

Broken and Contrite

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(Audio Recording found on "Traveling Ministry/Audio Messages" Page

It can be invigorating, at times, to be faced with impossible. To live with it is less invigorating. To acknowledge that it lives closer to home than you might expect is not always a welcome consideration.

There's a verse in the 11th chapter of Revelation, verse 15, The seventh angel sounded and there were great voices in heaven, saying, The Kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. I don't see another solution for the impossibility of the condition of vanity that God has subjected all humanity to. It's not just Adam-human; it's also Christ-human because if the life lived by Jesus, as Christ, didn't overcome the world, then some of what he said is not relevant to me. He said to his disciples, Don't let your heart be troubled for I have overcome the world.

There's a kingdom that is visible, powerful, significant; it's absolutely impossible to ignore it, but it's a lie. Then, there's a kingdom that is unseen which tends to take the low place. Of the encampment in the wilderness for the children of Israel, the smallest house in the encampment was where it says that God dwelled; it was 10x10x10. He doesn't force; he doesn't coerce; but there's something that engaged your heart, and the trial of your faith is that you don't let go. Actually, when you do – and you will – you recognize that he's greater than your heart, that he's the foundation of that which drew you to begin with, and he is faithful.

Vanity is designed to do something for us; it seems extremely unfair. From the circumstances of the lives of those who we have recorded in scripture and then from the testimonies that we could gather from the accumulation of the experiences that we've had with this life so far, there are huge inequities that are involved. There are things that just don't make sense, but what they're designed to do is to separate us from what's natural because the calling that we have is that we've been harvested, translated from a kingdom of darkness into the kingdom of son. That kingdom is the exit strategy from vanity, and it's the only one. There're a lot of things that are attendant to it.

John Bunyan wrote a book called, *Pilgrim's Progress*. When Pilgrim began his journey, he had no idea – he had some sense of a celestial city – but he had no concept of the encounters he would go through and the experiences that he would have to navigate in order to get there. There are certain expressions that are given to us by various authorities; some no less than Jesus, some obviously certified by God to this world through signs and wonders. But, in John 15, Jesus talked about a parable concerning the vine and the

branches. He said this, which is a pivot point for our soul if we can hear it: If you ask anything in my name, my Father will do it... unto you.

I need to be done unto. I've never been more unavoidably aware of my need to be done unto. I've been provisioned and you've been provisioned by an amazing expression of the heart of God toward us. I've talked about it for a year: the large place. David's acknowledgment that because God set his affection upon him God delivered him into a large place. It was the work of God. There are transitional descriptions of that experience: You who were dead in trespasses and sins hath he quickened; Brought out of death into life. We didn't know we were dead. Scholars still look at the story in Genesis and say when God formed the dust of the earth and breathed into man the breath of life, that man became something that was alive, and he didn't. He just became something that was deceived by appearances. Then, the commandment came and proved it. Because, apart from Christ, there is no true life. That was proved by not keeping one commandment, that that wasn't the life of the son. The testimony of that commandment wasn't to prove he couldn't keep the commandment. It was to show Adam his need to be redeemed.

So, a living soul has a desperate need to be founded upon something that's more stable than the mind, the will and the emotions. The way that seems right unto that soul is a path that leads to a predestinated conclusion, and it's to give evidence to the limitation of what's in it as far as strength and power and ability are concerned. So, done unto me. When you consider approaching God for what he has yet to do, that's more and it's built upon a confidence toward him to make that presentation. You know, you're not going to sow yourself with any measure of unreservedness to what you don't trust. It's just not going to happen.

There're a lot of things that God does in the initial stages of our relationship with him in order to engender our trust and to bring us to a place of confidence, not just so we can exist with a testimony of what God has done, but so we can have an anticipation of a positive result to what God has yet to do. Unfortunately, it's a necessary requirement that we incorporate all of scripture into this picture. One of those that needs to be incorporated is when it says, It's a fearful thing to cast yourself into the hands of the living God. If there isn't a residual of trust, if there isn't a residual of a likely positive encounter, then we'll take what we got and go home and wait it out. I can't tell you how many people – I mean it's not a huge number because I don't get around that much – but I've had people say to me, I believe what the scripture teaches, but I just think that I'm going to sit this one out and wait, and those that finish can come and I'll pick up the pieces on the back side.

So, the trial of whatever nature assaults us with and the tenaciousness with which God holds on to us and we're willing to trust him. I don't know, I don't know but he does. It's part of the approach that's given right on the tail end of Paul introducing us to the vanity of natural existence when he said, Those that God has foreknown, he's predestinated and whom he's predestinated, he's called and whom he's called, he justifies and whom he's justified, he glorifies. I don't know how he knows, but he does because he's not bounded by time. He knows exactly what it's going to take, and he knows how long that period of time is going to be. I have a confidence toward him that if he's begun a work in your life that he

will bring it to a positive conclusion. What we go through in the process is funded out of a limitless treasury that is able to reconcile all things unto himself.

Somebody said, You're kind of sounding like an ultimate reconciliationist. I said, Well, maybe if you define that for me, I can respond to you a little bit more, you know, cogently. I don't know but I do know this: what God starts, he finishes! The parable that was taught concerning the man starting a tower without an appropriate budget and became a proverb in the area because he didn't count the cost is not talking about man because man is unable to finish anything properly; it's talking about God. He's made a provision for me and he's made a provision for you. It really doesn't have an eternal consequence as to what condition you find or what circumstances you face. There's testimony to this in the scripture: What shall separate us from the love of God in Christ? The list could still be being written, I suppose, but it's pretty comprehensive. I think two of the things that are at the top of the list would seem to be: why are those things there? It talks about, Neither life, nor death. It's kind of interesting that neither life nor death can separate you from the love of God in Christ.

Psalms talks about that God will draw nigh to those who have a broken spirit and a contrite heart. Isaiah 57:15 says, God dwells with those. How does omnipresent select where he dwells? It's to give us a picture that the evidence of his interest and that the oversight – it's kind of like that story that never really happened but gives us some kind of a scenario for the interface between God and Satan and Job. It says that the sons of God were meeting with God, and Satan came by. God interviewed Satan and God pointed Job out. In later conferences, Job went to God and said, Could you just kind of not mention me? It would be nice. But, this was God dwelling with Job. This was God infusing the circumstances because of predestination in Job's life in order to bring Job to the intention of God. Life and death don't hinder him from that capacity. They're not a strain on his pocketbook.

There are keys to access this provision. You know, Peter didn't get a lot of stuff from a technical point of view, but when Jesus looked him in the face and said, You savor the things of man and not of God, there was a breaking that took place. He had a witness that exceeded the limitation of his not understanding Paul's doctrine, and he let that wisdom and that witness govern his lack of knowledge. He said, I don't know everything that Paul says. Some of them are difficult to lay hold of, but I do know this: that he's a provision of God to us. I do know that resisting what he has to say doesn't end up well for those who are resisting.

Can I give myself to what I don't understand? That's a decent trial. Peter understood that by then, and he said, If you'll humble yourself before God and his mighty provision for you, and let repentance function when you're not there to take you back there as fast as you can get there, he'll lift you up in due season. It speaks to David saying, I'll arise and be satisfied when I'm in his likeness. It speaks to Micah 7, when the ownership of the transgression against God is taken by the saint and he says, I'm going to stay in this position of repentance until he executes judgment for me, and he will bring me to the light that enables me to see him.

Second Corinthians 12 is the other reference point. Seeing these things and seeing that God has a purpose and a path for us can be very invigorating and can be exciting, but it can also be misleading. Here's a man who had a greater sense of picture concerning God than anyone through time. I've talked before, I'm sure here and other places, about a conversation I had with Enoch years ago, and he didn't have a word for "righteousness" because he didn't have the book. He did have an excellent understanding in the process by which you present yourself to God through the spirit in faith, and so it was fulfilled in him what God wanted to do even though he didn't even have a word to describe the process. I've thought about the revealing of this purpose and Paul coming through to the 16th chapter of the book of Romans when he says, That which has been hidden from ages past is now revealed. So, there's a greater definition, a greater understanding of the workings of this, but it doesn't necessarily enable us to do any less of a dependent approach upon our Father.

Paul recognizing this in the 12th chapter of 2 Corinthians, verse 9, said this, And God said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ, may rest upon me. That word "rest" is the same concept as a tent or covering being placed over you. It's the same kind of thing that Elisha and his servant, being pursued by a hit squad, and the servant getting nervous said to Elisha, We're in trouble. Elisha said, Let him see the tent. God's got you. The key to it is a broken spirit and a contrite heart.

I'm such a not-scholar, you know? I ask Dan Ricciardelli sometimes, What's that "hupo-what" word? But this thing of "broken" refers to being crushed, beaten small so that it doesn't take a mighty fire to consume anything. Just a coal from a previous encounter with a sacrifice is enough to begin to transform what is substance but beaten small enough to be transformed and transfigured into a vapor and enter into the presence of where God does his final working. It's not in the Holy Place; I've looked. You can't stay in the Holy Place and finish this calling.

The veil is not rent. The veil that was rent in the temple indicated the veil that was rent, which was his flesh. There is a key in Hebrews 9, that the access point is: if we allow ourselves to be put in the censor and cozy up to that coal and just let it do a deep inner work. The same coal that Isaiah wanted put on his lips. This isn't done by strength; it's done by weakness.