

## **The Significance of the Sixth Day**

As we continue to look at what Messiah Yeshua has done for us. Obviously, super significant. It's not something I think that we should rush through when we talk about what Yeshua has done for us as Him. His giving Himself for us, and we talked last time about him being the scapegoat, and how he fulfilled Yom Kippur, and so many different aspects of that. But we know God is in the details, and so we want to continue to discuss those details, and part of that significance is the fact that Messiah dies on a Friday.

And of all the days he could have died, why did he have to die on a Friday? Why is that so significant? Well, we know Biblically, Friday is known as Yom Hashishi. It is the sixth day of the biblical week according to the reckoning of creation and according to the Jewish calendar. And so, I want to talk to you about the mystery of the sixth day of Yom, Hashishi. Because Yeshua's death was not random, but it was orchestrated to actually align with both creation and redemption.

## **Man's Creation and Fall on the Sixth Day**

And so, we know that man and woman were created on the sixth day. We were created in God's image, and we were trusted with dominion and blessing. But, according to the Jewish tradition, man fell on the sixth day when he ate from the tree of the knowledge of good and evil. So we're created on the sixth day, and we fell on the sixth day, and there are six things the rabbis say that we lost, that

the face of Adam and Chava shone with a glory. It radiated from their faces, clearly reflecting the light and glory of the divine image in which they were made.

2. They lost eternal life, the potential of eternal life, so now they're destined to return to the dust from which they came, the ground from which they came.

3. They lost their physical height; we were much taller back then.

4. And there were bountiful harvests, there was not a barren tree before the fall, and their sowing and reaping occurred almost simultaneously, very quickly, but today, we know that is not the case on many different levels. The harvest was impacted, the fruitfulness of the physical creation was impacted, and you know, man had to produce

5. He had to now toil under hardship, to bring forth the fruit from the earth.

6. Then we lost the divine light. We've talked about this before, but the light of the sun and moon were not created to the fourth day, so the light of Or Yom Echad, the first day, was actually the divine light of God's presence. It was a supernatural light. We won't get more into it than that, but that was lost as well.

All these things connect to the number 6. So, since we fell on the 6th day and we lost these 6 things, redemption also has to be accomplished in connection to the number 6.

### **Jesus Died as the Second Adam on the Sixth Day**

And so, when we see when Messiah comes, what does He do? He turns the water into wine, and there are how many pots? 6 stone pots. Why? Because he's restoring the fruitfulness of creation that we lost as a result of the fall, which is good news. God wants to make you fruity. He wants to make you fruitful once again.

And he wants to bring fruitfulness after what the emptiness man brought, and he is on the cross for 6 hours.

From the third hour to the ninth hour, so each hour is symbolically reversing a different aspect of man of the curse that humanity brought upon creation. And of course, he dies on the sixth day, because he's making a tikkun, a correction, for the sin of the first man and woman. And we see that it's amazing, because redemption is not accidental, but it's very intentional. The curse is reversed on the same numbered day on which it was created.

### **The Hebrew Letter Vav ( ם ) and the Sixth Day**

But, of course, there is still more, because we know that Hebrew is alphanumeric, so in Hebrew, you write the number 6, VAV ( ם )

So, we were created on the sixth day. Why is this important? Because there's something deeper. Genesis chapter 1 Verse 1 has actually 7 words in it. And the sixth word... begins with the letter Vav. And what is that word? In Hebrew, it's ve'et. So, in the beginning, God created the heavens, and Earth.

So, AND is the sixth word. It begins with the Vav, the sixth letter. Why is that important? Because vav is literally, in Hebrew, the letter that connects heaven and earth.

So then, when we send... What did we do? We broke the vav. But we broke... the connection between heaven and earth. And so, Messiah has to come on the sixth day, die on the sixth day to restore the connection of what we broke on the sixth day.

I don't know about you, but I think that is pretty amazing.

The VAV kind of looks like a nail. Right? So literally, he is nailed, to the tree with what looks like a vav, a spike. So, his pierced hands and his feet are him physically embodying that restoration.

And so, Yeshua comes to connect heaven and earth. But what's also interesting is that the hooks that held the curtain to the frame of the tabernacle were called the Vavim. It's the vav in the plural. It literally means hook or connector. It's the conjunction and, but it's also a hook or connection, okay?

So, what's interesting is that the vav is what holds the curtains, to the temple. And in a sense, Yeshua's body, as we'll look at another time, is like the curtain. And when the curtains rent, his bodies rent, the glory shows, so there's this interesting connection there, but we won't go into that.

### The Counterfeit: 666 and the Mark of the Beast

But of course, there is still more. Because... What we know is this, right? Is that 6 is the number of creation. Because God creates the world in 6 days. So, the finishing of the physical creation is connected to the number 6. 6 is the number of the physical world. And so, 6 can represent physicality. And in Hebrew, anything you say 3 times means the most, okay? So, the angels cry out, Kadosh, Kadosh, Kadosh, holy, holy, holy. It means most holy.

So, what's interesting is it actually ties to this number, 666. Which is the mark of the beast. Why? Because if 6 represents the physical world, okay, then 666 is complete physicality disconnected from all spirituality. It's physicality without God. And that's why it's the number of a beast. It's a beast-like existence, because if all you do is pursue your physical needs. Then you're nothing more than an animal. You have no real meaning or purpose in your life. Hence 666, there's more to it than that, but we'll leave it at that. But then we also see this more directly in another key Hebrew word. Which is the name of the first man and woman, which is Adam. This is meant to be an Aleph. Adam is 3 letters. This letter here is the aleph. The Aleph is the first letter of Adam. Aleph has a numerical value 1, and it's the letter that is most used of the divine name. Elohim, Adonai, to be one, Echad, all begins with the letter Aleph. So, the aleph is the chief letter. It's the letter that really represents God. He's the aleph, the beginning and the tav, the end, the first and the last letters. Then you have the Dalet and the Mem.

So really, there's something deeper here, which is this. The aleph, the first letter, represents the spiritual aspect of man. It's the... spiritual.

And then you have these two letters, which is dam is blood. So, it's talking about these two, like, in the name Adam itself, it seems to imply that there are these components, a spiritual component and a physical component. So, spiritual life, image of God, Dom, the life is in the blood.

And so, what the Market of the Beast does is it disconnects Spirituality from physicality.

And if you disconnect from Aleph, from God, from the spiritual part of who you are, and you become nothing but physical in nature, you're nothing but an animal. You're nothing but a beast. So, that's I think is really interesting to see that in the name Adam itself, we kind of see this embodiment of the physical, this embodiment of the spiritual, and what Yeshua does to reconnect the physical and the spiritual for us, so that we can fully manifest the image of God in our life. And so, Messiah comes to restore the aleph, he comes to restore the image of God in us, and His purpose for us, which I think is very significant, and is obviously, an amazing thing for which He has done for us.

Let's summarize. Created on the sixth day to reflect the image of God, fell on the sixth day, lost six things, according to Jewish tradition. Messiah, who was the second Adam, dies on the sixth day to restore the connection between heaven and earth, reverse the fall, and by the cross, believers are restored and forgiven and made new. So, He restores our identity. We're no longer just flesh and blood, but we bear the Spirit of God. He empowers our role as image-bearers, which is what Adam and Eve were meant to be.

Our identity is not 666, it is not beastly and material, but we're to worship Messiah, and He gives us the power to overcome the world.

And we have a new hope, because the six-day death of Messiah ensures a seventh-day rest. Which is the ultimate restoration of the kingdom, which is the promise of the Messiah. So, like, this world is, like, the six days of the week you work. And then the seventh day, in biblical thought, is it's the true Sabbath.

And we enter into his rest. This is what Hebrews 6 is talking about.

So... Messiah comes to restore all of this, and at the cross, Messiah's broken body deals with the man's broken story in the fulfillment of God's plan.

And this is what the Apostle and Rabbi Paul writes for

1 Corinthians 15.22.

*“For as in Adam all die, so in Messiah all will be made alive.”*

So that's part of the significance of the sixth day.

## The Cross

It's not just the day he died, but it's also the location. Where he died. When, but also where. And so, we read this, and they came to the place called Golgotha, that is to say, the place of the skull. Now, understand. What we have today is the New Testament in Greek? Like, as far as ancient manuscripts there is tradition from some of the early church fathers that there was a Hebrew version of Matthew. I like to read it in Hebrew and Greek, so because the writers thought in Hebrew and Aramaic, primarily. Even if they wrote in Greek for a broader audience, because that was the language of the world, but I want to read this verse to you in Hebrew. It says, Gulgolet. Okay? So, the place of the skull is Gulgolet in Hebrew, okay? And this gets transliterated into Greek as Golgotha. So, Golgotha is taken from the Hebrew, or the Aramaic. It just gets transliterated. So, what is Golgotha means skull, it means head. It means counting. And we're going to see how all this connects in a powerful way.

Because in Hebrew... in Numbers chapter 1:2

Bnei Yisrael? It says, literally, lift up the heads, usually it's translated as, take a census, but the Hebrew leader says, lift up the heads, the rosh, the heads, of all the congregation of the Bnei Yisrael, of the children of Israel. According to their families, l'veit avotam, according to their father's house, b'mispar shemot kol zachar It says, by the number of their names, every male, kol zachar, and listen to the last word, l'gulgotam.

The plural form of Golgotha is there in Numbers chapter 1, verse 2. So, that word is actually in the Hebrew Bible.

It literally says, take a census, lift up their heads, and it connects it to by their skulls as well. So. Biblically, the head, the rosh, and the skull are connected.

So, Golgotha is not just the place of death, It's a place of identity. It's a place of numbering.

And it's a place of headship. And in biblical Hebraic thought, the head, the rosh.

You have the rosh represents authority, identity, beginning leadership.

So this isn't random geography. It's a pattern.

Humanity is counted by the skulls (gulgolet).

Judgment and identity are tied to the head.

The curse enters at the place of the head, And so the crucifixion

Location-wise, literally has to happen at the place of the head, or the skull, which represents the physical part of the head. Because redemption has to begin at the head.

Adam as

It has to happen at the level of Golgotha. To make a tikon, to make a correction, it has to happen there. What's interesting is, look, you know we love taking... many of you have been with us to Israel, we love going to Israel. What's interesting is that when you go to the Church of the Holy Sepulcher, which is the traditional historic site that is believed, built on the site where Yeshua was crucified and buried and rose. You climb up these steep steps to what is believed to be Golgotha, and then there's a chapel underneath it, and it's called the Chapel of Adam, because according to Christian tradition. Yeshua was crucified not just literally at a place called Golgotha, not only because it looked like a skull physically, like the topography where he was crucified, but also, and I'm not saying this is actually true, but it underscores the point, is like a Christian Midrash. Is Adam was buried under Golgotha, and that's why Yeshua is crucified there, and his blood of the second Adam drips on the blood of the first Adam to undo it. Whether it's true or not true, the image is powerful, right? The type is true of what he's done for us.

### **Headship and Cosmic Order**

You have Adam as the head of humanity, and he's the conceptual Roche. So, in the Greek New Testament, Adam is never explicitly called the Rosh. But it's understood, biblically and theologically, that he functions, the theological term as the federal head, or the representative head of humanity. And we see this in things that the Apostle and Rabbi Paul writes, like 1 Corinthians 15:22 *“For as in Adam all die, so also in Messiah all are made alive.”*

So, Rosh isn't used, but the concept is there. Adam functions as the source or the head.

1 Corinthians 15:45 *“The first Adam became a living soul.”*

He's called, in 1 Corinthians, Adam Rishon, or the first Adam. The first, rishon, comes from the Hebrew word rosh, which means head. So, there is that connection, first, and head are linguistically, etymologically connected. Roshon, first, is from the Hebrew word Rosh. So, Adam is the first, he's the head.

You know, Romans 5:12-19, Through Adam sin enters the world, through Messiah, righteousness comes. So, there's two heads of humanity. There's Messiah, there's Adam as the representative, or federal head. And then there's Messiah as the Rosh who becomes the cosmic head. And the word head is used of Messiah several places in the New Testament. In the Greek, it's kephalē, but when you look at that in the Hebrew, it's rosh.

1 Colossians 1:18, *“He is the head of the body, the congregation...”*

Ha-kehilah is the Hebrew – Messiah is the rosh, the head of the body.

Ephesians 1:22, “He put all things under His feet (meaning Messiah's), and gave Him as head (rosh) over all things. "Vayiten oto le'rosh al kol."

So again, The Rosh equals supreme authority. So, the New Testament is showing him as the head of a renewed humanity. So, He has to be crucified at the place of the skull, which represents Adam was head, he fell, and the result was that there's a skull, which is head, but it represents death. The skull is the part that remains when the body dies and is buried in the ground. So, with the biblical language, right, head and skull belong to the same conceptual reality, identity and life. counting priesthood. And so, it's fitting, it's this beautiful, right?

The location of where he dies is not random. The One, "Vayiten oto le'rosh al kol." the Messiah who restores humanity at the level of headship has to die at the place that represents the human head, but the fallen part of it, the skull.

So, the skull represents the reality of human mortality and the individuality of every life counted before God, right? Because it says, lift up the head, then it goes and it ends by saying the skull of every one of every male.

So, Messiah's death at Golgotha. He has to die there. Why? Because redemption has to address two issues. The problem of death, physical death. And the condition of humanity itself. So, he doesn't die in abstraction, he dies where death is most visible. And where we as humanity are most exposed.

But there's something even deeper. Identity is no longer collective and vague; every skull is a life. Every skull is a story, every skull a consequence of sin in mortality, because each and every one of us die, dies. So, the head enters the place of every skull in the person of Yeshua. So, sin enters through Adam, the head, and redemption happens at the head, the skull, and it's not random, but it's actually cosmic reversal, which I think it's pretty amazing.

## **The Divine Significance of Golgotha**

But there's something more. Because the word right, so every Hebrew word is built on a Hebrew root. By the way, those roots are trilateral, made primarily of three letters. Every root, every Hebrew word is primarily made of 3 Hebrew letters. And different words can be built off of that root, and there's some sort of connection between them, so at the root of the word Golgotha, or the Hebrew version of it for skull. It means round, because the head is round, the skull is rounded at the top. But it also means to roll away, because around things roll. So, you see this kind of Hebrew is very like, it builds on these images. And what's amazing of that is that you've probably heard of a place connected to that's built off the same root, which is Galgal, which is to roll away. And we'll see this in connection as well to the resurrection. But Gilgal, we read about it in the book of Joshua. They named that place Gilgal. Why?

Joshua 5:9 *“This day, I have rolled away (Hayom, galloti) the reproach of Egypt from you.”*

So, Israel crossed the Jordan, God rolled back the sea. And at Gilgal, the men were circumcised, marking restoration of covenant identity and calling. And God declared, at that moment, the shame, the reproach, was rolled away.

So, Golgotha is the new Gilgal! It's the place of new beginning. It's the place of restoration. What was foreshadowed at Gilgal when Joshua brought Egypt, brought Israel out of Egypt, and brought them finally into the Promised Land after 40 years of wandering in the wilderness, well, 38 years, but after 40 years in the wilderness. The shadow at Gilgal finds its fulfillment at Golgotha. Why? God rolled away the slavery, the shame, the reproach of slavery, of Israel's worshipping the golden calf, of their grumbling, of their complaining, of all their failures in the wilderness, it symbolizes God had forgiven the people. Entering into land was a new start. It was entering into the promise after God had forgiven, freed them, and washed away.

And that's what Yeshua does for us at Golgotha. He rolls away your reproach. It's the new creation. All those things from your past life, all of those accusations against you, he dealt with on Golgotha. So, you don't have to bear the reproach. You don't have to bear the shame anymore. Because he comes to wipe it away. And that's such a beautiful thing.

## **Application**

But here's the problem. God really spoke to me about this this weekend. And I was speaking at 4 services on Sunday, and one on Thursday for a friend out here in California.

And... what I realized is this, is like, Words are a seed. In fact, there's the parable of the sower and the seed, and Yeshua says the seed that the sower sows. This is the Word of God. But the reality is, is that there's two types of seed that can be sown. There is the truth of God's Word. But then, there are the lies. The lies that people have spoken over us, the lies that we have spoken over ourselves, the lies the enemy, the accuser, the father of lies, speaks over us. And all of us have a choice.

Which seed are we going to allow to be planted in our life? And which seeds are we going to water?

When you water the lies. The fruit leads to death, it leads to shame, it leads to guilt. It leads to the death of your identity, of your pro... of your... you become enslaved, you're a slave. When you believe the lies, you empower the liar. And you have to live with the fruit of that.

But you don't have to continue to water that seed. You don't have to continue to water those lies. Why? Because Yeshua came to plant a different seed. In fact, he says of himself, unless a seed falls into the ground and dies. It's talking about him going into the ground as the seed, that then sprouts life from the seed that dies. Life comes forth. Something so small, Produces a tree. That little seed produces something so big, so life-sustaining for us. And he gives us the fruit of salvation, He gives us the fruit of forgiveness, He plants the seeds of eternal life in us. In one day, that seed will bear fruit at the resurrection. And it will be fully manifest. But that's why it's the fruit of the Spirit. Know the truth, and the truth will set you free. You water the truth of God's Word, the seed of truth, the seed of the Word of God, the seed of the promises of God that He puts in you, and what manifests? Through the Spirit. Seed becomes trees. Trees bear fruit. Yeshua says, you'll know them by the fruit.

Bad fruit is because you've had bad seed sown into you. And you've continued to water it in part. But here's the powerful thing to think about, and the scary thing to think about. A little seed produces something really big. The little lies that you believe about yourself are not little. Over time, they will grow into something big.

So, the question is, what are the seeds that we believed about ourselves that need to be ripped out? It's the wheat and the tares. There's always going to be tares among the wheat. There's always going to be weeds among the wheat. That's in all of our lives, in all of our communities, every... it's just the reality of the way it works, and the enemy actually tries to sow wheat in the... so tares in the wheat for that purpose.

But I want to encourage you, you don't have to live in the guilt, you don't have to live in the shame, you don't have to live in the lies. God wants to set you free, and the reality is part of

the problem is, we're kind of double-minded. Because we know what God says about us, on a head level. But the seed hasn't taken root in the heart. And so, the problem is, okay, we know we're children of God, we know we're forgiven, we know that He's got a plan and purpose for us, or we know a lot of things. But if we're really honest, we don't really necessarily believe them to be true for us. And that is a double mindedness.

Because here's the reality.

God's Word is truer than your feelings.

And God's Word is truer than your current situation.

And God's Word is truer than whatever anyone has ever told you or said about you.

We don't go by our feelings, we don't go by our own thoughts, we go by what God says. And so, what that means is even when we don't feel it, even when we don't see it, we still have to pray into it. We still have to ask God to allow it to grow in us, and when those feelings that are the opposite seed of what God says, we don't continue to come into agreement and water it. We have to do the opposite. That's taking every thought captive. And we'll never fully be transformed until we deal with the root seed that is the source of these lies in our life that is bringing the guilt, that is bringing the shame, that is bringing the sense of worthlessness, and I wasn't planning to go into all this right now, but I want to stay here for a minute, and if we don't get through certain things, we'll get through it next time.

Because I want us to understand this, because I think it's of really practical importance.

Let me tell you such a powerful experience I had when I spoke this week. And when I was, like sometimes you speak, and it's just like, man, you feel God moving, and it's like, man, it's just you just feel the presence of God, and it's just easy. And sometimes you speak, and you just feel the resistance, and you're like, I don't know if these people like me. I don't know if that, like, if they're, like, interested in anything I have to say. And when I spoke there Thursday night that's how I felt like, it wasn't bad, but it wasn't good, and it just wasn't what I'd expected, right? And it was hard. It was like plowing hard ground, it felt like, right? Trying to sow seed into hard ground. Afterwards, I go and the pastor's like, okay, listen, people love to be prayed for, go down, and I'm sure people will want prayer. Well, only one guy comes forward for prayer. And he's blind. And he says, I want you to pray you'll restore my sight. And I'm like, Lord, give me faith for this, because I know you can do it, but, you know, I've seen a lot of miracles, but this is, like, something. So, I pray for him. And then, I feel God tells me I have to tell him something. But it's one of those things, when sometimes God asks you to say something, and like, oh, you're like, Lord, you, like, you... come on, is that... is that fair? You really... you really want... So, I got to say this? So, this is what I said, listen, I said, this is what I feel like I need to tell you. God is not going to heal your eyes. And

he is not going to heal your marriage. He's not doing it. It's not because he can't do it. That's not because he doesn't love you. It's because right now, you think the root of your issues in life and your relationship is because you're blind, physically blind, but that's not your issue. Your issue is that you've lost sight of who God created you to be. The issue is that you see yourself as worthless, you see yourself as garbage. You don't see... you don't see who you used to be. You become a shell of the man you were. And so, if God was to do a miracle and heal your eyes right now, it's not going to fix your situation. And so, until you can allow God to heal you of the true vision issue. Any other physical healing is not going to make you whole. And we continued on that path to say, who is he, and walked through that, and when I eventually, when I left and was in the parking lot. you know, he was walking out, and I saw him. And, you know, and we talked again, and he was a different person. And the reality is, is that... he allowed... the seed... of the lies to take root in him. You'll never be more than you can see.

Yeshua's death and resurrection is to make us a new creation, part of that is to give us new eyes. To open the eyes, our eyes. So, friends, all of us, in some way, have lost sight of who we are. All of us, in some way, have things in our lives that we've come into agreement with that are not of God. And God is in the process of making us the new creation. He dies at the place of skull because transformation begins with the renewing of your mind. And he dies at the skull, the skull is the head, the skull is what protects the mind and the brain. So, for whatever God wants to do for us, He does want to give us to become a new creation, and it begins with our mind, it begins by what we think, it begins by what we... by what we live in light of what we believe.

So, we said he dies on the 6th day, but he's wounded in six places as well. And the first place that I want to mention are his hands. Why?

Because redemption is connected to the hands. God says to Israel, I will redeem you with a Yad Hazakah, with a mighty hand, and an outstretched arm.

And in Hebrew, the way that you write hand is yad, it's two letters, Yod Dalet, and it equals 14. So, hand equals 14 in Hebrew.

God redeems Israel with a mighty hand and with an outstretched arm, and what day does Yeshua die on? The 14th day of the day of Nisan, the day of the hand, the day when the Passover lamb dies, because Yeshua dying on the 14th day, which was a Friday is showing that he is the greater hand of God's redemption. We saw one hand, God redeemed us with a mighty hand, singular in an outstretched arm. Why one hand? Because there was a greater hand that was coming, a greater redemption. Not on the 14th month of Nisan, the first Passover, but on the 14th month of Nisan, the day Yeshua gives his life.

And of course, it is fulfillment of Psalm 22.

*“For dogs have surrounded me, a band of evildoers have enclosed on me, they pierce my hands and my feet.”*

So, he's fulfilling Psalm 22, To pierce means to dig, to hollow out, to bore through. It's digging into something solid, not just soil. What's the point? The point is this. Messiah had to have holes in his hands. Holes in his feet. A hole in his side. Holes in his head, in a sense, like, from the, like, piercings in his head. Why?

Because his holes... Was to make you whole. Yeshua literally becomes holy, Like, having holes in him. So that you can become holy. H-O-L-Y. His holes make you whole, his holes lead to your holiness. You have holes in your soul. I have holes in my soul. From the hurts and the pains, the things we've gone through. We have two choices.

We either try and fill those voids and holes ourselves, That's addictions. That's the source of addictions. You have a hole, A void in you. It needs to be filled; space needs to be filled.

It has to be filled with something. if it's not filled with God, if it's not filled with good, it's filled with something else, and that can be drugs, that can be sex, that can be food, unhealthy food, that can be dysfunctional relationships. Lots of different things. But it's all trying to do the same entertainment, it's all trying to do the same thing, which is fill a void in our lives, but that void can only be filled and fixed by one.

That is God, and what Yeshua has done for us. To take us from being full of holes, to being made whole in him.

And so, you don't have to be ashamed of your holes. You don't have to be ashamed... like, the enemy wants to point those things out so that you live in fear and shame, right?

And we'll talk about this more next time. Listen, God never healed Yeshua's holes. He is forever marked by those holes.

The scars and the pains of your past. Don't have to define you in a negative way.

God can actually make them into marks that are beautiful and a sign of his redemption. Whatever the past is, whatever the mistakes are, whatever the trauma is, whatever the sin is, it doesn't matter. There's nothing too big for him. And by the way, He knew every sin you were ever going to do before you were ever created, and He made you anyway.

And He died for you anyway. Because that's how much He loves us.

And that's really good news. He loves you so much.

He gave everything for you.

He counts you individually. He knows you by name. The shepherd knows each sheep. He knows you personally. He cares for you personally. He loves you that much.

But also loves you so much that he won't leave you where you're at. Meaning, true love is not acceptance of the worst in us.

That's not unconditional love. True unconditional love is. I will love you no matter what, but in my love and in my commitment to you, I'm calling you to be the more and the best that you were created to be. I love you so much, I'm not going to let you be here, stay here, be that. That's not who God made you to be. So, unconditional love and acceptance is grace. It's not just, like, I love you and it's okay for you to stay in that, in the lies, in the pain, in the shame, in the un... no. It's, I love you enough, and I will stick with you, and I will walk with you, and I will be with you through it all, but I'm going to walk with you through it, and you're going to get to the other side or at least, you're going to get closer to the other side.

And I'll say this one thing, and I'll take questions. Listen, I was thinking about this this morning. I was... I was... I was meditating on Psalm 23, and it says, Though I walk through the shadow of the valley of death, I shall fear no evil, Gam Ki Elech, in Hebrew.

And here's what struck me. Listen!

All of us have to walk... all of us have to pass through the valley.

We're going to... we have to pass through our fear, our shame, we have to pass through difficult seasons, trials in our life, we have to walk through loss and death and betrayal, and all sorts of things we got to walk through in this, like, broken, fragmented world in which we live in. But what struck me is the key. You know what the key is?

Walk!

See, the danger is you stand still.

The danger in the valley is you stand still. The worst danger is you sit in it. You sit in it! You're stewing it!

Then the valley becomes death.

Then the valley defines you, and you die emotionally, spiritually.

If you keep moving, even if it's one step. Keep moving forward. Keep looking forward.

The lies and the fear, the shame, and the guilt, it wants to paralyze you, so you don't move forward, so that you get stuck...

And when you get stuck, that's when you die, if you remain in that stuckness.

Those who died in Egypt were those who didn't walk out. Those who died in the wilderness were those who moved no more.

Friends, the valley is scary.

We got to walk through painful, difficult stuff that seems like it might be overwhelming and might Kill us.

But you got to promise.

Though I walk through the valley of the shadow of the... this is Golgotha, Yeshua's walking through the shadow of the valley of death at the place of the skull.

The promise is not that... listen. If you had to walk through it by yourself, you're out of luck.

But the good news is, it says this, Though I walk through the shadow of the valley of death, What?

The Lord is with me. His rod and his staff will comfort me.

You're not walking alone. You never walk alone.

If He lives in you, you don't walk alone.

You can walk it. Because he's walking in with you.

And you can keep moving, because he's moving with you.

And you don't have to go to the place of fear, even though it's scary, because he's walking with you.

And that's my encouragement for you this evening.

When you get in those places. Don't sightsee. Don't sit. Don't stand.

Keep moving.

He's with you.

### **Closing Prayer**

So, Abba Father, I just want to thank you for my brothers and sisters, even as we prepare to take questions, and I just want to ask - Show us that you're walking with us. Help us rip out the bad seed. Help us not to continue to water it. Help us to know the truth that sets us free. And come into those holes in our hearts, those holes in our minds, those holes in our relationships, those holes that represent our hurts. Our dramas, our traumas.

We invite... just invite Him into those places right now, whatever that place is, you know, just invite him in. God can't heal Where he's not invited. If you invite him in. To the holes, to the pain, to the shame, to the hurt, to the rejection, to the fragmented relationships. If you invite him in, if you name it, Before him. He can begin to heal it. If you hide it, if you deny it, if you ignore it. It could be a past memory. It could be... whatever that is. Invite him into it. And God will begin to transform. So, we ask, we declare. We are all new creations in you. The good news is, the oldest pass away, the newest come, Roll it. Away.

In the name of Yeshua.

Amen.