

GROWING IN GOD PODCAST



GIG273 – Faith Experiences the Invisible Now

Hi, and welcome to the podcast. This is a special edition for our *Growing In God* podcast, as it is produced from a Zoom call that we at Hargrave Ministries have occasionally with our donors. When we have these times together and feel it is important for others to be a part of what we are discussing, we create the meeting into a podcast for release. So I hope that you will enjoy this podcast; and if you like being a part of these discussions, I would encourage you to go to our website at hargraveministries.org and join our Fellow Workers.

I want us to recognize that this last week on August the seventh was the birthday of John Robert Stevens, who is obviously a major figure in all of our lives. I think that probably for most people here, he was certainly a mentor to you, an impartation into your life of understanding the Word of God, the things that the Lord is doing, understanding the Kingdom, understanding and imparting to us the relationship with Israel and God's people; there were so many aspects of how he impacted us in a very great way. So I just wanted to mention that and really honor him, and thank God for him in my life personally, and I am sure many of you feel that way too. But we do, we just thank You, Lord, for John. We thank You Lord for the Word that we still have and all that is being worked on. We bless The Living Word today and all that they are doing to work with the Word and to continue to have that Word available to people; there is so much of the Word that has never been heard before and gotten out on tapes or in books or anything like that. So anyway, it is a major part of all of us, and I am thankful for it.

Actually, and interestingly enough, one thing I wanted to do in this time together today was to play part of a message to us, because I think that the meeting we had the last time we got together was kind of heavy. It was pointing to this idea of our prayer from sort of a quantum perspective and looking at faith maybe in a different way, or the function of prayer and faith in our lives and our believing and bringing the emotion into it, like we were talking about earlier in the prayer that we were doing here together. Because for me, as I have said to you many times, when we have these times together I am not talking to you out of what I am able to do, or am proficient at, or know completely what is going on; but I am reaching for things in God that I think we need to find another level of walking in and perfecting, maturing. We call the podcast *Growing In God* because we are looking for a maturing of the believer, and I think that is one thing that has been so important to all of us over the years of our walk with God. We are not looking to have a little experience here and then not do anything with it. We are looking for how do we become effective like the men and women of God that we read about in the Scriptures, and how do we have the power and the anointing in this day and age.

If we believe we are in end times, and we believe there is so much that must transpire, there must be an efficacy to our prayer, to our life in God, to the words we speak, that something happen. When Moses spoke, when Elijah spoke, when Christ spoke, things happened – it was not just empty words. And that has always been what is driving us who have been together for so many years in this fellowship of the living Word, and now are still for some reason finding ourselves back together on these Zoom calls and other ways that we are reaching for our prayer and worship and different things. I know there is a

carefulness that I feel when I am talking to you, because I do not like talking about what I do not really know or understand completely; but I also know that I am really living and driven that there are going to be breakthroughs of how we are able to engage in prayer, in intercession, in being a prophetic voice to speak things into this realm. That is what I am personally reaching for, and I believe it is what a lot of you are reaching for. But sometimes to get into it, it almost sounds like heresy. And all I can say is like Paul said, "So I believe and walk in the traditions that were termed as heresy before, from the fathers."

I think everybody looks like a heretic at some point when they are trying to break into something new, and people are going to say, "Why are you talking about what you do not know and trying to teach things you do not really understand?" And I would say, "Well, thank God that when it came to inventing the light bulb, the inventor did not sit around and go, 'I don't know how to make a light bulb, so I should not be doing this.'" I mean, he was driven. How many steps did he go through of finding the wrong way to do it? Does somebody remember that? It was like hundreds of times, right? And we may be close to that in some of our walks with God of things that we have tried to make work. You know, sometimes I feel that way. But the point is, his qualification was not that he knew how to make a light bulb, it was the fact that he was not going to give up until he did. And I think that sometimes that is the only credential we have, that we will not give up on what we know is a Word from God until we see the manifestation and we are able to walk in all that God has said that we are, and all that God has said that we are to do. If we make mistakes along the way and fall on our face and get a bloody nose, that to me is less important, because we are trying, than it is to stop because we do not want to have an accident. And so, we are pressing into something.

As we do this, part of it has a great deal to do with the study that we have been into for several years; and there are several of you here that have been a part of that with myself and Silvana in what we are trying and reaching for and studying, and storming heaven about. But sometimes the terminology may be a little different and it may seem like we are making a left turn, and I assure you that we are not doing that, but we are trying to find ways. One of the examples that I think is great is with this terminology of faith, and I think there is other terminology that we have and that we have used and developed that has lost its meaning to us many times. That is very common in the language, that things do not really have a meaning anymore. I think one of those things is prayer, the word prayer, the terminology of prayer: "I'm going to pray"; waiting on the Lord: "I'm going to wait on the Lord"; moving in faith: "I have faith." Those things are very, very difficult, and I think they are difficult because they lose their meaning.

I like this idea of faith. I mean, how many times have you reached in to do something or lay hands on somebody and pray for a healing and nothing happened, and you just go away and say, "Well, I don't have enough faith. I have to pray for more faith. I have to repent for my unbelief because I don't have faith"? And that bothers me because I think it is a term that has a meaning, but I am not quite sure how to measure it in my life, except by possibly this idea of failing. If I think I had faith for something that did not work, then I can measure my faith because it failed. And so, how much does the concept of faith get connected in our minds with all of the mistakes we have made, or the failures that we have had? I do not think that necessarily helps you learn, because there is such a negative impact of that on your life. So when we get into this idea of the spirit world or the quantum world, I like the scientific side of things, because science I think is beginning to pass up religion in its perception of the way things work and how we are going to be effective.

Now that has not always been true. Science has made as many mistakes as religion has made; for God's sake, we all know that. They have believed in scientific principles that were absolutely proven later not to be true. And I think we still see in medicine and other areas of science where things are believed to be, but then they turn out, "Oh, it is not that way at all"; or you perfect it because you find the truth over here. And I think that we are seeing that happen, especially in this area of quantum physics, to have an understanding of God as the source of all things. He is the source of all things. The reason we are celebrating the Sabbath today is because on the Sabbath, God finished His creation, He finished His works. His works are finished and now they exist, and what we are learning to do is to reach into what exists and to find the ways to bring that out of the invisible into the visible, into an effective function within the material world. Because that is what it is all about: we bring heaven to earth. It is the simplest prayer that Christ taught us, "Thy Kingdom come, Thy will be done, on earth as it is in heaven." By the very definition of the words of that prayer, it means Christ taught us to tap into the invisible and that which we cannot see and touch and feel from a material world, and bring it into the material world. "Thy Kingdom come out of the invisible" – that is what the Scriptures talk about that God does. He takes that which is invisible and He calls it into reality, into being. So this is the truth of how things work in God, and I think that we need to get more ahold of this if we are going to be effective.

Going back to this word *faith* as a good example for us, I think that what we realize, or what is very real to me, is what is written in Romans 10:10: "For with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." So it all begins with the heart; this has to happen in our heart. We know that biblically, our heart is where emotion is. It is the organ of emotion. The heart does not think like the brain does, the heart feels; what is impacting and effective to the heart is what we feel. So if it begins with the heart, if with the heart we believe, then with the heart is where faith really stems if you are going to have faith, if you are going to believe. Because when you look at the Greek words there, they can be used interchangeably from the Greek root of *believe* and *faith*. So the heart is where the terminology *faith* that we use comes from. It is where believing comes from. But it is not a thought process; you are not just convinced, which is the idea you get when you translate it as *believe*. Believe is something that we do with our brain. If I tell you about gravity and that if you drop something off of a building, it is going to hit the ground because of gravity, and I explain gravity, you do not need to see that happen; you can believe that with your mind. But your heart has to move by the feelings and the emotions of things.

That is why I think that when we use constantly this terminology of believing and faith, we are missing the root of where does it come from that we begin to be effective in what we are doing? I think that it has to be for us a feeling. The heart, it goes by feeling. The heart is where love is. It is where all of the positive emotions are: joy, thankfulness, what are some other good emotions you can think of? Happiness. Anybody have another emotion they can think of that is positive?

"Gentleness."

"Excitement."

"Peace."

"Faithfulness."

"Kindness."

"Patience."

Now let's reverse it, because the heart also knows the negative emotions like fear; you know, your heart sinks. What are some other negative emotions that are so alive coming from the heart?

"Anger."

"Hate."

Hate – boy, are we facing that one today, right?

"Anxiety."

"Rejection."

"Sadness."

"Worthlessness."

"Hopelessness."

All these things are not things you believe in. You do not go, "Well, I am going to believe in hopelessness." No, you feel hopeless. It is something that comes, all the negative emotions, just like all the positive emotions. And you say, "Why is this important?" To me the reason it is important is because what we are talking about when we work with faith is that we are trying to manifest something, right? You are trying to manifest it. So you lay hands on somebody to heal them with your faith. But when you look at even the prayer of Christ, "On earth as it is in heaven," you are taking from heaven, the invisible world, the world that you cannot touch, you cannot feel, you cannot see, all of these things you are taking out of this world of the invisible and you are manifesting that on the earth. You are bringing it into the earth. It is heaven on earth. And I think this is important enough to recognize that even Christianity has lost a lot of this in their belief system, because everybody is waiting to die so they can go to heaven. I am not waiting to die to go to heaven, I am waiting till we learn how to do what Christ taught us to do in prayer: How do we take what is in heaven and bring it here to earth? Christ said, "I came that you might have life and have it more abundantly." And when you look up that word *life* in the Greek, it is talking about physical body life. Christ came not so we could be happy when we are dead and go to heaven; He came that we would have life, our physical life, and have it in abundance.

So you begin to see this idea of our emotions. And again, somebody mentioned the word hate – boy, we are living in an age of hate right now. What is the importance of that? Because emotions are what manifest. It is emotion that manifests from the invisible into the visible; a thought does not necessarily do that, but an emotion does that. And there again, you can prove it out scientifically. When you have fear, you produce adrenaline into your system, and you have a physical manifestation of that emotion. Your body experiences that emotion of fear. We have all experienced that emotion of fear, and boy, it's fast, isn't it? It is amazing. I am sure we have all been close to being in a car accident, and you feel that in the pit of your stomach so fast. That comes from that adrenaline being produced out of your autonomic nervous system and pumped into your bloodstream; and my God, there it is. You did not get into an accident; maybe the whole thing never materialized. You missed the accident, you swerved and the cars did not collide. But see, just the emotion of, "Oh my God!" that literally had your body produce all of these things. And that is why I think this is so important to realize.

One of the greatest emotions we can have and live in is gratitude. Gratitude is an emotion, and as believers we need to learn how to initiate the positive emotions. People do not feel like they can do that, but you can. We can be happy. You do not need something to make you happy, you can be happy.

We can be grateful. Honestly, think of things that you are grateful for. Think of things that you should be grateful for. Just develop that. I mean, when I was starting into this, I said, "My new attitude is gratitude," and I would just walk around all day long learning how to keep the emotion of gratitude alive in my heart as many hours of the day as I could without losing that.

I think that is why it is important to get this concept, because again, if I think about faith, I am not sure how to measure that; as I am walking in my day, I am not sure how to measure my faith. "Gee, do I have a lot of faith right now? Do I have a little bit of faith? Did I lose my faith? Do I have unbelief instead of faith?" It is very hard to measure. But emotion is very, very easy to measure. You know when you are mad – boy, you can measure that. You know when you are happy. You know when there is joy in your heart. You know that, and you can know if it wanes: "Well, I am not as joyful as I was, I am not as happy." Then get it back. Get back that joy. Find the reason to be joyful. There are many reasons. It was one of the things that when King David blew it, his concern in his prayer of repentance was, "Please, don't take away from me the joy of my salvation." He did not *believe* in his salvation, he *felt* his salvation. Salvation was an emotion that David felt. And we know that David was an emotional guy, and that is why God loved him. He said, "He is a man after My own brain"? "After My own thoughts"? No, He said, "He is a man after My own heart." Because David had such joy over bringing the Ark of the Covenant back into Jerusalem. He was tearing his clothes off and he was dancing, making an idiot of himself. There was no question how happy this guy was, you know? But try to hold a faith meter up to him and say, "I wonder how much faith he has that this is going to change anything?" No, what made everything work was the joy. Why God loved him is because he was a man after His own heart. He had the emotions of God.

God has emotions. When you look at the fruit of the Holy Spirit, who can name the fruit of the Holy Spirit? Can somebody name all of them?

"Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."

When we look at these things, this is the Holy Spirit. We think, "Oh boy, I am getting the Holy Spirit! What is going to happen? I am going to speak in tongues. I am going to move in all of the gifts of the Holy Spirit, which are miracles and the other manifestations." No, it is all these emotions that we are to have: love, joy, peace, kindness, faithfulness, all these things. These are things we feel. We say to people, "How do you know you have the Holy Spirit? Do you speak in tongues?" We should be able to look at each other and know, "Hey, you are filled with the Spirit today. I can feel the vibration of your joy, of your love, of these emotions that we have." These are the things that manifest.

I have never been taught to pray this way. Like I said, all this stuff I am talking to you about is what I am reaching for. I have always tried to move by faith, could never figure out if I had faith; the only way I would know if I did or did not have it is if something worked or it didn't. But that is actually the end of the story; I want to know every moment that I have the thing that God said because I feel the gratitude, I feel the joy.

When we look at the prophecies over Israel, for example, how does that make you feel? We do not hope that there is the restoration of Israel, we do not hope for the Jews to be brought back into the Land, we feel the joy. We should be dancing like David in the street at the return of the Ark of the Covenant because we are dancing over the return of the people, the return of all of the wealth that they have and all of the blessings that are theirs, and we are living in it right now. I am living in it now, I am holding it now; and I can measure through my day, "Do you have that feeling, Gary? Are you feeling gratitude

now? I know you were five minutes ago. Are you living in the gratitude? Are you living in the joy?" That I can measure. And if it is an emotion, anything that is an emotion is producing in your body a physical response, which to me means that I am taking from the invisible and I am making it manifest in this physical, material world.

Is this making sense to you? One of the greatest examples that we are given about faith is father Abraham, right? So we look at Abraham, everything about Abraham is telling us about faith, faith, faith. But what if we change that to emotion? What happens if we take Abraham's experiences and we start rereading the story of Abraham, and we translate everything into the emotion of what it was that Abraham was experiencing? I will stay in Romans. In Romans the fourth chapter, verses 17-20, it says,

(As it is written, "A father of many nations have I made you") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken, "So shall your descendants be." Without becoming weak in faith he contemplated [now this is important, he contemplated; here is faith contemplating] his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb; yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, giving glory to God.

So again, we always read this whole thing about Abraham in this context of these words *faith* and *believe*. But go back and read the story of Abraham. When God spoke to Abraham, He said, "Hey, Abraham, you are faithful, you are wonderful. Gee, what can I give you?" And Abraham goes, "What can You give me?" It is like God was saying, "I want to bless you. I want to bless you for how you have walked before Me." And Abraham responded to God, and in a sense I will reword it: "There is nothing You can give me that is going to make me happy, even if You gave me the whole world, because I do not have a son, so I do not have an heir." Abraham lived to have an heir, and he did not have an heir. Go back and read the wording of when God speaks to Abraham, and see it in this light; because He is talking to him, saying, "I am going to bless you." And Abraham's kind of response is, "The only thing I care about, the only thing that would have made me happy in all of my life, is not coming to the promised land; having a son, that would have made my life. I would have been joyful beyond belief. I would have been happy beyond belief. I could have worshiped You on a level that is beyond words because of the love I am looking for in my life." And so, what does God do? He just goes, "Oh, okay, well then, I will give you a son. You will have a son." And then according to Romans here, Abraham is going, "Gee, thanks Lord, You are about sixty years late on this one," because he is looking at his own body, as good as dead.

When we go back to Romans 4, it says in verse 19, "Without becoming weak in faith he contemplated his own body." So he did not become weak. What was it that Abraham actually did? Abraham literally embraced the emotion. He knew the emotion; he had lived with the opposite emotion. He had lived with the sadness, the emotion of being deprived, the emotion of realizing that everything he owned was going to go to somebody that was not from his flesh and blood. He lived with all these negative things that were his reality. When God says, "I am going to give you a son," immediately he grabbed the joy. He flipped that script, and his heart was filled with the reality of holding Isaac in his hands, and he lived with that emotion. And it is fine, you can call that faith if you want to; but to me, when we talk about faith and believing, we are talking about too much of a reasoning. We are talking about, "Oh, I believe, I believe, I believe." Like when you pray for somebody to heal: "I believe, I believe, I believe." No, you have to feel the joy of the deliverance, and you have to feel what that person is going to feel in that healing, in that deliverance; it has to be a living, breathing emotion in you that starts in your heart.

And that is what Abraham had. So he was able to look, and contemplate even; his brain could think through the deadness of his own body and the fact that Sarah, her womb was dead.

I personally take the Scripture at face value here: it was impossible for her to have a child, her womb was dead. Something had to happen in these people. What we know Abraham for is being a father of faith, but I think we have to understand what true faith is, and how did he literally do this? because I think he and Sarah had to walk this through. They had to grasp the joy of it. When Sarah heard it, you know she laughed and she said, "Am I going to have pleasure at my age?" In other words, they had to have sex. This was not a miracle birth. I know that happened with Christ, right? It was an immaculate conception. There is nothing here that says this was an immaculate conception. And maybe this is too raw for people, but I am telling you, Sarah did; she had the pleasure of having sex at her age because she was able to embrace these emotions. They were both able to embrace their emotions.

What happens with emotion? Your body, your autonomic nervous system, begins to produce the chemicals, the proteins, all of the things it needs to do. Her body produced an egg. That, to me, is taking out of the invisible realm where it does not exist on a natural realm and pulling it into the physical realm. She had a physical egg in her womb, which was physically brought to the place it could produce and hold and carry a child. And she did it with the joy and the delight, the anticipation, the gratitude, all these things. It was not some miracle where God said, "Poof, here is your baby." I do not think God created the baby in her womb without it being a human process; otherwise, we would know it.

Obviously, the Bible is pretty upfront when it comes to Christ, and that this was an immaculate conception by the Holy Spirit. So if Isaac was an immaculate conception, why wouldn't it tell us that? It was not. These guys had to look at where they were at, as impossible as this seemed, as invisible as it was. Talk about calling into being that which does not exist; I mean, they literally in their hearts were able to call into being that which did not exist. Not just, "Oh, they had a baby." No, it was impossible. They reversed the aging. They reversed the physical reality of their bodies. And I believe they did it because they were able to embrace the emotions that allowed their bodies to heal themselves, to create the seed that was necessary – not just in Sarah, but my God, in Abraham. These are physical things that our body puts together as proteins and brings into manifestation in us physically. We do not think too much about it because it is kind of a natural process, but not for Abraham; and it admits that he did not have it, and it admits that Sarah did not have it. So, they produced it.

I think it was because Abraham was so thankful, so grateful. He was so excited, he was so happy. He embraced having that child in his arms, and he lived through those days and months having that child already in his arms. And I think that is what we have to learn. If we talk about learning prayer, I think we have to learn to have it exist now in our life. It is not out there somewhere, "I am praying that it is going to happen." No, you pray knowing you have it right now.

I was going to play this message for you. It is such a great tape, I wish you could hear it. But I will tell you what I will do, I will play just a little bit of it, because to me we were celebrating John, we were celebrating his birthday and all that he is; and I think this message is a great illustration of what we are talking about and what we have had bless us and impart to us. This message is called, well, I will let it be introduced to you. But one thing I want you to catch is, this is from 1963, and I found this by accident. Even though it is a Hidden Treasure, it was hidden in my computer, because my computer could not find it in the Hidden Treasures. I just by accident found it after our last call together, and I went, "Oh my God! This is John talking about this exact same thing of how really we embrace it, that makes it exist now, and then it manifests." So I am going to play a little bit of this for you. Okay? Hang on.

Living Faith in Action, by John Robert Stevens, Tuesday evening, April 16th, 1963 in Van Nuys, California.

I think God is bringing us into the mystical experience of the victory that is ours in the Lord. When I say that, it is something that belongs to this moment. Sunday evening there was something that left me rather shocked in the service; when God had spoken prophecy over and over again that the things that God had promised us, we were to rejoice in them with faith. We were to lay hold upon them as though we already possessed them. And though they would be an elusive thing like a vapor, they would take form within our very hands; that our faith was the substance of the thing hoped for, and while we were rejoicing and possessing it, we would actually see it take form right before our eyes.

Now this to me is a mystical thing. You cannot force it, either; it is God's faith that comes to you to rejoice in it. You cannot say, "Well, now I have asked God for things, so I am just going to work this little thing now." It won't work that way. It has to be made a reality to you. The thing was so real to me because it seemed to me that I had just actually walked into the future, and was rejoicing in it as though it were already past. The future had become the past. I do not know whether you know how many times that God has declared that in the Word; and I had never seen that thing as a principle, but can you recall how many of the prophecies of the Old Testament are worded in the past tense? Hmm? "Oh, how Babylon is fallen," you know. It is a thing accomplished. In the New Testament, in the book Revelation, how few things are declared in the future; though they are future things, they are declared as though they were already past. "The Lord declares things that are not as though they were," the prophet said. And now we begin to get the secret of it. God lives in eternity, and He is not a slave of past, present, and future as we are. We have the present in God's dealings with us because today is the day of salvation; not yesterday, not tomorrow, but today. We do not live in the future, as far as tomorrow's problems are concerned. You are not to be anxious concerning tomorrow, because sufficient unto the day is the evil thereof. You are to live one day at a time, unless some one thing comes to pass, that God declares something to you concerning your future. Then you are to rejoice in it as though you had already possessed it. Your faith is the substance of the thing hoped for, it is the evidence of the thing not seen.

That is not wishful thinking, that is God's faith given to you to believe Him and to rejoice with Him. It is impossible for you to believe and to continue to weep before the Lord as though it is still to be answered. If you have that faith that actually is given by God for a thing, in this case it involves a Word that He has committed to you concerning it, that Word means that you have it. And then your faith makes it so real to you that you rejoice in it as though the thing had already transpired and you possess the thing right now. That is one place where there is a transcendency over time, so that the past, the present, and the future do not seem to make any difference, because you are actually seeing the thing that God is going to do with the reality of faith.

I think this would be a key also to a lot of experiences that people need to have. The man that becomes a Christian has inherent in the thing that God has declared in the Word is his, the minute that he opens his heart and he is born of the incorruptible seed, there is a potential fulfillment. Whenever his faith lays hold upon it and begins to cultivate it, the thing that is his, embraces it as though it were his, accepts it as though it were his, it will spring forth into its actual fulfillment. For us to come into Jesus Christ through the precious work of the cross is to open up the full potential of all the blessings, all the ministries that God has for us. "Whatsoever is born of God overcometh the world" is a blanket statement found in 1 John chapter 5, verse 4,

KJV. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." It is that faith that just believes God, and it believes to be an overcomer. It believes that you are an overcomer through Jesus Christ, the Lord.

Oh, you say, "But I cannot fool myself on that. I know there are some things in my life that I have not overcome." Alright. As long as you know that, you are not an overcomer. It comes when that hour of faith comes to you, God's faith bears witness to you; and when it comes, you will know that you are an overcomer. You know that you have overcome the world; even struggle and every evidence to the contrary, you know it is yours. It won't be a little matter before faith gives way to the actual sight and the actual walking in it. But living faith will never be disappointed. This is not wishful thinking, and it is not a human faith, it is a divinely imparted faith. When Jesus says, "Have the faith of God," that is what He is talking about. God quickens the faith and you know that it is done. It is absolutely done in the name of the Lord.

Okay, I am going to cut it off there. He gets more into the mystical aspect of this as he goes along, but he is always tying in this thing about rejoicing, rejoicing. Even Christ was rejoicing seeing Satan fall. I encourage you to go and listen to it. You can get it off of the website at Living Word Publications.org. It is one of the Hidden Treasures, and it is available now. I did check with them and they said it is there, available for you; and I think it is free. So get it, and I encourage you to listen to it carefully, because he gets more and more into this idea of the emotions and grasping through the emotions the thing as already completed. That is what we want to really lay hold of and get into our hearts of what the Lord is speaking to us about.

We should bless this. It has been a long time here.

"Hey, Gary, can you give us the title one more time?"

Yes I can. It is called *Living Faith in Action*, and it is from 1963. It is a Hidden Treasure, and I think it was just released in this year so it is going to have a 2025 release date.

"Gary, did you hear the quantum things that came forth in 1963?"

Well, even he talks about it; especially like at the end of the message, how this is the most mystical teaching he has ever done and it is really how he is seeing all these things. I mean, it is amazing to realize that this is all there. Anyway, I encourage you to get into it. Listen to it. And we will try to make this into a podcast as well as get the Zoom call itself available on the website as we usually do.

Let's keep exercising this and practicing this, because like I say, I think in it there is something very tangible for us to do in studying our heart and feeling the emotion that is there. It is those emotions that trigger thoughts, and then the thoughts are what end up coming out of our mouths, and that is what is creative.