PASTOR WINGFIELD: ...Lord to us this morning. Amen. And it’s been too long since we’ve heard our brother, and I’m looking forward to this. Come on up, Ancil, and let’s have what God gave you, man. It’s really good.

By the way, I thought of the other announcement now. And that is that the message that you hear on Sunday morning will be online this afternoon, by this evening. So if you want to hear it again, just go to ZionAssembly.org and go to the audio link and scroll down, and you’ll see this message online. You can download on your computer and listen to it again. All of our messages since the beginning of January are there online. You can listen to them again.

Wednesday night’s message I would encourage you all to tune in and listen to, it was very fluid, very powerful, to help you to draw life in your relationship with God in the sense of strengthening the core. So you want to tune in and get that from Wednesday night’s meeting. Ancil will be on today, once he’s done preaching.

ANCIL MCBARNETT: So good morning, saints. How is Zion this morning? I think Zion must be fresh this morning; right? We were able to ascend together to God’s presence, and that’s something that we must value. I mean, I cherish that every single time we come here, when we come to a place, a
gathering like this, where God convenes the assembling of the saints. And I think it’s something that is – God is digging deep into our hearts. It’s making it more and more precious for us to gather and just to hear each other’s voices. It’s not going to be the same standing in a – staying home. I mean, there are places for that, staying home and praising by yourself. Which there are times and seasons for that.

But nothing can compare as coming together their brother and sister and hear the declaration that the whole Earth rejoice. And within this sphere, this is our entire Earth. This is our world. Let the whole world rejoice. Let the whole world be glad. And we declared God this morning. I think that was wonderful, how we can declare that he’s the king, declare his glory, declare who he is. And it’s amazing, a lot of things that were said this morning, you know, definitely correlated what we’re going to talk about today.

First I talk about the three things when he was – when we were partaking of communion. Three things. And I will let you know a little bit about those three things afterwards. And they’re really tied in very nicely in what God has to say this morning. But without further ado, can we just lift our hands and thus commit the hearing, the speaking, and receiving unto God. Is that all right? Father, we lift up holy hands, God. Lord, it’s all the living utensils right now, lifting their hands. It’s like incense flowing up to you. And we ask that you receive the fragrance of our praise, of our worship, and our attention right now. This is part of our worship where we attend to you and we learn, we ascribe to you praise and strength. We ascribe to you excellence.

And now, God, we open our hearts and we ready our spirits for the receipt of the word. We say that our heart is malleable. It’s soft. It’s not hardened. It’s malleable so that the Holy Spirit can penetrate in and cause your words to be written to our hearts and put in our minds. So, God, do so this morning. Perform that divine surgery continuously. Continue to inscribe and etch like a jeweler will etch something permanently on their favorite jewelry or something of great importance. So etch it because that’s how we know we are yours. That’s how we know we belong to you.
For when your branding is within our hearts, and when it is placed upon our minds, and as we continue to be changed and renewed by you day by day, we offer our bodies, we offer ourselves, we offer this entire community as a living sacrifice to you, holy and acceptable unto God. This is all reasonable service, just to pay attention to you, God, and to cause your word to inscribe in our hearts. This is just our reasonable service for all that you have done for us, for going to the cross for us, Father, for dying and being risen again. This is our reasonable service. In Jesus’ name, amen. Amen. Everyone say this is our reasonable service? It’s reasonable, isn’t it? It’s not unreasonable at all to spend some time with God and his word. And so let’s do that.

Interestingly, if you understand the journey that we have been on for the last two, two and a half years, starting with, well, maybe last two years, starting with Tracking Final Maturity, maturity, all the way through representation, and up till recently going through the enhanced architecture design. And what God was implementing was showing visually a vision of where Congress and by extension Zion will be as a result of maturing us, you know, as a result of bringing us to a place where he can say to the church, representing the church at large, ascend to the mount. Ascend to the temple. We can ascend upon this holy hill. And what we have found out is that, when God has given us a vision of who we are, there is usually sometimes a gap between that and perhaps implementation.

And so Pastor, under the unction of the Holy Spirit, has been teaching us and causing us to realize that none of this would be accomplished globally, regionally, within the Congress or within our lives, without the help of and the assistance of the Holy Spirit. And how many of you are beginning to get a greater appreciation of the Holy Spirit and who he is, realize he’s not something nebulous, but is an active presence of Christ and the Father abiding in us and causing to give strength for us to progress through this life to maturity and to also lessen the gap between hearing and obeying.

And that’s what I want to talk about this morning, how do we bridge the gap between hearing and obeying? It’s actually the same message as we heard with strengthening the core, or Christ being a clarified man, as you guys would have heard on Wednesday night. What’s that gap within us between
what we have heard and it becomes actual realization within our lives? How many of you know what I’m talking about? And as you see that struggle, isn’t there? You’ve heard one thing. And we have heard many things. For example, we have heard about harvest. We have heard about participating, remember, and sometime in the future we will go through again, you know, some of the principles where the enhanced architecture reside. But we heard one of the things called “harvest,” one of the pillars, harvest. That’s – and finalization. And we’ve heard that that will also involve us entering into global prayer. So that’s what we heard.

Well, guess what? What is needed to be added into our lives? Well, what we should have heard was “more prayer.” And not necessary to wait until the entire church body gets into more prayer, but what we may have heard is more prayer individually. But then why do we – hold on. My computer has just suddenly went dark, and I thought I put it into presentation mode, so let me change it. Why do we suddenly, you know, hear something like this in a congregational community manner, but somehow it doesn’t translate to this is what I need to accomplish or have the Holy Spirit help me accomplish. That’s a struggle we have had. And I’m going show this is one of the reasons the Holy Spirit is here with us. And what are some of the practical ways to bridge the hearing and obeying?

What got me here was one of the things that Pastor was talking about in the Holy Spirit. And if you turn to me – turn with me, sorry – to First Corinthians 1, and you should be very familiar with this, First Corinthians 1, 30–31 – and I wasn’t here last week, so I don’t know how much Pastor went beyond the five definers, you know, and I need to download and list it. But the last time I was here he was discussing the five definers. And the foundation of that came with our view of Christ. And it was said: “But of Him,” if you guys are there with me, First Corinthians 1, 30–31, says, “But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption – that, as it is written, ‘He who glories, let him glory in the Lord.’”

And realize this is something that the Father, you know, made Christ as for us. He made Christ as wisdom and righteousness and sanctification and redemption. And we saw that in Jeremiah, that was a
quote from Jeremiah, where he was talking about don’t let the wise man boast that in his wisdom. But the key is we are to be wise; aren’t we? But he said don’t let the wise man boast in his wisdom or the strong man boast in his strength. Now, this is the key to bridge the gap between hearing and obeying. We are to be wise, but don’t boast in this wisdom. Nor the rich man boast in his riches. Now, go back to First Corinthians 1, it says, why is that? Now, here’s the key. Because Christ has become our wisdom, our righteousness, our sanctification and redemption. Jeremiah 9 says let him boast about this, that he understands and knows Me.

I want you – maybe you guys should have maybe turned to it. But I’m just reviewing. Jeremiah 9, 23—24. Those who are there, make a note on that phrase, “he understands and knows Me.” That, I’m going to show practically, is one of the main reasons why we have a big gap between hearing and obeying. Let me go straight to the end, and I will tie it all together. One of the reasons why we have a big gap between hearing and obeying is because we turn that verse around, and we say – we hear something. And the focus is, but I understand and know me, personally pointing to myself. Because when we hear something, we say, but I know myself. I know what I can do, and I know what I can’t do. I know my strengths, and I know my wisdom.

And maybe you don’t think you’re boasting in it. But the mere fact that you just acknowledge it above understanding him, you’re boasting in it. You may think you lack it, but you’re boasting in your lack of it. You may think you have a lot of it, but then you’re boasting in a lot of it. Here is the key. A lot of times we hear, and we know we have to obey. But what do we see? We see ourselves. And we see how can I fulfill that, how can I accomplish that, how can I wake up every day and pray? How can I wake up every day and follow the Bible reading? How can I, I, I, I, I know.

But you need to be wise. You can’t think a statement like that means that you need to sit back, and you say, O God, you do everything. Yes, he will, but there’s a partnership. There’s a subtle difference. You need to pray. You need to read. You need to do things. You need to get things done. Part of us activating and walking in the spirit and walking the salvation is that something must be accomplished.
This spirit thing is not all nebulous or airy-fairy or something in the sky. This is something that has to be Earthen. Heaven must come down to Earth.

But there is a slight, well, not a slight, there’s a big difference in perspective, and we will understand what will it take, what is the key between hearing and obeying, hearing that we need excellent marriages and having that done, hearing we need discipline in our finances and getting that done, hearing that we need to walk with a better attitude with a brother and sister, and getting that done. You guys are with me? This is the Holy Spirit walking alongside of us.

So let’s turn to our first scripture in John Chapter 16. And let’s see how much and how the Lord wants to cover this this morning. John Chapter 16. This is one of the first times the disciples are hearing. I mean, they’ve heard a little bit. But this is one of the first times we’re hearing about the Holy Spirit from Christ. They’ve heard it in pieces and, you know. But from John 14 coming down, Christ is preparing them that someone is coming to help. Someone is coming so that you become witnesses. I found this very interesting that he mentioned that you shall be witnesses of me because what is a witness? A witness is someone who has heard and seen for themselves, and it has affected them that you could talk to them five years from now, and they know what they have heard and they have seen. It’s consistent. Okay?

John Chapter 16. Everyone is there with me? So in the earlier part of the scripture, from 15 he was talking about the world hating him. The world will also hate, will not have an excuse for sin. The Helper will come. He will testify Me and be a witness of Me. And that’s very key. That’s Verse 27, that you’ll bear witness of me, the Holy Spirit is a witness.

He says, “These things I have spoken,” in Verse 1, that they will be put out of the synagogues. A lot of things will happen that will shake them. This will be times of transition for them, for these disciples. There will be hard times. People will want to come to kill them. So there are times when the rubber meets the road, and because, you know, these disciples have stumbled, and we know about that in our
lives, too. But what will be, no, what was that thing that will anchor them, that based on what they have heard from Christ the last few years that will cause these disciples to push over the hump when the time of their struggles arise. Because there is usually a time gap between what you’ve heard, and perhaps God may not have you implemented fully until you have a challenge. Until you have a struggle.

But does that mean that the word is forgotten all that time? No, something needs to be built in. Something needs to be anchored. A living stone needs to be put upon another stone. Something needs to be built, a temple needs to be built in you so that, when the challenge comes, you’re able to press through the challenge. And the Bible talks about belief, that being belief, having faith, not stumbling.

So he talks about I’m going to put some – give you something that will cause you not to stumble. Verse 1: “These things I have spoken to you, that you should not be made to stumble.” How many of you want this? You should have more hands than that. “These things I have spoken to you, that you should not be made to stumble.” Let’s see what it is that he has given to us so we do not stumble. He says – let’s jump down to Verse 5. He says: “But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’” You could see the tie-in to what we have heard from Dr. Woodroffe for the plug-in, but I know where I am and where I am going. But none of you ask where are you going.

“But because I’ve said these things to you, sorrow has filled your heart. But nevertheless, I tell you, it is to your advantage that I go away, for I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, he will convict,” or that word is “convince” or “reprove.” Okay? Or rebuke. He will convict or convince or reprove or rebuke the world of sin, one; righteousness, two; and judgment. Now, if you were paying attention during Communion, those are the three things the Pastor talked about. Of sin, because as was mentioned, Christ died for our sins, and he died for us and as us. But when he rose again, he rose as a righteous man. You heard that this morning; right? So he consumes sin in the flesh, overcomes sin in the flesh. And that’s where we are also.
We are also able – remember, these things are given to us so that we do not stumble. And the stumbling always comes because there is a gap between hearing and doing when the rubber meets the road. So these are the things given to us that we do not stumble. And we see that the Holy Spirit is the Helper who came and had to come. So one of the reasons he had to leave was so they don’t stumble. There’s a sense, he says, if I stayed here, you might stumble. Now I will show you why. Said if I stayed here right now, this is not the time for me to stay. If I stay here, you will stumble. Because he has a sight of me that will be given that, while accurate, is not the full picture.

There’s a sight of me that you will gain even more because I will leave and have the Holy Spirit here. And when the Holy Spirit here, he says, I will convict the world of sin. Let’s continue, “of sin because they do not believe in Me.” So if you don’t want to be in the party of those that the Holy Spirit is going to rebuke because of sin, because they do not believe in him, we need to be of those who believe in him. And what is to believe? What is believe in him? What in this context? In this context, you believe in Christ, so you believe in someone when you have listened to what they have heard, and you walked away convinced that what they have said is true. And it convinces you, it rebukes you, it reproves you that now it changes your life. It changes you and transforms you from the inside.

So you walk away, that thing that you’ve heard just rings in you. I convince, he says, yes, that’s true, and I’m going to rearrange my life based on what I’ve heard. That is belief. And that’s why the Holy Spirit says I’m going to reprove or convince, convince the world that there is sin, rebuke the world that sin exists or sin is something that you need to deal with. Why? Because you heard me, and you did not believe what I said. I spoke, I did a Bible miniseries on History Channel, but you didn’t believe what I said. You just chalk it up as something that was nice theater. You heard in the midst of great darkness a light shone, and you give mental assent, yeah, that was good. I liked that.

But as soon as you walk away, it is forgotten. There was no sense I need to ask God and partner with him to rearrange my life, to realign based on what I’ve heard. That’s what it meant by you did not believe in me. I’m going to reprove the world of righteousness because I go to the Father, and you see
me no more. What does he mean by that? Because he says, when I go to the Father, and you give the excuse, I don’t see Christ here anymore, so I can do whatever I want. There is no standard to live by. I can attain and become right in my own eyes by doing what I think should be done because I’m a good person. I’m going to rebuke the world of righteousness because you are given the excuse that, since you don’t see me, that a standard doesn’t exist anymore.

Now, which camp do you want to belong to? The one that says I don’t see him, he’s invisible? Now, he purposely did that. He purposely ascended bodily so we don’t see him. Do you guys realize that? And one of the reasons he did so is that, like I always said, there is one thing to make up your bed when your parent tell you to make up your bed, and the parent’s in the house. But it’s another thing to make up your bed because you want to in college when your parents are not around. You got the analogy? How much of this you are doing because you desire him, and you desire to see him? And you are able to have a sight of him that goes beyond physical evidence, a physical body to hold.

There is a sight of him that we need to have that must go beyond what he physically looks like. And that’s the sight of him that is all righteousness. That’s what Abraham had. Adam says, I hear you. I hear your voice. But I was afraid. That was on the side of conviction of sin because you didn’t believe me and of righteousness because you didn’t see me. You heard my voice, and your response was “I was afraid.” Abraham’s was, “I hear you, so I will not bring my knife down and slit Isaac’s throat.” And the angel came down and said, because you have heard me, because you’ve seen me, I have accounted what you have done as faith and righteousness.

Two forms of hearing, and two forms of belief and righteousness. So of righteousness because I go to the Father, and you see me no more; of judgment because the ruler of this world is judged. I’m going to convince and reprove and show that it’s true, that there is judgment. You know why? Because the ruler of this world, he’s been judged already. If the ruler’s been judged, all right, how much more? But he says now in John 12, now is the judgment of this world, that if I be lifted up from the Earth, I would draw all men unto me. So for us with the Holy Spirit, we need to be convinced of a couple of things.
We need to convince, be convinced, and the Holy Spirit is convincing us of, that’s still hinting to the positive, convincing us of he can deal with our sin because we believe in him. We can be righteous because we see him properly. And we can judge ourselves because we have been ultimately judged by Christ on the cross. And Satan has been judged and fell like lightning. That will cause us not to stumble. That goes back to, but Christ has become our wisdom, our righteousness, our sanctification. That’s who we are.

So let’s understand, let’s put this together. How is the Holy Spirit helping us? So we see, you know, usually when you have a job description, right, and you want to look at what is that person here for, what’s their job description, can you see the Holy Spirit’s job description here? It continues and says: “I still have many things to say to you.” So Christ had many things to say. “But you cannot bear them now. However, when He, the Spirit, has come, He will guide you into all truth.” What that tells me is Christ had many things to say, but he couldn’t say them. The Holy Spirit will say it for him. Do you guys see that? The Holy Spirit will say the many things that he wanted to say then, but, you know, he couldn’t say them.

But the many things that Christ would say he is saying to us now. He will guide us into all truth. He will not speak on his own authority; but whatever he hears, he will speak. There is no gap with the Holy Spirit between what he heard and what he will do. So he is our interface between the Father who speaks, Christ who implements, who is the word, because, you know, Christ speaks when he hears the Father. So the Father speaks. But he has gone. Christ has gone. Christ has gone back to the Father. But of course we know his presence is here with us. But he speaks, and he says, there’s many things I need to say. I have a choice. I can stay here on Earth as a physical being and say those things. Or I can go away and have maximum effect by the Holy Spirit speaking those things for me.

Now, if Christ thought that was better, who are we to say it is not? It was better for the Holy Spirit to speak those things for maximum effect, maximum distribution of his resource. He says, when he speaks, “He will tell you of things to come. He will glorify Me for he will take of what is Mine and
declare it to you. All things that the Father has are Mine. Therefore I said he will take of Mine and declare it to you.” So the Father has stuff, resources. The Holy Spirit is taking what is of the Father, and he’s giving it to us. And that is through his speaking, through his voice. He is the one, as soon as he hears, he speaks. He is the one who is with us who will cause us not to stumble. He is the one who is with us that causes us to bridge the gap between hearing and obeying.

Let’s see this in practice. Let’s see what occurs. And then we will talk about exactly what is the secret between. And if you perceive it, you have seen it right there in this scripture. What exactly is the thing that allows us to bridge the gap between here and obeying? Everyone with me still?

When we look at the Pentecost experience in Acts 2, we saw that the Holy Spirit came upon the disciples. It was like a mighty rushing wind and tongues of fire on their head. You guys remember that? But the original Pentecost experience was actually at Mount Sinai in the giving of the law. That was 50 days after the crossover from Egypt. And so we will read, if you turn with me in Exodus 19 – let’s turn to Exodus 19.

Exodus 19. This is Israel on Mount Sinai. Just as Christ told the disciples to gather in the upper room, this was the children of Israel’s upper room experience. They have come through Egypt. They were baptized through the Red Sea. They were redeemed by blood, by blood of firstborn. They have come through the wilderness. Now they are going to receive the covenant. And “In the third month,” Verse 1, “after the children of Israel has gone out of the land of Egypt, on the same day they came to the Wilderness of Sinai. For they had departed from Rephidim and had come to the Wilderness of Sinai and camped in the wilderness. And so Israel camped before the mountain. And Moses went up to God, and God called down to him from the mountain, saying, ‘This is what you shall say to the house of Jacob, and tell the children of Israel: You have seen what I’ve done to the Egyptians, how I bore you on eagles’ wings and brought you to Myself. Now therefore, if you will obey My voice and keep My covenant” – that’s the word “shama’.” That word “obey” is actually the word here. Some versions will say, if you hear my voice. Some version says, if you obey my voice. It’s s-h-a-m-a-r. It’s shama’.
Actually, that word shows that hearing and obeying is the same thing. You cannot claim that you have heard unless you have obeyed. That's why he always said, let him who have ears hear. Let those who have eyes see. You cannot claim in Christ’s, in God’s way of thinking, there is no claim can be made that you have heard unless there is obedience.

So I’ve come to convict the world of sin because you did not believe me. Why? Because you spouted your mouth that you did believe, but there was no change as a result of that belief. Therefore sin remained. I have come to convict the world of sin because you did not value my wisdom, who Christ has become. Because you did not value my redemption, my sanctification, my righteousness, who Christ has become. So if you obey my voice and keep me, keep my covenant, then you shall be a special treasure to me above all the Earth for all the Earth is mine.

Again, resource. All that is mine. Did you just read it just now? All that is mine, the Holy Spirit is going to package it like a nice little FedEx box and give it to you. So we can say all the Earth is ours. And that’s not going to happen except through the agency of the Holy Spirit. We are a precious treasure before him, as a result of the Holy Spirit. “And you shall be to Me a kingdom of priests” – do you see now, back to representation, all of this is tied together – “and a holy nation. These are the words which you shall speak to the children of Israel.” So Moses came, called for the elders, lay before them all the words which the Lord commanded him. Then the people answered and said, “All that the Lord’s spoken we will do.” Do you see the declaration there?

So Step 1, hear the word of the Lord. Step 2, there are declarations made. All good and fine, all well so far. Isn’t that true? And we have accomplished a step. So Moses brought back the words of the Lord, words to the people to the Lord, of the people to the Lord. And the Lord said, behold, I come to you in a thick cloud that the people may hear when I speak to you and believe you forever. You see how God is tying belief now, that I’m going to come to you in a thick cloud. They may hear when I speak to you so that they may believe. Hear when I speak to you, then I believe.
So the children of Israel said, all that we have spoken, we will do. But we do know the story, don’t we? We don’t know the story that, when suddenly there were, Chapter 20, Verse 18, when there suddenly were thunders and lightnings, and God is – God is quaking the mountains. Can you turn to it, Exodus 20, Verse 18? And all the people, when they heard – because initially God wanted them to come near. He did put some boundaries, but he wanted them to come near. To a point.

But when they heard all the thunderings and lightnings and flashes and the sound of trumpet and the mountain smoking, the people saw it, and they stood afar off. And then they say, “You speak for us, Moses.” Pastor Raleigh, you bring the word for us. And then we will hear. We don’t want to hear – remember God says I’m going to speak out of the cloud, so that they could hear me and hear us when we speak and believe, how long? Forever. But when he started to speak, they didn’t like all the drama that occurred, all the special effects that accompanied with the speaking. That’s like when Christ spoke, and if Christ should remain here, I think the same thing would have happened. If Christ remained here, all the drama, all the special effects that would have come through him, we would focus on that.

Now, there will be a time when he will be here physically. But I believe it’s the same thing. And you would tell someone else, you speak for us, and we will hear. We can’t come close to him. He’s too awesome. He affects, he shakes too much things. He cause lightning to flash all over. I’m afraid of lightning. You speak to him, and we will now have let – but let not God speak with us. Now, that’s not a statement you want to hear. But let not God speak with us lest we die. Of course you will die. You will need to die. That was the point of it. You need to die.

So here is a secret between bridging the gap of hearing and obeying: we need to die. As soon as we hear what the word of the Lord, the first thing we need to – two things we need to do: have a sight of him, not a sight of us. After having a sight of him, then we count what we need to die. That bridges the gap between hearing and obeying. Too many times, when we hear a word of God, we first have a sight of us and what we need to do and what our strategy is to get things done, and how am I going to go with great energy.
But you know what, let me give you a secret. Your decision of obedience does not save you. You need still to decide to obey. This is the difference between the old covenant and the new covenant. The old covenant says all that I will do, and that will be accounted to me for righteousness because, based on what I have done and how far I can obey, then I’m looking to see how righteousness can be put in my bank account. In the new covenant, when he writes the word in our hearts, just like what he did, and that’s why he had the day of Pentecost, we still make a decision to obey. But what saves us is knowing that it is based on what he has done for us and what he has done in us.

Again, it is good to make a personal commitment. It is good to make a personal commitment that whatever I hear, I will do. But here is the difference. The personal commitment should start with, yes, I will do what you say. But it should immediately translate to it is all going to be based on what the Lord is going to do in me and what he has done for me. Not on all what I can do. Because the old covenant, the logic of the old covenant is based on how much I can do. The logic of the new covenant is he saves us by his decision, by his going to the cross, by his writing the laws in our hearts. So that, if we do stumble, we have a propitiation for our sins that we can confess, so that we are not stymied by our stumbling. We are not stymied because we trip.

In the old covenant we are stymied by our stumbling because we know then, based on the weights and balances, although bad stuff is adding more than our good stuff. But the secret is given in the Old Testament. Be ye holy as I am holy. Here is a secret to hearing and obeying. As soon as you hear his word, you need to get a different sight of your God. And you obey based on what you see him. You don’t obey based on your ability. So if you see him as wisdom, okay, Christ has been made for us wisdom, you hear, I need to be wise in my decisions. I need to make better decisions. I don’t know why I’m making bad decisions in my life.

Let’s say you hear that. You see that occurring. And you hear this morning that Christ and God is our wisdom. Then you have two responses: one, to go back home and say I’m going to make better decision, I’m going to make better decision, and you work yourself up to that. And you try, you know,
making good decisions. And sometimes you’re successful, and sometimes you’re not. And when you are not successful, you beat yourself, I’m not successful. But what you have done is you have not kept your sights on Christ, who is your wisdom. That’s one approach. That’s the old covenant approach. And then the gap between hear and obeying still exists.

Here is a different approach, the new covenant approach. I hear that Christ is my wisdom, or I need to be wise, I need to make better decisions in my life. Here is a different approach. You go away saying Christ is my wisdom. God, you are my wisdom. I’m going to be wise because you are wise. I’m going to be wise because you are wise. That’s a different approach. But you’re still becoming wise. You’re still acting in wisdom. But your decision is saying, okay, Christ, I need a decision here. What’s your wisdom for this? What’s your principle for this?

Do you see the difference? One is the wise man is boasting in his wisdom. The other is the wise man is boasting in Christ. The Holy Spirit helps us refocus our energy on what he has and who he is. And then we live based on who he is and what he has. That’s the difference between the new covenant and the old covenant. And once that becomes a habit, then you believe him because you believe in his word. You believe that I am wisdom because that is in the forefront continually as you live and go through life. You believe he is love. Do you see the difference? You believe that he is just. You believe that he is your righteousness. You believe that he’s your cleansing agent, your sanctification. That’s the difference between relying on your own strength and your own declaration and relying on Christ who is – are we clear?

So what is the takeaway to the bridge between hearing and obeying? Who do you see Christ as? And then do you walk away having had a sight on him and forgetting what he looks like? And the Holy Spirit is the one who helps keep that on the forefront as minute by minute, day by day, second by second. So let the Holy Spirit do his job. What is his job? To put that in the forefront of you. I need help in my marriage. I need help speaking. Then first you need to see Christ as my bridegroom. I’m
convinced. Are you with me? If we all men see Christ as our bridegroom all the time, then certain things in our mindset we just suddenly change.

If you come to make a decision, okay, and there’s a struggle, there’s something in you that says, you know what, something’s at work in me, which Paul says it is at work. The flesh is at work. The flesh says I want to do this. But let the Holy Spirit bring an image of Christ as my bridegroom, and your desire is to gravitate to that, that will overcome whatever is doing here. But thanks be to God who causes me to triumph. Romans 7. Do you see how this thing works? But if you focus on my own ability to overcome this thing, then you have not belief. If you always focus on my own ability to rise above this and my own strength or my own standard to accomplish this, then you have not grasped his righteousness. And you fall upon your own sword.

That’s not God’s attention. That’s why he’s given us the old covenant and new covenant, shows us the distinction. One where the children of Israel reach the River Jordan, and all that they heard was not enough to push them over. Because they didn’t see the God who was bigger than the giants. They just saw, I just have a two-inch sword in my hand. How could this slay any giants? That’s all they saw. I can’t do anything. But they believed. Did they believe? Well, in a sense they did. They came, of course. They said hello to God. But in God’s economy, belief is the continuum between hearing. And when the rubber meets the road, you obey. That’s why he says, and I’ll end with this, there’s a lot of other scriptures I could end, but in Hebrews, remember Hebrews? Let’s end with that. Hebrews 4. Hebrews 4, 1–10. Hebrews 4, 1–10.

It says: “Therefore, since a promise remains of entering into His rest, let us not fear lest any should come short of it.” And when did they fear? They feared even back then when they were listening and hearing the thunder and lightning. And this is not a message for us to fear, that we should come short of it. Every provision has been made that we don’t come short of the promise. There should be no fear. If there’s fear, it’s because once again we’re still relying on our own ability to accomplish it. So therefore let us not fear lest any of you should come to it.
“For indeed the gospel has been preached to us, as well to them. But the word which they heard did not profit them.” We don’t want to be in that state. “It’s not mixed with faith in those who hear it. For we are those who have believed do enter that rest. As he said, ‘So I swore in My wrath, “they shall not enter My rest,’” although the works were finished from the foundation of the world. For he has spoken in a certain place on the seventh day in this manner: ‘And God rested on the seventh day from all His works.’” And again he said, “They shall not enter My rest.” So all that is just to say, since they didn’t enter it, okay, therefore remains that there must be a rest.

And to those it was first preached it didn’t enter because of disobedience. There’s that word again, “disobedience.” So he said, you know what, today, David said, a long time after that, today, after such a long time, if you will harden your voice – if you hear His voice, sorry, do not harden your hearts. There still remain a day of rest to this day. “For if Joshua had given them rest, then He would not afterward spoken of a day. There remains therefore a rest for the people, for those who have entered His rest also have ceased from his own works as God did from His.”

This is a key to a place between hearing and obeying. You cease from your own works, even while you are working. You cease from your own works, even when you make good decisions. You cease from your own works even when your attitude is being changed. You cease from your own works because God is the one who is working in you, both to will and to do your good pleasure.

What happens in the other direction is the hardening of hearts. What’s a hardening of heart? When you look at that word “hardening,” when you said that God hardened Pharaoh’s heart, what that simply really meant, and what a work in actually is, Pharaoh had an opinion, I’m not going to let our people go. And what God did was he strengthened him in that opinion. That’s that word “hard” means I will strengthen you. I will make sure that, when you see all those plagues occur in front of you, you will not cower in fear, but you will dig into your position. Ungh, ungh, I’m not going to let him go. That is hardening of hearts.
A hardening of heart is you have a certain opinion. You heard something, but you have a certain disposition. This is the way I’m going to implement it. Okay? And you strengthen your position around that. And God forbid if he helps you do that. Because sometimes you say, well, you want to do it, but I’m going to help you strengthen your position. You’re hard of hearing, I’m going to harden it even more. Until, when you’re broken, you’re really broken. You don’t want God to help that. You want to have a malleable heart that, when you hear his voice, you do not harden and callous your heart around your own strengths and what you can do and what you cannot do. Once you keep fooling what you can and cannot do, you have not heard his voice. Because you’ve still not entered into rest.

What is rest? Rest is having the Holy Spirit give you a new sight of Christ. I see Christ as my king of glory. I see Christ, blessed be the lamb. Behold him. He is on my forefront. Based on that sight of him, I do. Based on that sight of him, I believe. Based on that sight of him, I obey. Once you have that, there is no place for hearts to be hardened because, as you see him, you work. As you see him, you are clarified, as we are learning. As you see him, your core is strengthened. As you see him, if there are things to die, things will die. That’s why he talks a lot about, in Luke – I promise you, this is the last one, last scripture. Luke. Let’s go one more time. Luke. Is this good?

Luke Chapter 11. I’ll end with this, from Christ himself. Luke Chapter 11. And this all ties together, even what Pastor’s talking about, the carnal mind, vain versus spiritual, about hearing. In fact, this is why, in Pentecost, speaking in tongues, that’s good. But do you know what Paul’s opinion of that was? Paul’s opinion of that was that was Level 1. He says that was for those who can’t understand, those who are for unbelievers. It is the equivalent of Christ speaking parables because I needed to give tongues for people who are at parable level because there are things they may hear, and they may not understand. What is the journey towards is from tongues to understanding.

So I’d rather you prophesy because, when you prophesy, you understand. Here I have some more interpretation. We measure so much on speaking in tongues. But Paul’s opinion was that was just Level 0. That was for the unbelievers. That was for those who can’t even understand. Okay? That is our
witness for that, so that they witness God at that level, but then he should take them to prophecy and hearing and understanding.

This is what Jesus said in Luke 11. After he taught them to pray, okay, and he talked about asking and receiving, and you remember in Verse 13 he says – sorry, from Verse 9 he says ask, seek, and knock. Whoever asks receives; whoever seeks finds. You guys know the scripture. Whoever knocks, it’ll be open. If a son asks for bread from a father, will you give him a stone? No. If he asks for fish, will he give him a serpent for fish? No. An egg, will he give him a scorpion? No. If you then, being evil, know how to give good gifts to your children, how much more will your Father give the Holy Spirit? Do we see that? The Holy Spirit is given to us as a good gift. Everyone say Holy Spirit.

CONGREGATION: Holy Spirit.

ANCIL MCBARNETT: Good gift.

CONGREGATION: Good gift.

ANCIL MCBARNETT: All right? Then he talks about kingdom cannot be divided. All right? He says, if Satan comes and tries to stir up trouble, okay, and I cast him out, I can’t do that based on his resources. I do it based on God and the spirit of God because kingdoms cannot be divided. Satan cannot even be – he doesn’t even want his own kingdom to be divided. Okay? So I need a strong man to come in and cast things out. Again, not to stumble. You know what Beelzebub is in our scenario? When we depend on our own abilities or lack thereof.

The strong man is the Holy Spirit who comes to bind what we think we lack or don’t lack. That’s the strong man. The Holy Spirit comes, who comes and says, forget about what you lack or don’t like. In Christ he has everything. I’m going to speak what he says, and I’m going to speak it to you. Yeah, you may lack. But that’s not where you start from. You start from a place of no lack in Christ. And you
walk on that journey, and you live that out. That is what we did this morning. That is to consume his death and drink his cup and show the Lord that he comes. So a stronger man comes than him and overcomes him, and he takes his armor in plunder. Who is not – He who is not with Me is against Me.

So when, after you hear there is no new sight of Christ, it’s you do have good intentions. I’m going to do. I’m going to do. But it stays at that level. You know what, you’re not with him. From a human perspective, it is good to make a declaration. I’m going to do it. But you don’t stay there. That declaration should lead to, like David, David says, God, you help me here. You help me see. You help me dwell. So that’s who – even he turned to Christ. I need to see you. I’m missing a gap here. Do I see that in you? Oh, yeah, you have that. So I’m going to turn my sight on you and live off of that. Live off of that sighting of you.

So as it happened, Verse 27, “As it happened, as he spoke these things, a certain woman from the crowd raised her voice and says, ‘Blessed is the womb that bore you and the breasts which nursed You.’” In other words, nice compliment. I was so glad you were born. I was so glad you were here to tell us this stuff. You know? You know, if you got married, between a husband and wife, a wife says, man, I’m so glad God provided you to me. And suppose the husband answer, “More than that, blessed are those who hear the word and keep it.”

Suppose my wife pays me a compliment. I’m so glad God provided you for me. Blessed is the womb that bore you. I respond, yeah, but you know what, blessed are those who hear the word and keep it. Some would say, you’re very rude. What’s wrong with you? Take it from that context, you see that? I mean, we read it in the scripture, but we don’t put it in context. It’s almost as if Christ just rise up, yeah, but more than that, it’s not the womb that bear me. It’s not seeing me physically. You focus on this one person seen physically and who brought me here and who nursed me. Unh-unh. More than that. Blessed are those – this is the bless – are those who hear the word and keep it.
And how do you hear the word and keep it? As in the rest of us, and by not seeking a sign to see signs, as you will see in the verse. Read it. Read this chapter. But seek in him, the giver of signs, and having him at the forefront. So sin is actually not appropriate in God’s strength, Christ’s strength. This is what sin is. Sin is not appropriate in Christ strength. This is what sin is. Sin is not valuing God’s wisdom. This is what sin is. Sin is not espousing his redemption and not plying the light. This is what sin is. Sin is not valuing his justice. This is what sin is. Sin is not appreciating his beauty. That’s what sin is.

That’s what it means to not believe in him, by treating his goodness as something that is there and exists, but really doesn’t have enough power to flow to change things. And we don’t – we do that inadvertently. Don’t we? We do want to do the right things. We do want to be for Christ. The problem is we forgot the old method, the old covenant where it doesn’t work. And inadvertently we do it the old covenant way in our own lives. We come in here, and we say we will do, and we just run with the strength of my declaration, “I will do.”

But it’s good to declare “I will do.” It’s good to declare “I am.” Once that declaration is anchored on because he has done. Because of who he is. And that declaration has always been because once you no longer can do, guess what, you have to rely on his doing. You have to rely on who he is because that in the end is what will save you. Not what you can or cannot do. That’s the new covenant. That’s the writing the words down. That’s who are the Holy Spirit. How many of you are going to lean on the Holy Spirit to do not stumble? How many of you are going to lean on the Holy Spirit to open your eyes to the sight of Christ? To see him and to live off that sight of Christ? I need it, too. I know that once I don’t see him, I know I slip. Once I have gone on my own strength, okay, I’m big enough, I’m enough in Christ, I have 30 years of Christianity under my belt. Once you rely on that, you will slip.

But practice. Practice having a sight of Christ before you every waking moment. Can you do that? That’s all the Holy Spirit is asking is – that’s his job, you know. Having a sight and the words of him before us. Yeah, you still joke and laugh and talk and be productive and do stuff in your work. But there is a side of you that is always connected and getting that stream from God continuously. And
every now and then you check in. It’s like the Internet connection. It’s like WiFi. You’re always
connected. Every now and then you receive packets and have that infiltrate your operating system. As
opposed to you writing your own code.

Now, once you have that, you may have less people come to Pastor’s office. Less coming to the office
to try to get ourselves fixed. Although we need that. But is applying – this is what he meant by “Eat my
bread and drink my cup.” And apply it. Can we lift our eyes? Father, we thank you. All we can say to
this is help us, Holy Spirit. We see who you are and what you’re about. And we know, God, that you
are accomplishing hearing and obeying. Blessed are those who hear and who keep my word. Blessed
are those who recognize to hear is to obey. Blessed are those who recognize all the Earth is mine. And
you shall be my treasured people.

So we do commit, and we say with our voice, I will obey you. I will follow you. And it’s good to make
that declaration. But I come, and I added to that, I will obey you because of who you are. I am holy
because you are holy. I am righteous because you are righteous. I am wise because you are wise. I am
rich because you are rich. I am strong. Let the weak say I’m strong because of his grace and his
strength. It all always comes back to my sight of you and allowing that to truly permeate into my life
and to be etched in my being. For when I lose sight of that, and I go back to my own strength, I realize I
fail every time. I go back to old covenant disposition.

But you know what, God? When I have a sight of you, you change me. Until I wake up, and I say, wait
a minute, that desire’s not in me anymore. Where did that go? When did I become like this? I realize
I’m doing this effortlessly. I come to a point where I’m not even thinking because I have a sight of you,
and I want to be mad at this person right now. Everything tells me I should be angry. But when I search
for the anger in my heart, it’s not there. It’s almost I have to pretend because where is it? You have
taken it out of me. That’s where we need to come to God. The Holy Spirit will get in us.
So help every one of us, God. Help us, Lord. You give us a promise, we do not stumble. You give us a promise to decrease that gap between hear and obey. You say you will write the words, put the words in our minds and right in our hearts. You have become first wisdom and righteousness and sanctification and redemption. That’s who you are. So help us to keep that sight of you. Be connected to your Holy Spirit to give us that sight of you. Help us, O God, what we know, God, that we have you. That way we can confess our sins. And you are faithful and just to forgive us and to cleanse us from all unrighteousness. That’s why we can say, what can separate us from the love of Christ? Nothing. Nothing, God. We give you praise and honor and glory in Jesus’ name. Amen. Amen and amen? Amen, amen. Amen, amen. God is good, isn’t he? Pastor, I don’t know if you have anything else?

PASTOR WINGFIELD: Everyone say praise the Lord again.

CONGREGATION: Praise the Lord.

PASTOR WINGFIELD: I know, I know you heard that today. Ancil, thank you, brother. I don’t know how more plain it could be. I just wish everybody who is a believer could be in this room today to hear this. I just wish every believer could be here. I mean, this is too profound for just a few of us. It’s just so God. You know, we’ve entered into a grace in the Lord where we don’t take these gatherings and these things God is saying for granted. Can you track that God’s been here with us this whole meeting? Everything from the very beginning up until now? If you need help with getting your focus to what God spoke to Ancil today, and I’m sitting here listening to this, and I’m saying, God, you know what you’re telling us? You’re telling us how to get rid of self. You’re telling us how to get rid of that self. And you know the way to do that is repentance. I mean, you’ve got to rid yourself of yourself in order to see God this way. Ancil, it was so very clear.

But I tell you, if you try to do this and see God and draw what is God and see yourself as God, you’re going to have to get rid of yourself, and you’re going to have to be very brutally honest about it when you repent. I want all of you to go online and listen to Wednesday night’s teaching. I want you to listen
to it twice because what we’re talking about there is how to really die. Honestly. How to get rid of yourself. How to tell God on you and let go of what you believe about yourself, what you relied on in yourself, how you think about yourself, and how to cast that at the feet of Jesus and confess that, because that self is your unworthiness to receive that glory Ancil just spoke of this morning. Please go there so you can get a help for you to repent.

I found myself on my knees this week, praying incessantly because of the way God is speaking to us about this. And I offered up to God everything I could think of in repentance, not things I’ve done, attitudes I hold, views I have, the very things that Ancil was talking about today. Reliance on myself. I searched every attitude and told God I’m not that, I’m nothing, I’m – you are my life. And God said it last week, did he not, my life is God. And then he told us now since then how to really understand that statement.

So I want you to go, and I want you to pray, I want you to turn everything else off and listen, listen. Because as Ancil just made it clear, believing and obeying, hearing and obeying is the same thing. And you have to make that make sense inside of you. That has to translate to something inside of you. And you have to question yourself as to whether or not you really believe, and not be afraid of that, to say no, I don’t. Help my unbelief. And don’t hold onto the pride of “I believe.” Find it in you to say no, I don’t. Help my unbelief. Because that’s when we start relying on myself to do the right thing, and I start recognizing God in a humble way that is my life.

And in him is total obedience. He’s not even trying. He’s just true to himself. And that’s where we want to be. That’s where we want to be. Find your way there, beloved. Find your way there. Find a solitary moment just for yourself. Turn off everything. Sit and listen to this and get it into you. Find your way there so that what God said today is to be your reality. Because that was not a sermon, that was the voice of God. Did you hear it that way? That was God to you. To you.
Let us stand. And all we can say is thank you, Lord. We will not be as Israel who said we don’t want to hear that anymore. We will not be as those who said we thought we wanted to hear you; and then, when you came, it scared us, and we were afraid. And we stepped back and distanced ourselves from you, insulated our hearts from your true sound, your true speaking. Speak in me. Come on, everybody, why don’t you say – we’re going to close, but we’re going to prove to God that we heard him.

Speak, O Lord, and your servant will answer. Help me to trust you and trust the process you’re taking me through because you know what’s good for me. You know what’s right for me. You are what’s right for me. And so help me to trust you. But as you spoke today, that defines my reality. And I thank you for everything that you said this morning and every way we engage together. My life will not be the same.

I leave this assembly, but I never leave your presence, nor the thoughts of my brothers and sisters and the concern for their welfare. Bring me back at the hour appointed. In Jesus’ name, amen. And amen. Amen. God be with you. I know he will. Amen.