the fullness of the Son. So, Samson gets on that wheel and was grinding. I don't know how look it took, but it says that his hair was growing back. So, I looked into the fount of all wisdom—Google—and asked, "How fast does the average male's hair grow?" They say, whoever "they" are—as far as I know, it was AI—they say six inches a year. I don't know if Samson was on that wheel for one year or two years. I have to give you a disclaimer: I don't think me, or maybe guys like Barry, who is on this Zoom today, would get that kind of growth in a year. So maybe it took Samson a year or maybe two years. Maybe he had 12 inches of hair. My hair has very specific growth patterns; it's all in the back. That's the only place it grows at all. If I let it grow 12 inches, it'd really be a bad look. But Samson, maybe he was there for at least a year or maybe two years at the grinding wheel. Samson had a lot of time to consider; God gave Samson a bunch of time to consider till finally he gets into the place where he doesn't have his eyes but his anointing came back. He was led to the pillars and he said, "Let me die and bring down the enemy. All these enemies being brought under my feet." All the enemies being brought under our feet. All of them. He's put all things under him. We don't see it yet, but I want to see it in me; in my life.

This is the last thing that it says of Samson and this is how I know he came to mature sonship because it says, 'He bowed himself with all his might.' I just have to say, that is the clearest picture of a mature son of God. It's not someone who beats his chest with revelation but it's someone who, by the Spirit of God, has so worked in his heart that he knows he cannot live—he has no capacity—he has no sufficiency to live outside the influence of the Spirit of God—outside of that source that is eternal. He has no capacity. And so, because of that, he comes to that realization and is able to bow himself with all his might. And perhaps like Jesus in the garden, at that moment, Samson had an angel that came and ministered to him to enable himself to bow with all his might.

That is the indication of maturity because it says in John 21, 'When you were young, you girded yourself; you went where you would, but when you are old, when you are mature, you stretch out your hands and someone else takes you.' You bow down. You delight! Yes! You bow down before. For all of us, that's a daily requirement for every single one of us. Humble yourself under the mighty hand of God. That's until. Until what? Until he reveals his son in his fullness. Until his son is revealed in his fullness.

I don't know when that is. I don't know how long it is. Some of the examples I read in the Bible, it's pretty stout what God takes his sons through to reveal the fullness of the Son in them.

I don't want you to underestimate and I don't want to underestimate the length at which God goes to bring forth the revealing of the fullness of his Son in us, but let me give you an encouragement. If you're discouraged about this processing, go over to Jeremiah 18 and look at it. He said, "Jeremiah, go down to the Potter's house and tell me what you see." He said, "I see the Potter is doing a work on the wheel and lo, the vessel was marred in the Potter's hand". I just have good news for us, it then says, "What did the Potter do?" "Well, he made it again." Can I tell you today, be encouraged that God—I know there's a type and shadow here of the old man was marred and he scrapped it and he's got a new creation. Yes, yes, yes, that is true! But in terms of my daily life, I need to be made again many days and I am grateful that there are new mercies every morning because I need to be made again. Because the vessel is marred in certain places where I'm not trusting, or certain places where I'm not all in, or certain places where I still henceforth live unto myself and not unto him. God help us! So, go down to the Potter's house and

say, "Look God, you can make me again! Turn my heart again. Again and again and again!"

I want to close with a couple verses for your encouragement because though we many times have underestimated the length at which God must take his sons to come to fullness, I want us also to not underestimate God in his capacity to get this accomplished in us and to understand that is really where he's taking us: to the fullness of the revealing of the son.

It says in Philippians 3:20-21, 'For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue ALL things unto himself.' He's an all-in-all God and we, too, must be an all-in people. Subdue ALL things to himself. There's nothing that cannot be subdued that you and I face, nothing.

Then the last scripture I want to read is 2 Corinthians 9:8, 'And God is able (please don't underestimate the God you serve. He is able!) to make ALL grace abound toward you; that you, ALWAYS having ALL sufficiency in ALL things, may abound to EVERY good work.' Talk about superlatives; this verse is full of them, replete with them! You know why? Because we have a Father who is intent on his purpose from Day One to reveal his son in us from the womb, but not stop there but to bring us into the fullness of who the son is. God help us, that we would be all in and not to question or underestimate what God has to bring any of us through. We know how it is. When one member suffers, we all suffer; we all feel that. When one member rejoices, we all rejoice. Don't be surprised and don't underestimate what God must do. But more than that: Don't underestimate or misevaluate the heavenly Father that we serve who is fully committed, that is all in, in bringing forth his son in all his fullness in us.