

Tug and Chain, Part 2

Sermon Transcript. June 14, 2026

I'm Grant Hill if I haven't had the pleasure to meet you yet. If you've ever been around somebody who was born blind, it's very interesting when they sense something and the Lord has given them that sense of the spirit where they can sense with the spirit of somebody else. is experiencing. And that is the way that the Holy Spirit wants you to know Him. And that even if the Lord is not speaking, you know what He's thinking. You know what He's feeling. Can you know the Lord without words? That's heart to heart. That's heart to heart.

When you close your eyes, you know what He's thinking. And His spirit is very unique. There's nothing like the Holy Spirit. There's nothing like Him. There is nothing like His presence. It's the same and yet different every time. It's the same and yet different every time. Behold, O Israel, the Lord your God is one. Your Lord is unique. There is no one like Him. There is no one that's ever copied Him.

But yet you know Him because you know the taste and the smell and the presence of God, and yet you can come into a place that's so new and different in the presence in the house of the Lord. This is knowing God heart to heart, soul to soul. This is what you were born for. You were not just born to know the words of God. You were born to know the life in God.

Heart is where the life, the blood is what is the life source, it says. And the blood of Jesus is the life source of all. And when you are born of the blood of Jesus, you are born again. Your spirit man comes alive. He must cleanse you from death. Sin has separated us and given us death as an inheritance. But Jesus said, but I didn't have you born for an inheritance of death. I've given you eternal life. Your purpose is eternal.

And everyone, when you are in the kingdom, in the throne room of God, He is looking at souls. That's why there is no partiality. There is no Jew nor Greek. There is no racial partiality. There is no male nor female. There is no gender partiality. There is no slave nor free. There is no civil partiality. It is a soul stripped down in front of God. And He looks at the soul even to this day.

That's why this gospel is so revolutionary. You don't bring anything to it. He is the only one that gives out of it. Doesn't matter how you were born. It doesn't matter where you go. It doesn't matter how far you've gone. Doesn't matter how perfect you've been in the eyes of yourself. You're a soul barren in the sight of God, open and laid bare. And the

gospel is for you. And He says, I will call you my son. Yes, male and female, but you are my sons. Sons of the living God. This is a unique God. His name is Jesus.

Yeah. Brandy shared a dream last week. And in this dream, she saw a couple that was interviewing with her as if in her office or in a place where they were meeting with her. And this couple came and brought her a book as she was talking, and it was their life story. The book was of their life. And as she interviewed them and handed her the book, it was alive and full of vibrancy and teeming with life. And every page was a moment of their life, just overflowing. It was the story of their life.

And this book is like your soul, your heart is a expansive place. If you go to Proverbs 25:3, your heart is a deep, cavernous building, if you would. Proverbs 25:3. As the heavens for height and the earth for depth, so the heart of kings is unsearchable. In 1 Peter, it says that you now are a royal priesthood, a holy nation. You are a people of God. In Revelation, it says that you are kings and priests unto your God. And so the depths of the sons of God are as high as the heavens and as deep as the earth in their heart.

You might be only four to six feet tall, but the heart, the soul, is a deep place. There's many rooms in your heart. There's many areas in your soul. And that is why Jesus is so keen on getting and sanctifying your mind, your will, your emotions, and your heart. Love the Lord your God with all your heart, your soul, your mind, and then your strength. Flesh is one out of the four. Three out of the four are areas within this deep, cavernous place that He wants lordship in.

Go to Psalm 42. We've known this one. Psalm 42:5-7. Psalm 42:5-7, we're talking about the soul. Why are you cast down, O my soul? And why are you in turmoil within me? Hope in God, for I shall again praise Him, my salvation and my God. My soul is cast down within me, therefore I remember you from the land of Jordan and of Hermon, from Mount Mizar, deep calls to deep. At the roar of your waterfalls, all your breakers and your waves have gone over me.

When you are in this place of wrestling in your soul, when you are in this place of turmoil in your heart, there comes a cry out. The Spirit groans from within. It says in Romans, Abba, Father! He roars deep, cries unto deep. The deep places of your spirit man cries out through the soul. Deep crawls, deep calls unto the deep of the heart of God. At the roar of your waterfalls, I have been crashed. I receive peace.

You are not a shallow person. You are not supposed to be superficial. You're not only supposed to be surface level. You're to go deep unto deep. with the Holy Spirit. He is a unique God. This is in the deep caverns of your soul. Deep calls to deep at the roar of your waterfalls. All your breakers and your waves have gone over me. You see it.

Go to Ephesians 3:16. These are the deep places of the soul that God is calling to be Lord in. And just as that book was given to Brandy, it was their deep places in their heart. Every page was as if you could go into it and go into that deep place in their heart and see the life they lived. Yes? Ephesians 3:16 says this, that according to the riches of His glory, He may grant you to be strengthened with power through His Spirit in your inner being.

Inner being. Not skin deep, not ankle deep, not knee deep, but inner. In the deep calls unto the deep. At the roar of your waterfalls, it crashes over me. I quoted Ezekiel with the river there. that the river He tested it came out from the throne of God, was first ankle deep, and then knee deep, and then waist deep, and then a river that I could not cross over as it rushed over me. The inner being to be strengthened according to the riches of His glory by His Spirit. He is a unique God.

Yes, Matthew 13. In the same way that this couple gave To Brandy, it was as if they brought it out of their heart. This is actually biblical in Matthew 13, that out of your heart come the riches of your life. Matthew 13:51. And we'll go to verse 52. Have you understood these things? They said to Him, yes. And Jesus said to them, therefore every scribe who has been trained for the kingdom of heaven, is like a master of a house who brings out of His treasure what is new and what is old.

There are many rooms in your heart, and if you are storing up for yourselves treasures in heaven where moth and rust do not destroy, where are you storing those in? your soul. in the deep places of your heart, in the deep places of your mind. It has been written of them in the book. It has been brought up a book of remembrance. The testimony of Jesus is your spirit of prophecy.

Every testimony is a treasure that you bring up and you present to somebody else and you say, this is what the Lord has done. It is not of my glory. It is His glory in my life, but it's a treasure. I have a testimony of salvation. I have a testimony of providence. I have a testimony of healing. I have a testimony of graciousness. I have a testimony of His steadfastness. He is my treasures, both old and new.

And I bring them up as a scribe trained in the kingdom of heaven, because I do not cast my treasure before swine. I do not cast my pearls before swine. if you know that scripture. But when to bring out. This is the testimony of Jesus. That's the spirit of prophecy. And they have overcome Satan by the blood of the lamb and the word of their testimony. But it's in these deep places in the soul that they are stored and kept and treasured and yet not hidden.

Do not hide your light in a basket, but bring it out to be seen and be shared and be treasured for those that say yes. And entrust these things to faithful men who will in turn entrust them to others also. 2 Timothy 2:2. You can't keep those treasures. You have to give

the testimony. You must entrust the gold. You must entrust the silver of the Lord. entrust these things to faithful men who will in turn trust them to others. Yes?

In this dream that Brandy had, the book was full of life, teeming with vibrant, living moments. It was this couple's book of life within her hands. Yet the gentleman who gave her the book told her the title of the book. And the title of this book of life was called Tug and Chain. It was not a title of vibrant life, but of bondage and entanglement.

And it's a paradox of how could such a beautiful book be entitled bondage and Enslavement and Tug and Chain? Why would that man entitle his life, My Life Was Just a Tug and a Chain? It didn't say that God entitled that book. The man said, this is the title of my life. But when she opened the book, it was full of grace and abundant life. But yet the man saw it in his own eyes as a life of bondage and drudgery and a tug and a chain. He was deceived. He could not see. Do you understand?

Psalm 17. This has been coming up, and we'll go here again. Psalm 17 at the end of the book, or the end of the chapter, I should say, says this. Tug and chain, it was not a title of vibrant life, but of bondage and entanglement. Psalm 17:13-15. I have, if you haven't noticed, been in the English Standard Version.

Arise, O Lord, and confront him. Subdue him. Deliver my sword from the wicked by Your sword. Who are these wicked men? Verse 14, from men by Your hand, O Lord, from men of the world whose portion is in this life. You fill their womb with treasure and they are satisfied with children, for they leave their abundance to their infants. As for me, I shall behold Your face in righteousness. When I awake, I shall be satisfied with Your likeness.

We have been talking about this in our summer series. It came up. This is the American Dream. that in verse 13, the psalmist David is saying, arise, O Lord, confront the wickedness of their soul, who are satisfied with the portion of this life and passing on an inheritance to their children. They had gotten married, they had kids, they had an inheritance, and they passed it on to their children, and they only went ankle deep in the life. They only went ankle deep in the life. And David says, arise, O Lord, confront this. Confront this.

How could they live such a full life and say it was a tug and a chain? It's wicked. It's wicked. But he says, how do I have full life? How do I have the satisfaction in my life? How do I have life and life abundantly? As for me, I shall behold Your face in righteousness. I shall see Your glory. I shall see Your goodness in the land of the living. And he backs it up. When I awake, I shall be satisfied with Your likeness.

This is a very, very hard verse to translate in the Hebrew because it's so almost really out there. Because it's basically like David is saying, he believes that he will have an encounter, an epiphany with the Most High God. before Christ has come, before we knew

there was a Jesus, and even the Jewish rabbis were like, we don't know what David is saying, because how could he expect to encounter God face to face? But he's saying like, no, when I awake in the morning, I will see You face to face. And then I'll be satisfied in Your likeness.

Most of all, I want the likeness of Jesus. This is the gold. of your life. This is the gold of your life. The face of Christ is the gold of your life. That's all He says. He doesn't say anything about kids. He doesn't say anything about His own glory. He says nothing about anything else but to see Him and encounter Him and to be with Him and to shake His hand and to look upon Him. This shakes that American dream.

But yet this dream is very real and that you can live in this life place and think it's drudgery and think that you're in bondage and think that you're enslaved, you're entangled. Do not get entangled in civilian affairs. Another way that It reads just straight out of the Hebrew, is from men whose portion in life is of the world. That would be word for word of the Hebrew translated. From men whose portion in this life is of the world. If your portion of life is from the world, the Psalmist is saying, arise, O Lord, and confront that. Confront that. You see it.

The American Dream can be a life of bondage and drudgery. If you are not seeking, encountering, and experiencing what you were really born for, you were born for the glory of God. It is a legalistic, drab form of bondage. The American Dream can be a deceptive form of bondage. It can be a tug and chain. of a promise of satisfaction, a promise of fulfillment, but yet it is only ankle deep.

And you might have had the graciousness and the glory of God throughout all of your life, and you got to the end, and you look back, and you say, my life was just a tug in a chain. And you missed, you were deceived to seeing the depth and the richness of the glory of the inheritance of the saints in the face of Christ Jesus. There is depth to the soul of Christ. And He wants you to encounter that. And the world is crying out for depth and richness and gold. And it's only found in the face of the glorious King Jesus. You see it.

2 Timothy 3:5 says, this is having a form of godliness, but denying its power. Turn yourself away from men like these, it says. You could say, turn away from this. Do not have a form of godliness, but denying the power of the face of Christ. Yeah?

We've been talking about this on Wednesday nights. Legalism, bondage and just plain drudgery will suck the life out of your purpose. Your purpose from the beginning of creation was to hold and behold the glory of God. Your purpose from the beginning of creation was to hold and behold the glory of God and the goodness of God.

This is the gold of your life. This is the silver of your heart. This is the gold of your mind. This is the silver of your will. This is true richness, and the treasures of your soul, the

treasures of your heart, trained as a scribe of the kingdom of heaven, should be bringing out. Ah, but I remember when God did this. Ah, but I remember. Oh, and I know. Oh, and I've seen, and here is the guarantee. I have the silver to prove it. It's not just a check. It's not just a piece of paper.

I have the gold in my hands, the guarantee and the seal by the Spirit of God of how He's given me this glory when I was 12 years old, when I was 21 years old, when I was 42 years old, when I was 63 years old. Yay, when I was 70 years old, God called me to a land. Yay, when I was 100 years old, God gave me a son. and I took it as truth. Yes? Who was that? Oh, Father Abraham, the father of faith. Yeah?

Legalism, bondage and drudgery try to starve you, try to quench you, and eventually snuff out the burning love of God within you. Religion takes on the lifeless ashes and props them up. takes on the lifeless ashes and props them up. that is how they used to take pictures back in the day. When they first brought photographs out, when a loved one passed away, they would prop them up on a chair so that they could at least get a picture of the family if this one died in the flu or polio or a child died. They would prop them up and sit by them so they would have a family photo.

Religion is propping up the dead and holding fast to it for generations. It's what the family does. But real tradition in the house of God is not worshiping the dead old wineskin or the ashes. It's preserving the fire. But if the fire grows bigger, you need new wineskins to hold it. You need new ways to hold the fire of God. You have to have a way to hold the fire, but we must preserve the fire and not worship the ashes. Yes?

In Brandy's dream, this couple experienced the richness of God. They experienced the goodness of God in the land of the living. God came and had mercy on them, and she was weeping over the mercy of God in their life that she saw. She saw how God was gracious to them, even in their sin or even in their pride or even where they were falling short. God's mercy was on them.

And yet they did not see the goodness of God in the land of the living. Perhaps they could not see and could not taste the richness of the glory of God. Perhaps their senses were dulled and they couldn't perceive God's face was shining upon them. Life had become a drudgery.

Yes, these are some scriptures that I want to read to you out loud. You can go there if you really want to, but I'm going to go fast. Isaiah 6:10 says, make the heart of this people dull and their ears heavy and blind their eyes, lest they see with their eyes and hear with their ears and understand with their hearts and turn and be healed.

Matthew 13:15 continues with this theme. For this people's heart has grown dull, and with their ears they can barely hear. And their eyes have been closed, yes, they should

see with their eyes and hear with their ears and understand with their heart and turn, and I would heal them.

My uncle was born blind, but he could hear you, and he could see you, and he could know what was going on. And he knew God. He knew the Lord Jesus. I've been around a blind man that knew what was going on in a room across the way with a loud cacophony and hear the heart of somebody across the room. And he would cry out, what's going on? And everybody would look and that person was tearing up. Can you know the depths and the riches of the glory of the inheritance you have in Christ without words? Yes?

Hebrews 6:11, about this we have much to say, and it is hard to explain since you have become dull of hearing. Hebrews 6:11, about this we have much to say, and it is hard to explain, though, since you have become dull of hearing.

Yet the high priest's blessing upon the people and the children of God was about seeing and experiencing the countenance and the face of God. The high priest's blessing upon the people was not about your womb or about how fruitful you were or how prosperous you were or if your enemies would fall. The blessing of the high priest is about knowing and feeling the face of God shining upon you. Because as for me, I will be satisfied when I see Your face. I will know You in Your likeness. That's my gold. Do you know what I'm talking about? Yeah?

This is Numbers 6:24. Let's go there. The high priest's blessing was so that the children of God would know the radiance of the face and favor and countenance of God the Father. This is Numbers 6. We're going to start in verse 24. Say, Lord, here's my ears. Open. Are you there?

Numbers 6:24-26, the Lord bless you and keep you. The Lord make His face to shine upon you and be gracious to you. The Lord lift up His countenance upon you and give you peace. It's so simple. Is it? that simple?

You've heard the story of the angels, the cherubim, that surround the throne of God, and they are beholding His face, and they don't care about anybody else in the room but the face of God. And they can't stop crying out, holy, holy, holy is the Lord God Almighty. But they just keep shouting. Nobody else is in the room? There's nothing going on in heaven? Of course there is. Of course there is. But they have the job, and they know I am not going to take my eyes off of this.

And the priestly blessing is that you would know that this presence, that face, this countenance, that favor would shine upon you. And not that it would shine upon your back, not that it would shine upon your heart, but that you would taste and see and know to the depths of the depths and the roar of your waterfalls, God, crash over me. You hear it.

It's a deep thing. Don't be dull of hearing. We have many things to say about this. We have many things to say about this. We have many things to say about the glory of God. Do not be dull of hearing about the glory of God.

Last week, Brandy quoted this. She said, will we allow the Lord our God to have dominion in our lives and all that pertains to us? There's our open heart. Is following Him a drudgery? The Spirit is jealous for us. He does not want us to be in a ball and chain. He does not want us to live our lives because we have to. He wants no legalism. He hates it. He hates the form of religion that denies the power of God. He hates a form of godliness that denies the power of God. He hates it. He wants life. and life more abundant. He is real, and there is beauty in our lives.

We have to look for the gold and allow His glory to have the dominion in our everyday lives and our heart. We have to look for the gold. We have to look for the gold and allow the glory. Because when you look for the gold, it will bring you into the glory of God.

Psalm 34:8. Yeah? You with me? Psalm 34, verse 8. Yeah? I lost it. Psalm 34. It says this. Oh, taste and see that the Lord is good. Blessed is the man who takes refuge in Him. O fear the Lord, you His saints, for those who fear His name have no lack. Taste and see that the Lord is good. Blessed is the man who takes refuge in Him. O fear the Lord, you His saints, for those who fear Him have no lack.

There is no words being said here. you are tasting, you are seeing that the Lord is good. For those of you that like, gotta hear God, I gotta hear God, I gotta hear God, I gotta hear what God is saying, and He goes, taste and see that the Lord is good. Do you have the eyes to see? Do you have the senses awakened to taste the presence and the glory of God.

Taste the gold. Eat of Me. O son of man, eat this scroll. O son of man, eat this scroll. O son of man, eat this scroll. And Ezekiel and John go, well, just tell me what it says. Just speak Your word, God, and I'll say it. And they go, no, eat. Eat. taste and see that the Lord is good. And he eats of the scroll. And then the word comes forth. It's the treasure. It's the gold. It's the depth. Deep calling unto deep. And then I bring it forth as a scribe trained in the kingdom of heaven. And I know the word of the Lord, the testimony of God, the word of life in me. You know what I'm talking about?

Do you know what I'm talking about with Ezekiel and John? Where they say, eat of the scroll and they eat and it was sweet in their mouth and then it hits the stomach and it was bitter. And you go, did they eat it wrong? No. It was sweet on the tongue and yet the encounter with God is, this is a hard word. Who can handle it? Eat my flesh, drink my blood, eat of the word of God, Jesus Himself. Eat my flesh, drink my blood, it's sweet to the tongue, and yet it is a hard thing, God. I was the cause of this.

Your soul is repulsed at the sacrifice of God that He would do such a thing for you. But yet your mind is like, I got to have it. Your spirit is like, I got to have it. I got to have it. I got to have the wine. I got to have the body of Christ. I will live. And your soul goes, we don't want that. That's that flesh, right?

This flesh where He's going into the depths of your soul, and it's dividing between the thoughts and intentions of the heart, between the bone and the marrow, and saying, this is not of Me, this is of Me. And those things that are repulsed by the depths and the riches of the glory of the inheritance of the saints in the face of Christ, gotta go. That's a deliverance. Where you were born in sin, the word of God hits it and it comes. It's got to go from the root. But it wasn't the word of God. It was I tasted and I seen.

You're like, Grant, how do you do this? Behold, as for me, I shall awake. I shall just stay. I shall just be. I will receive the gold in the hands of Christ. You with me?

The goal here in this house is to hold and behold the glory of God. I want you to behold the glory, and I want you to be able to hold it. I want you to behold the glory of God, and then not see it as just a mirror, and you walk out the door and just forget. But I have beheld the glory, and I am the temple of the living God that holds the glory. And as the beholding comes stronger, the temple grows wider.

The temple expanded every time that it was rebuilt. The tabernacle was smaller than the Temple of Solomon. The Temple of Solomon, after it was destroyed, was rebuilt and about the same. But then Herod came along and expanded it. The glory of God will expand your heart to hold Him. that you have a cavern that's waiting to be filled in your soul. And you are the temple of the Holy Spirit. And the goal is to behold the glory and then hold the glory.

We are here for entire regions to shake under the Holy Spirit's influence. Not just in this wooden building, but the region shake. Individuals shake. Families shake. Companies shake. Schools shake. Systems shake. Under whose influence? The Holy Spirit. For I have shaken and I will shake again. It says in Haggai. I will shake and I will shake again. Yes, we want entire regions to shake under the Holy Spirit's influence. Where the Spirit of the Lord is, there is liberty. and He is there in His glory presence.

I want you to understand something. We got some time. Say, I got some time. There is a difference in your soul between the garden and the temple. Your soul is cavernous, but there is areas in your heart that is a garden, and there is areas in your heart that is the temple. of the living God. And both are necessary to hold and behold the glory of God.

Let me explain what I mean. We have heard that you are the temple of the Holy Spirit. Let's go to Ephesians 2. We'll start there before we go to 1 Corinthians. Hold your horses. Ephesians 2:20-22. Yes, Ephesians 2:20-22 says this. Built on the foundation of the

apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. Verse 22, in Him you also are being built together into a dwelling place for God by the Spirit.

Now you can think of yourself as a brick, You can think of yourself as a pillar. It doesn't matter. But you have to be filled with the Spirit because the Spirit of God saturates His temple. There's not a corner. There's not anything built in the temple of God that is not fully saturated and marinated in His presence. There's nothing dark in there. And so if you are, whether you're a pillar or a building block, or you see yourself as a little mini temple built upon the big temple, I don't, it doesn't matter. You still have to be filled, full with the Spirit of God. This is who is dwelling within you. in every area of your soul.

Now remember, you are body, soul, and spirit. Your spirit man is full. Your spirit man is alive. Your spirit man is pure and righteous before God. That's how you can say in Colossians that I am seated in heavenly places in the spirit because I am pure, born again by God, and what's born of God is pure. But you are being sanctified, glory to glory, faith to faith, in the soul. And what's fighting against it? that flesh that I was born into and sin.

And it whines and it complains and it grumbles and it binds up the Spirit of God and says, I don't want to do that today. And man, this guy teaches a long time on Sunday mornings. What are we doing? That's the flesh, okay? And we bind that up, right? Let's crucify that flesh. We submit it to the cross, and I come alive in the soul, and I beheld the face of God in my soul, and I love the Lord my God with all my heart, all my strength, all my soul, all my mind. Yeah?

This is the temple of the living God. Now let's go to 1 Corinthians 3. 1 Corinthians 3:16-17. You are the temple of the living God. We are the temple being built into the fullness of the temple of the living God. Verse 16 in chapter 3 of 1 Corinthians says this, Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy and you are that temple.

what's the next verse? Verse 18? Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. Remember the dream? They were deceived. They were wise in this age. They lived a full life. They had an abundance in that book of life. And yet they were deceived and that they entitled their life tug and chain. Their whole heart, their whole life was to be the temple of the living God.

Arise, O Lord, and confront them. Arise, O Lord, and confront them, because he who treats their temple that way, God will destroy. When does He destroy it? He burns you up

and sees what's left. If it is of gold and silver, it will remain. If it is of hay and straw, which is of the world, it will get burned up. Yes.

1 Corinthians 6, keep going, flip the page. 1 Corinthians 6:18. Flee from sexual immorality. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. Or do you not know that your body is a temple of the Holy Spirit within you, whom you will have from God? You are not your own, for you were bought with a severe price. So glorify God in your body.

This is why the devil seduces everyone into sexual immorality. He shows no partiality. All will be tempted with sexual immorality. Why? Because if you can sin in that immoral place, then it's like he smeared and slimed the inside of God's temple. He wants to blaspheme God's temple and say, look at your place, God. Look at how disgusting it is.

That's why it's such a big temptation. That's why it's the biggest. That's why it's the most prevalent. That's why it's the most shame filling, feeling, guilt feeling. Because it's the number one way Satan can be like, look God, I snuck into your house. And not just the outside. I didn't just smear the outside. I got in. And I wrecked the inside and I smeared it with ugliness, sexual immorality.

And God goes, but I cleanse the whole thing. I don't just wash the outside. I'm not a whitewashed tomb. I cleanse the whole thing. And I will continue to purify and cleanse. And though your sins are scarlet, I will wash them white as snow. And there is a real cleansing there by the Spirit of God and by the blood of the lamb that you were bought with. That's the severe price. He didn't buy you with gold and silver. He bought you with His very own blood. And that very own blood cleanses the filth and makes it sparkling gold and silver. Then He goes, sin no more so that you can behold and hold the glory of God.

that you don't just get one part. Because this couple in the dream, they beheld the glory of God, but they did not hold the glory in them. Do you see it? But when you feel guilty and you feel that shame of that sexual immorality, you can't hold the glory and the treasure of God that you're beholding. In fact, it can't even stay in you. have to 1st cleanse the house to, oh, I can be filled full with the goodness of God. The glory of God is the goodness of God. The goodness of God is the glory of God. To be filled full with His goodness is to be filled full with His glory. Yeah?

The temple is the corporate place of worship. It's the public place. It's what you are most familiar with. It's what I am most familiar with. We got up and we said, we are going to the corporate gathering for worship. We are going to the place to gather, and I will gather in the assembly of the brethren. I will not forsake it. I am going to get in the habit of being with my brothers, and I'm going to praise. It's that corporate place. And that's the temple of the living God.

In Revelation 3:12, it says, the one who conquers, I will make him a pillar in the temple of my God. Never again shall he go out of it, and I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name will be on him. And this is a public statement for a public place that you will be publicly honored in the house of God as a pillar. Do you understand? And this is that place of corporate worship. that is in the Bible, and it is out, and you understand it.

But this is not the only place to encounter the glory and the goodness of God. The rest of the Bible talks about the garden. Isaiah talks about it all the time. My people were like a garden, but then they went and they become brambles. I planted a vineyard of grapes. How did the vineyard of grapes become brambles? Who would have done such a thing? Jesus says that His Father is a gardener who will cut and prune the vineyard and the vines. And I am the vine. You are the branches. Be in Me. And I in you. And the glory of God will be in us. The glory of God, the glory of God, the glory of God.

John 15-17 is all about a garden vineyard, vine, a place of secret intimacy. And so you must tend to the garden of your soul more often than the temple of your soul. Because the temple is not, it's the corporate place, it's the public place, it's this that we're doing now. where you show your love for God in the midst of the brethren, then you know how to do that because it's like, yeah, how sweet it is when brothers dwell in unity of the Spirit. And we love that and it lifts us up and we are encouraged when sister is singing and brother is singing so that when I sing, nobody hears me. So I can sing as loud as I can. Praise God. But if I'm in my own closet and I have to hear my self sing, This is the garden.

This is the garden of your soul. And this is the temple of your soul and both. There's some people that I know that only just me and God. I don't need the corporate. But the Bible says there's two. The Bible says there is the temple of the living God. In your own heart, you are the temple. But I just read in Ephesians before that, we are being joined together. Joined together. Joined together into the fullness of that temple. So do not neglect in meeting together, as some are in the habit of doing. Right? The scripture says that, not Grant. That was not Grant's quote. That was Jesus quoting that. Okay, good.

But then yet, John 15. I am the vine. You are the branches. My Father is the gardener. Do you want more proof? Yes. Song of Solomon 4. The temple is the corporate place of worship, the place of public, revealed worship, where you are declaring and worshiping and praising God in the presence of the King. The garden is the private, intimate, sensory place. Both are mostly outdoors. The temple and the tabernacle, the majority of it was outside. There was an inner tent, yes, and there was a holy place, yes, but it was smaller than the actual area of the outer court.

You were to encounter, you weren't supposed... In essence, what I'm saying is that to encounter God, He was like, it's roofless. The best way to encounter Me is in the elements. Because all of creation, shows the invisible attributes of God. Do you understand what I'm saying? The garden is a roofless place. Even the tabernacle and the temple, most of it was roofless. In that, He says, the glory of God is in the invisible, is clearly seen. Even though it's invisible. That's in Romans.

But yet, even in these places, there's a sensory, taste, see, sight, smell. Encounter, feel. Feel the wind, feel the rain, feel the fire. Smell the smoke, smell the incense, smell the blood that is being, smell, taste, see that the Lord are good. See the travesty, see the graciousness, see the glory, see the mercy. See the glory of God in His face upon you.

Yes, this is where we'll finish today. Say, I'm doing good. Song of Solomon 4. Yes, we're going to read some verses in here. Song of Solomon 4:12 says this. is the beloved bridegroom, king, saying this about his bride, which prophetically is the body of Christ. A garden locked is my sister, my bride. A spring locked, a fountain sealed. Go to verse 15. A garden fountain, a well of living water and flowing streams of Lebanon. That is who we are. That is who God sees us as.

Go to Song of Solomon 5:1. I skipped a part. We'll go back. I came to my garden, if this is Jesus the bridegroom king, He says, I came to my garden, my sister, my bride. I gathered my myrrh with my spice. I ate my honeycomb with my honey. I drank my wine with my milk.

Now you understand why this one's harder, because this is more intimate. This is more open. This is more laid bare. This is the deep calling unto deep. And that's what I'm trying to say. It is easier to get into legalism, bondage and drudgery if you only do the temple. That's easy. I go in and I can go out. There's no depth. But if I do the garden, then I have to do this. And He's got to see what. And He's got to know me. and He's got to go that deep.

But the richness of your life depends on the garden and the temple. It has to be both. The glory of the God is both, not the either or. Yeah, you see it? Both are sensory. Both are outdoors. Both are there to experience God openly and bare and honest. But it becomes harder and harder to be open and barren and honest in the temple of God if you haven't had the rich in filling in the deep places of your soul in the garden. It becomes drudgery.

Yes, go back to Song of Solomon 4:16. This is what you know. Song of Solomon 4:16-17. Awake, O Northwind. And come, O south wind, blow upon my garden. Let its spices flow. This is actually the voice of the bride singing to the bridegroom king back. He says, you are a garden, my sister, my bride. You're a garden fountain locked, and I want to know you.

And the response from the bride, from the bride of Christ is, awake, O north winds. Awake, O south winds, and blow through me. There's a response. There's a, yes, I can't conjure this up, but may Your Spirit come. Deep is calling unto deep. Come. And I don't care. North winds, we know, are adversity. Cold front has come. The winter has come. The winter is coming. A north wind, adversity, trials, hardships.

But if it's hardships that allow my garden to experience Your depth richness, so be it, God. If it is refreshing, south winds, it's time of spring, warm weather. If it's the south winds that come, let it come so I can experience the depth richness of Your glory and goodness. You hear it? Blow upon my garden and let its spices flow. And then 17, she says, let my beloved come to His garden and eat its choicest fruits. That's Him. Yes, this is the richness of your life. I will awake and see Him in His likeness. Amen.