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Forerunner Church  
A Life in the Spirit

Thank you, Brenton. Go ahead and turn to Matthew chapter 15. The teaching notes are online on our website if you'd like to follow along. That was a sweet time of worship. Do you ever just long for the Lord? Do you ever just want Him, want Him to come, stand before Him face to face? You know? They say about a, there's a famous minister named Smith Wigglesworth. That's a name for you, hu? His wife, uh, used to preach His messages because he was such a bad communicator. He would stutter so poorly that he would often break down in tears, the story goes. And uh, she would come up and finish the message for him. And she said to him, she said, "When I preach," she said, "I get so near to the Lord. One day, He's just gonna take me." And she goes, "Don't you raise me from the dead." Because he had a really powerful ministry and he's the guy that would like punch people in the stomach and they'd get healed of tumors and throw babies across the room and they would come back from the dead. I'm serious. It's wild stuff man. Don't try that down here. And uh, but she told him, "Don't you raise me from the dead." And so, just morning comes, I'm guessing a morning or an evening, but she's preaching and she walks out into the lobby and she collapses on the ground and dies. And, uh, and the story goes that he walks out there because they said, you know, something happened to your wife, and he walks out there, just looks at her, and kinda just says, "I expected this to happen." She wanted to be with the Lord. She longed for Him.

I don't think there's anything sweeter than when the body of Christ, the bride longs for Jesus, when they just want Him. When they just want Him, not what He can do, not what He can give, not what He can release, not what He can heal, not what He can bless. They just want Him. I think the powers of heaven, the negative powers, I think they tremble when the saints just long for Him in that way.

You know, Revelation 22 says that there's this great cry that goes up in the end of the age and it's that spirit and the bride say come. That there's a day coming when the body of Christ throughout all the nations, they just want Him to come. They don't want anything else. They just want Him. They just need Him. And that's all that they want. Their vision of fullness, their vision of answer, their vision of revival is just Him, and they don't want anything else. That's their vision for fullness.

What's your vision? If the Lord came to you, if the angel of the Lord appeared at your bed tonight and He said to you, "I'm gonna answer all of your prayers. I'm gonna answer everything you've been wanting, everything you've been asking for." What would happen if the Lord answered all your prayers and would it result in the Bridegroom coming back? Is that the vision for fullness we have? Is that the vision for longing that we have, and I want to tell you when our voices come before Him like they did this morning, we just long for Him, we just want the fiery passion for Jesus on the inside to be ignited, we want it to consume us, we want it to be our all, our everything. I mean, look out. Look out.

That's, that's a church that the principalities and the powers of the air, they don't want to deal with that church. That's when the church gets dangerous. That's when the church gets effectual. That's when the church overflows in love. You know, we talk about the baptism of the Holy Spirit in power and fire. You know, Acts chapter 1:8 when Jesus says, "You'll be endued with the Holy Spirit and fire. You'll be My witnesses to the very ends of the earth." You know, we think of that in terms of signs and wonders, and the Lord does want to release signs and wonders. He wants to heal the sick and raise the dead, you know, bring back babies to life. I mean, all sorts of thing, but there's a fire of the Lord that comes by the Spirit that causes us to love Him and long for Him more than anything else.

And that's what I want to talk about today, a life in the spirit. A life in the Spirit. Matthew chapter 15, what happens is that the Pharisees, they come to Jesus and they begin to rebuke His disciples, but they're actually rebuking Him. They don't really care about the disciples that much. They care about this Man that's this teacher and this prophet and is doing signs and wonders and miracles. They're kind of threatened by the power and the anointing that Jesus is walking in. So, they come and in verse 2, they ask, "Why do your disciples transgress the traditions of the elders?" And they're basically going, "You've got power and breakthrough in all of these miracles, but you're not doing the stuff that all of us do. You're not following the rules. You're not operating within the, the religious construct that we're supposed to."

And they're offended at Him. They're angry at Him for it, and they're rebuking Him indirectly by rebuking His disciples. He answers them in verse 3 and He says, "Why do you also transgress the commandment of God by your tradition? For God commanded saying, honor your father and your mother, and he who curses father and mother, let him be put to death, but you say," in verse 5, "whoever says to his father or mother, whatever profits you might have received from me is a gift to God. Then he need not honor his father or mother. You've made the commandment of God of no effect by your tradition. Hypocrites! the Isaiah, the prophet Isaiah said about you saying," verse 8, "these people draw near to Me with their mouth and they honor Me with their lips, but their heart is far from Me and in vain they worship Me." And this is the, the core reality of this, this passage here. Is that God longs that His people's heart would be near to Him. And that they would worship Him out of the overflow of a heart that is absolutely in love with Him, in love with Him. You can't fake love.

Have you ever read the first commandment and been offended at what Jesus is asking you to do? The first and greatest commandment, that you would love the Lord your God with all your heart, soul, strength, and mind. Have you ever been offended at God because He's asking you to love Him? Have you ever tried to love someone when it's fabricated and false and real? How do you choose? How do you choose? I just, I mean, all the movies depict, "I just don't love him, father." You've got the arranged marriage going on, "I just don't love him. I can't choose to love this other guy. My heart is where it is," and yet when the Lord looks at His people, He longs that they would love Him with the same passion and fervor and desire that He has for them.

And what these Pharisees were doing was they were taking these traditions of men and they were exalting them as high as the commandment of the Lord, the law of the Lord, which produces love in our hearts towards the Lord. You know, when we walk in the commands of the Lord,

when we walk in obedience to Him, it's actually easier than walking in disobedience to Him. Because there's this idea that Christianity carries this stigma of, "Man, this is so hard. Like, why do I have to not drink and why can I not just do whatever I want in my life? It's so hard." You know what's even more hard than obeying the commandments of the Lord? It's being demon possessed and depressed. Just ask the demoniac, the guy that's possessed with demons that's running around naked, screaming in the hills that they encounter. I mean, that guy's life wasn't great. Things were pretty rough. The dude's butt naked, running around screaming, howling at night, cutting himself with rocks. That's what happens when the heart fully goes after what it wants. It's not good.

You know, these, these Pharisees, these religious leaders, they're taking the traditions of men and they're exalting them as high as the law of the Lord, and they're making the traditions of men, they're making them an idol. You just need to follow these things for the sake of following them, but there's no love. There's no passion. There's nothing awakened within the heart. It's just religious monotony. It's just come to church on Sunday, and be a nice person, and pay your taxes, and vote republican. It's all tradition. There's no life in it. There's no love in it. It's not awakening passion for Jesus. Are religious voting blocks are awakening passion for Jesus? No one loves Him more because we got our candidate into office. No one loves Him more. We don't love Him more. Our voice, the way we talk about it and the way that we parade in our religiosity, it doesn't awaken love. It doesn't represent the heart of Jesus.

And this is the exact thing that Jesus is rebuking in this passage. He's going, "I'm after your heart and your heart, does it burn for Me? Is it about Me? Or just is it about you and getting what you want? And getting the life you want and getting the finances you want and getting the marriage you want, getting the ba ba ba ba ba... Or is there something else burning within you where if everything were taken away, you would still be satisfied because you have Me? And no one can take Me away from you.

What was happening in this story is that the disciples were eating bread without washing their hands. The problem with that is that the Pharisees had exalted the traditions of men so high that it was on the same level as engaging in sexual immorality in their mind. They had exalted the traditions of men. This wasn't the commandment of God. This wasn't Yahweh telling them, "This is what you're to do to walk with me and to have proximity to Me and be in deep relationship and fellowship with Me." This is just what the religious leaders of the day had been told by their dads who had been told by their dads who had been told by their dads, and now it had become exalted so high that the Pharisees are angry that they didn't wash their hands before supper.

Jesus highlights their hypocrisy and He says, "Your own tradition has caused you to dishonor the commandment of God." Because they had this practice of giving part of their finances and resources that were allocated for their parents in their old age, to care for them, to the temple. It was a common practice of the day. And the religious leaders would encourage the people instead of taking care of your parents and honoring that mandate, to honor your father and mother, you can just give your money to the temple and be absolved from that commandment. And in doing that, the religious elite were actually enriched. They got more wealthy in the midst of that. And the commandment of God to honor your father and mother was transgressed.

But their exporting this idea over and over and over. And people are drinking it up. They're happy for it. Jesus is highlighting to them. See, every commandment of the Lord, of the Law, of the Word of God, what is it intended to do? It's meant to direct the heart into Christ. And any commandment, any expression that doesn't direct the heart into the love of Christ is not meant to be held with the same sanctity, with the same fervor, as the commands of Scripture and the teaching of Christ. So, that's the dilemma.

Traditions can be good and can often contribute to a sense of belonging. We have family traditions. We have religious traditions. We have national traditions. And what traditions are meant to do is direct the heart and direct a community into something. They are to point towards something, right?

You know, every Christmas, all of the holiday posts begin to fly, and someone's, you know, telling us that we're worshipping pagan spirits by putting a Christmas tree up in our house. And that is true if you're bowing down in front of your tree and actually worshipping your Christmas tree. But there's also a part of tradition that points unto something. And my point isn't have a Christmas tree or not. I don't care if you have a Christmas tree or not. My point is, traditions are to point us to something and awaken our hearts in a deeper way.

And so, in that regard, traditions can be good. They're repetitive. There's a measure of consistency to them throughout the years. They re-enforce values. They re-enforce values with our family of kindness or generosity. They re-enforce values of devotion to the Lord. They create uniqueness for a group. Those specific traditions create a uniqueness to a group that re-enforces their corporate identity. And as long as that corporate identity is pointed, then, into the way of truth, then traditions can be good.

The problem is when traditions go bad. And they become an end in and of themselves. And the way things are done and the reason that we do them isn't to point us and direct us into a place where our heart is unlocked with love and we fall more in love with Jesus and weep over the Word and our love overflows to our family and friends and enemies. If it doesn't do that, it becomes an end in of itself. And that's what the religious leaders of the day, that's what they were fighting for.

See, the tradition is meant to bring you to the place where an altar is. Do you know what the patriarchs did, is that they would go and visit the altars of their forefathers? That was a tradition, but when you get to the altar, it's not just, "Woo! I made it there!" It's to worship God when you get there. But the religious leaders of the day, what they did is they took the tradition and they made the altar you were trying to get to. It's called an idol.

And the traditions themselves took the place of God, and they didn't awaken love, they didn't push the people into relationship and fellowship with Yahweh. But it began to stifle up. And Jesus says of them later, He says, they're the blind leading the blind. They're gonna fall into a ditch. They don't even realize it.

The nation of Israel was very concerned with tradition because of its connection to defilement. They were very afraid of defilement. And that's good to be afraid of defilement. Why is that?

Well, when the Lord made a covenant, a marriage covenant with the people on the mountain in Exodus 19-33, the result of that covenant was the law and the commandment of the Lord because God goes, "I'm gonna dwell with you, Moses." And Moses goes, "We don't just want Your Angel to go before us into the promise land." He goes, "We want You." And the Lord answers the cry of Moses. He goes, "Okay." You know, some people, if the Angel of Lord went before them and just fought their battles and did their bills and bought their groceries, they'd be happy and content.

But Moses wasn't happy and content with that. He goes, "I don't just want the Angel of the Lord." He goes, "That's not enough for me." He goes, "I want You." And the Lord answers the cry of Moses, and He goes, "Okay. You can have Me, but what are you gonna get? You're gonna get the book of Leviticus. Because if you want to dwell with a holy God, you've got to be holy. This... We're incompatible. Unholy and holy, we can't mix together. We can't walk together. You can't appear before Me," as the prophet Isaiah said, "I am an all-consuming fire. So, you've got to be like Me. You've got to be transformed with your nation into My likeness. And so, we've got to set up barriers and things in place not because I don't want you near, but because if you came near, I would destroy you and we couldn't have fellowship."

So, in Exodus 19 verses 1-3, the Lord spoke to Moses and He said, "Speak to the children of Israel and say to them, "You shall be holy for I, the Lord God, am holy. You shall be holy. You have to be like Me in order for us to have proximity to one another. Everyone of you shall revere his father and his mother and keep My sabbath, for I am the Lord your God."

See, initially, the laws that were given to Israel, were to grant Israel proximity to God so that they could dwell with Him, so that Yahweh, that Shekinah glory of God would rest above the ark of the covenant inside a curtain, inside a tent, inside a tabernacle, inside a nation.

To dwell near Yahweh, the Holy God, required the people be equally holy in order to have fellowship. And God gave these laws so that the heart of the people would be near to Him. So that every ordinance, every law, every ceremonial law would point them to Christ. So that the nation, when they had seen the sacrifices year after year after year and the blood being spilled out and the priest telling the people that this blood is to cover your sins, they would go to the temple every time that they transgressed and purchase an animal and then that animal would be killed and its blood shed for them. So that when the Lamb of God showed up, who takes away the sin of the world, that they would recognize Him, that they would see Him. That they would glory in Him, that they would want God.

The tradition goes bad when it doesn't re-enforce a value but because the actual agent of cleansing. In and of itself, traditions have no cleansing power. Even the sacrifice of animals was not enough to atone for sin. There's only One who can cleanse sin and remove defilement. There's only One. And it's God. It's only Him. He's the only One that has the power to do it. There's nothing we can do. There's nothing you can say. There's no way to live your life. No matter how devoted you are, how pious you are, how much you give yourself to the Word of God or fasting and prayer, the study of the Word. There's nothing that can actually cleanse you

from the power of sin. And when we imagine that there is, that's called walking in the flesh, not in accordance with the Spirit.

Paul warned the church in Colossae of this. In Colossians 2:8. He said, "Beware lest anyone cheat you through philosophy, empty deceit," listen to this, "according to the tradition of men." Make sure that no one lies to you and tries to get you to do something, say something, or act in a way that's going to gain you more proximity to God and more cleansing from God.

You know, the powers that were at work in the first century, they're still at work today. Because there's a thought in the body of Christ that if we're a part of the right ministry that teaches the right doctrine, that has the right yearly conference, that attracts the right amount of people, and it's cool enough, but not too cool, and it's loud enough, but not too loud, and if it's this and that and has a vision for this and believes for that, and da da da da, then somehow we'll be more approved by God.

It's just not true. It's just not true. He wants your heart. He wants your heart. He's not gonna give up till He gets it. He won't stop. He will not relent. He's not stopping. He's coming after you. It's terrifying. It's terrifying. The revivalists used to call Him the great Hound of heaven. Do you know the great Hound of heaven is pursuing you, going, "I don't just want part of you. I want all of your heart. I want all of you. I want all of you. I want every area. I want every thought, every word, every deed. I want all of you because I'm giving you all of Me." He goes, "I won't stop. I'm gonna keep coming. I'm gonna keep coming."

This is the tension that the children of Israel were walking in. This is the tension that the church is walking in. This is where we are. God wants all of us. He wants our whole heart. And we imagine if He just kinda waved His hand over us and gave us a little bit more power and a little bit more money, then all our problems would go away. He goes, "The problem isn't what's on the outward. The problem is defilement lives within you. Defilement lives within you."

Look at this verse, he says in verse 11, "It's not what goes into the mouth that defiles a man, but what comes out of him." Verse 17, "Do you not understand that whatever enters the mouth and goes into the stomach is eliminated," verse 18, "but those things which proceed out of the mouth, come from the heart." The heart is called to love Christ, to bring forth rivers of living water, not salt water, fresh water. To bring forth the commands of God and the words of Jesus, that we would grow up and be like Him, that we would be transformed by the power of God. Not remain the way we are year after year after year, but be shaken and stirred and have our heart renewed and changed.

That's why Jeremiah 31 is so weird. Because the Lord goes, "I want to give you a new heart. What are you talking about?" He says, "I want you to live from a different perspective. I gotta do something so radical in your life that even if you lived as a monk or a nun in a monastery or a convent, it wouldn't be enough. Your heart would still be defiled."

So, we seek these environments where we can hide our defilement and imagine that everyone around us is more fiery than us. We attach ourselves to the leader we imagine is so holy. We go to the conference, we show up to the event, we do all the stuff, buy all the books, but yet our

heart is still defiled. And the Lord goes, "There's not tradition that can get that thing clean. But I'll make it clean. I'll give you a new heart for free. Except it'll cost you everything. I'll give you a new heart for free. You believe upon My name and I will generate your spirit. I'll make you a new creation. The angels will look at you and say, "That thing's brand new down there."

The religious spirit finds life in tradition when the confidence of proximity is not derived from the grace of God. Let me say it again. The religious spirit finds tradition, finds life in tradition, when confidence of proximity... What is our nearness to Him? What is our nearness to Yahweh, God? When it's not derived from the grace of God, the gift of God, the cross of Christ. Every time our boast is made of proximity and nearness to God because of something of the flesh, we're operating in that spirit of traditionalism.

Some people think that the religious spirit is telling people to not have tattoos and cuss so much, and you know, don't drink boulevard wheat. That's not the religious spirit. That's not the religious spirit. The religious spirit is far more insidious and deceptive and working in our hearts than we realize, way more. Everything that takes the place of the grace of God is an operation of the religious spirit. Every time we go, "It's our strength, it's my ability, it's my gifting, it's my ministry, it's my community, it's whatever that produces a confidence in us before us and God is us walking in that spirit of tradition.

Traditions build an idol when the Lord wants an altar. An idol is something that parades as God whereas an altar is where man meets with God. Let all of our expressions be an altar of worship, adoration, love.

You know what you do at the altar? When you go to the altar, it's not the place where you get. It's the place that you give. It's the place where you sacrifice, where you're Abraham taking your son up on the mountain, and you're about to give God everything that He promised you, and you're willing to go through with it. It's willing to give Him absolutely everything. Abraham's looking at his son. Here's my entire prophetic history, here's my entire journey, here's all my hopes, here's all my dreams, here's everything that I am. If he dies, my name is cut off. And the Lord tells him, "Go, put him on the altar, Abraham." It's the place where we go and give to Him. We give to God. We adore Him. We say, "You are worth it all."

We sing it, "You're worthy of it all," but how often do we live it? You're really worthy of it all. Like I really will let go of all the areas that I'm so fighting for that are in contradiction to the Word of God. Like, I'm really willing to let go of those. I'm willing to put them on the altar as worship before You. The way that I spend my money and my resource, the way that I seek to enlarge my comfort, the way that I long to express my sexuality, the way that I long to express my power and influence and reputation, You are worthy of it all. We go put it on the altar and then Jesus says, "When you put it on the altar, guess what you're gonna find out? You're gonna find out Matthew 11, My yoke is easy, and My burden is light."

This is the easy way. This is actually the easy way. You know, for the believer, this is as hard as it gets. This life is as hard as it gets. For the unbeliever, this is as easy as it gets. He goes, "You're worthy of it all." We put it all on the altar before Him.

The religious traditions of men have no power to transform the heart. What has power to transform your heart? What has power to transform your heart? We have so much emphasis on the outward. You could go to this self-help group, and you could watch this YouTube series, and you could click through TV, and you could get healthier in this and in this, but none of that has the power to transform your heart from defiled to holy. From unrighteous and wicked and vile to righteous and pure.

There's only one thing. There's only one Way. His name is Jesus Christ. It's the Gospel of our salvation. Paul says in Romans 1:16, "I am not ashamed of the Gospel of Christ. It is the power of God to salvation." It's the power of God to transformation. In it, the righteousness of God is revealed from faith to faith. When I put my trust in You, You come in and you re-write my defiled heart. You give me a new heart. You give me a heart that's able to fellowship with You, that actually wants the things of God. I want what is righteous. I want what is holy. I may not do it well, but I want it, and I'm after it.

The religious leaders of that day put their own teaching and their own opinions and their own traditions on par with that of the prophets and the very word of Yahweh, Himself.

Listen to this excerpt, "My son, attend to the words of the scribes more than the words of the Law." This is from a rabbinical commentary. "For in the words of the law are affirmatives and negatives, but the words of the scribes, everyone that transgresses the words of the scribes is guilty of death." That's the religious spirit. Exalting the opinions of men and the ways of men and the traditions of men and the culture of men as high as the commands of the law of God. They don't produce life. They produce death.

Jesus condemned these hypocritical traditions. He says in verse 13 of Matthew 15 that you're open to, He says, "He answered and said, 'every plant which My heavenly Father has not planted will be uprooted.'" He's echoing the words of John the Baptist in Matthew 3 that said, "Even now, the axe is laid to the root of the tree. Every tree which is not bearing fruit is cut down and thrown into the fire. I, indeed, baptize you with water unto repentance, but He who is coming after Me is mightier than I, whose sandals I am not worthy to carry. And He will baptize you with the Holy Spirit and fire."

God wants to put fire in your soul. He wants to absolutely baptize you with the Holy Spirit and fire that you would walk according to the Spirit and not according to the flesh. That you would want God, that you would want to walk in the ways of God, that we would, that we as a people would be a fragrance before Him where we come to say, "You are worthy. What can I put on the altar of my life? What can I put on the corporate altar? What can I give to You? How far will You let me go? How abandoned will You let me be?"

Do you remember those songs? Those Misty Edwards songs? How many of you remember hearing those songs? How far will You let me go? How abandoned will You let me be? Do you remember that? it was like a new thought had been seared into my mind. I said, "I never considered how far I could go in You. I just considered how much could You give me to make my life work."



But the Lord wants a people. He's gonna have a bride that's pure and spotless and radiant with the glory of God and she goes, "How abandoned can I be? Take it all. Take it all. Take it all. Give me Jesus. Take it all."

Is He enough? Is He enough? Is He the portion that's enough? Do you long for Him? What I said at the beginning, if God answered all of our prayers, would we get Him? Would that be our corporate cry? Would that be our individual cry? Would that be the longing of our families? The longing of every individual part of this spiritual community that if the Lord took it all, I would still have Him. Therefore, I would have everything. I would have everything that I need. You are my portion and my cup. He would be the exceeding great reward that we would long for.

Listen to this, John 7 verse 37 to 39. "If anyone thirsts, let him come to Me and drink. He who believes in Me as the Scripture has said, out of his heart will flow rivers of living water." See, that's the changing of the defiled heart. The traditions can't get our heart to change. The activity can't get our heart to change. The religious motions, going harder, showing up more, doing more can't get our heart to change. What changes the heart? The living water that flows forth like a river. He says, "I want to give you a new heart. It's the issue of the heart."

The inner life of the Spirit is more effectual than the traditions of men. One touch from the Holy Spirit, one touch from the Holy Spirit, a new life in Him. It can transform your life. It can set you free from addiction. It can set you free from anger and bitterness and pain. It can touch your life. It can change your body. It can heal the sick. It can raise the dead. One touch. This life of the spirit, this is what we're called to, to walk in. It's a re-orientation. It's that we work from a place of victory, not work to get to a place of victory.

Do you have a gospel vision that you work from a place of victory, you walk with the Master from a place of victory? You're enjoyed by God, and loved by God, and washed by God, walking in the Spirit. Or do you live in that tension that you're trying to get somewhere else. You always feel like you're coming up short in so many areas, and everybody around you seems to be so much more dedicated than you and devoted than you. What is it that we're after? We want Him.

I invite the worship team to come up. The big question is this. Where does our confidence for nearness to God lie? What is our confidence? What do we put our confidence in? Is it in a work of the flesh? Is it something that you can just go and do when you walk out this door? What makes you confident in your nearness to God? Because if you're like me, I feel like I'm on a roller coaster of nearness and favor to God. And when the works of my flesh are good, I'm at the top of the ferris wheel, and when the works of my flesh are bad, I'm at the bottom of the ferris wheel, next to the carnival guy.

Where does your confidence in God lie? For the Pharisees, it lied only in their flesh, only what they could do in their effort. It was their traditions. It was the law. It was the ceremony. It was ritual. And half of those, maybe more hadn't even been given by God. It was confidence in the flesh.

I want to read this, Romans 8. Verse 5 says that those who live according to the flesh, they set their minds on the things of the flesh, but those who live according to the Spirit, the things of the

Spirit. There's nothing more spiritual than dreaming and longing for Jesus. Get lost in it. Get that weird, far off look, and your friends are going, "What are you thinking about?" "Oh, I'm just thinking about Him." "That's weird. You should go see a movie."

Get lost in Him. What have you got to lose? What do we have to really miss out on if we just give it all to Him? If we just abandoned it all to Him? What have we got to lose? Is our confidence in the works of the flesh? Is it on the tradition of our spiritual family? Is it on the reputation of our spiritual family? Is it on the altar of day and night prayer that has gone 20 years? Has that become an idol that we're serving rather than an altar where we see and encounter the beauty of God? Is it at our own personal devotion? Do we have confidence or lack thereof because of our personal devotion? Is it in our proximity to others that are perceived as radical and consecrated and set apart, that if I have the right friends and we talk about the right things that I derive a sense of personal confidence in that?

The Lord says, "I want your confidence to be in the work of the Spirit. The work of My Spirit, rivers of living water coursing through you, coming out." Not just in power and in miracles. Let's just hit pause on that for a second, wholehearted love. What if the Holy Spirit was sent to fill you, you're the temple of the Holy Spirit, right? To fill you with Holy Spirit and fire, and we imagine that that means standing up in our office saying, "Attention everyone, God is now going to heal every broken body in this whole wing of H&R Block." I mean, I like that. I want that to happen. I don't want that to not happen, just so we're clear. I want that to happen, but what if there's something even more that the Holy Spirit wants to give in these rivers of living water. What if it's about the heart? What if it's about the heart of God's people being fully given to Him? The Spirit and the bride saying "Come." Saying, "I am lovesick for Jesus. No matter what You give me, no matter what I see. No matter what revival I'm apart of. No matter what awakening happens, I will still go away dissatisfied to a measure because I only want Him. And until I have Him, you can't tell me that the next teaching series is gonna move my heart that much. You can't tell me that driving halfway across the country to go to the conference, you can't tell me that re-booting the end-of-the-year Onething conference is gonna move my heart because no one, nothing can move my heart like He can." And that's what we want. Let's stand if you're able to.