

Sons of God

Let's turn to Hebrews 5. Chapter 5 is the beginning of growing up in the Lord. This is where the rubber meets the road. Verse 1, *For every high priest taken from among men is ordained for men in things pertaining to God. So in the Old Testament a high priest was one that ministered because of the people's inadequacy and ignorance. So verse 1 continues, ...that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.* If I were to be your high priest I would be trying to help you come to God with infirmities of my own as well, so you would have to deal with not only your infirmities, but mine too. Verse 3, *And by reason hereof he ought, as for the people, so also for himself, to offer for sins.* And so the priest offered a sacrifice for himself, and that sacrifice was to remove his sin, and then he ministered to the people so that his infirmities would be less of an issue. Verse 4, *And no man taketh this honor unto himself, but he that is called of God, as was Aaron.* The high priest in the Old Testament was ordained by God, like Aaron was. Verse 5, *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.* So Christ came as our High Priest, but He wasn't like the other high priests that sacrificed animals. He came and lowered himself to be the sacrifice. He had to humble himself to do that. The high priest of men didn't have to die. They had to mentally and emotionally die to their will and take on the will of God, but Jesus not only took on the will of God spiritually, but He physically died as well. Verse 6-7, *As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;* So in the days of Jesus' flesh, He offered up prayers and supplications with strong crying and tears to His Father that was able to save Him from death, and was heard. The only witness that Jesus heard His Father was that He became obedient. Jesus knew, according to this, that the Father heard Him. But the Father said nothing. And because Jesus heard Him say nothing, fear came into His heart; the fear of His Father. Not the fear of Satan that many today walk in. When God puts His fear in us, it causes us to walk in obedience. And so here he is saying that this fear came on Jesus because He cried out to His Father who could deliver Him from this death, and the Father heard Him but wouldn't say anything. So He didn't change His commission and He didn't have to be told what to do, because He already knew what He was to be doing. Now it says in verse 8, *Though he were a Son, yet learned he obedience by the things which he suffered;* That is very important. The sons of God learn obedience through suffering. We're to be like Jesus was; He was a Son in the flesh, like we are, and He learned obedience by the things which He suffered. Has anybody ever experienced that? If you haven't then you're not a legitimate son. And now in verse 9, *And being made perfect, What is perfect? Total obedience. He became totally obedient to His Father because He was made perfect in Him submitting to the Father. And being made perfect, he became the author of eternal salvation unto all them that obey him.* By Him defeating death, He became the author of total life forever. Now we all know that, but we need to remember always that if we stay obedient like Jesus did, we will have our hope set in a right place to receive eternal life. And if we are not, then we are endangering ourselves of missing eternal life, because when the enemy gets a foothold in you what happens? It multiplies.

Let's read verse 9 again, *And being made perfect, he became the author of eternal salvation unto all of them that obey him.* You can't just love someone, you have to obey them. That's tougher yet. "I love you, but I'm not going to listen to you." No, if you love me you're going to listen to me. All those that obey Him will have eternal life. Verse 10-11, *Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.* What does that mean? It means when you don't really want to hear about changing, you can't be taught. If you don't want to change you won't draw on the Spirit of Life that brings change. How many can see that? Let's read it again. *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.* Now, there is the problem of not growing up. When you don't need to be taught the basics over and over and over, and be

reminded over and over of the basics of salvation you begin to grow up. The Lord brought me to a place that I was sick of where I was at and I really wanted to know God. And for the first time in my life, I decided that I was going to go with Him and that was it, no matter what it took. I didn't care what it took. I just wanted to know Him. And if you don't come to that place, you'll never be an adult in God. So then in verse 13, *For every one that useth milk is unskillful in the word of righteousness: for he is a babe.* The word of righteousness is the power of God in you to come out of the grip of satan. Abraham was credited because of believing God; it became his righteousness. Believing God and obeying Him. Because he believed he had to obey. He obeyed God and it was credited to him as being righteous and he grew up. He didn't stay as a baby receiving milk, where God had to over and over teach him, but he received the words of God even though he didn't have any idea how they could come about. If you want to be somebody who God can use, you have to come to the place that you believe it and then not only desire it, but pursue. You have to pursue God. I have people that tell me they would like to be this or that, but if I don't see them pursuing it I don't pay any attention. All it is is just talk. But when I see someone pursuing something I know how to do, what happens? You activate me to help you acquire what you are pursuing. And as a pastor, if you say you want God but you're not pursuing, I don't pay any attention. I don't pay any attention until I see you pursuing with everything in you. Now, Those that are unskilled in the word, or the power of the word, which is righteousness, are still babies. Verse 14, *But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.* You mean you have to use the seven eyes of God? You have to exercise them so that you can discern. So you have to practice. And where better to start than yourself? Practice discerning right from wrong for you. Not for other people, but for you. So let's read verse 14 again, *But strong meat belongeth to them that are of full age, even those who by reason...* The reason is, I need to exercise my senses if I want them, so that I can discern good and evil. If we're born again and don't have any senses, we may have been born into something but we have no communication because we don't have any senses like we do in the physical. Everybody knows the five senses, or at least most people would. And if just one of those senses isn't working, you would be upset. I would be upset, because I wouldn't be able to fully communicate in the physical, and to me the worst one would be sight. Of all the five senses I think I could give up one of them, but to not physically see would be the hardest. The other day the vet came over because I had an unborn calf with its head turned backwards and I didn't want to hurt the cow. The vet put his hand in to find the head. I said, you have to use another kind of seeing, don't you? He was seeing with his hands. And that's all right in that situation, but it's not all right all of the time. So he could "see" by feeling. And he found the head and pulled the whole calf out. So anyway, we have to exercise those senses so we can discern good and evil. If you discern good and evil from theology of today, you'll never make it to heaven. You have to have the senses of the seven spirits, the seven eyes of God, to be able to know good and evil and if you don't know good and evil the way God sees them in the place you were born again into, you won't make it. That's why He gave them to us, so that we could make it. Now, this chapter five is for the purpose of you growing up. To be an adult, you have to see. What you become is dependent upon being able to see good and evil. God has given you the tools and you have to exercise them by reason of making it or not making it.

Let's go to Ezekiel 47:1, *Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.* Alright, let's interpret that verse. He brought Ezekiel to the house where God lives on earth. In the Old Testament His presence would be there. The waters represent life everlasting and they came from under the threshold. Why would it come from under the threshold? It's because the door is not always open for everyone. It didn't come through the door, it came under the door. And it flowed eastward; east means new beginning. So this water came from under the threshold and the house stood towards the east. The waters came down from under from the right side of the house; we know those that are on the right are the sheep, and the south side represents the pleasantness of God's altar. Now we don't think of God's altar as being pleasant but it is once you have died. And there are several altars. There is the altar of incense where you fellowship, and I believe that's what this represents. Not the outer altar where you are burned and die, but in the

Holy Place is an altar and in the Holy of Holies there is a place where there is an altar. And those two places are intimacy with God which would make that a south side. If it was the north side it would be judgment and hardship. But on the south side is pleasantness.

Now in verse 2, *Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.* So he took him from the north of judgment and change and took him to the east or new beginnings. Verse 3, *And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.* So as you get in this river that flows from the throne of God, that is a new beginning, you measure a thousand cubits and the waters are up to your ankles. Now, that's not very deep. But at least you're in the everlasting waters of life. Verse 4, *Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.* Now when you're up to your loins it's a little more serious. When you just barely get your tennis shoes wet it's not a big deal. But as you grow in God it becomes more serious. Verse 5, *Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.* In other words, he couldn't walk over it. And so in this river, the fourth level of being in the will of God is to fully depend upon Him, that the only way for you to survive is to fully depend upon Him, swimming, and you can't touch the bottom. Verse 6-8, *And he said unto me, Son of man, hast thou seen this? The he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.* When you get to a place in that river of life that flows from God, when you get to the place that you are fully dependent upon Him, you'll go out to the people and wherever you go people will be healed. God's going to give an anointing to those who are fully dependent upon Him; He will use you as a vessel of life. And you'll go to the desert. What is the desert? The desert is a place where there is a people that want Him. God took them to the desert to remove the world and for those that are in a place of dry desert but want God, there's where He'll send you. Now, our president said he's going to drain the swamp. What did he mean? The swamps are where the pollution is. And he's going to remove the pollution that is in our government. And those who are in that polluted government are angry that he is upsetting their position, just like the money changers when Jesus went into the temple and turned over their tables and said you've made this a house of thieves and not a house of My Father. That's what our president said he would do, and there are many people who are cheering him on, Do it! Well I have news. God is also in the midst of turning the tables upside down of those who say they are children of God but are not. And it's for their own good. Because there are a lot of good people who will otherwise go to hell. God's not called us to be good. Jesus said there is only one good and that is the Father. But we're called to be righteous. It's God's mercy and truth that brings righteousness upon us. And so the river is going to go to the desert and to the sea of people. Those who want God He will pluck out and save them and they will be healed. Verse 9, *And it shall come to pass, that every thing that liveth, which moveth (in the things of God), whithersoever the rivers shall come, shall live: so those who are in that river, that eternal church that is doing an eternal work of what the Father wants done, wherever they go, people will live. And there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh.* What an awesome thing!

Now, let's go to Romans 8. This whole chapter is about the Spirit of God. Knowing the difference between the spirit of man and the Spirit of God. The spirit of man has life but its not eternal life, because of mans' fallen state. Our spirit needs to be changed from the spirit of man to the Spirit of God as our source of direction. And so verse 14, *For as many as are led by the Spirit of God, they are the sons of God.* So in this chapter and in this book, wherever it talks about the sons of God, he's talking about those who are being led by the Holy Spirit, hearing His voice and obeying. They're adults. They're eating meat and not milk. And to be led by the Spirit is to function out of the senses

that we were given when we were born again, which are the seven spirits or seven eyes of God. That has to do with Isaiah 11:2. And if you don't have those senses being activated, how can you walk by the Spirit of God and be able to discern right from wrong? It's foolish to even think that you can. And that's why people who want God become discouraged because they can't live up to what they know they are supposed to be and do. But if they understood the seven spirits, or senses, they would be able to do it and wouldn't become upset because it can't be fulfilled. And they would understand the ways of God. Now in verse 19, *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.* The creature is you and me. Our expectation waits for the manifestation of the sons of God. The human race has been waiting for those who are led by the Spirit to manifest themselves upon the face of the earth. There's only one problem. Most of those sons of God will be tormented by the church that is not functioning by the Spirit. They are functioning out of the thinkings of man and it goes against the Spirit. That's what killed Jesus; people who were functioning out of their own mind and not out of the Spirit of God put Jesus on the cross. The persecution that I feel doesn't come from the world. It comes from the church. And so the earnest expectation of the creature waiteth, and those are the ones who are in the desert waiting for the expectation of the manifestation of the sons of God to teach and show them how to know God and to be in His presence. It's the same as what we talked about in Ezekiel 47. Verse 20, *For the creature was made subject to vanity, not willingly...* I didn't ask to be in a fallen state and born in this world. I didn't willingly accept it. I just didn't know anything else. *...But by reason of him who hath subjected the same in hope.* Jesus has given us the hope of coming out of that place of ignorance that we talked about in Hebrews, of being a child. We have hope of growing up and functioning out of the seven spirits of God that we might know Him and be where He is. Verse 21, *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.* Now that glorious liberty, what did the first verse of Ezekiel 47 say? The river comes out of the south. The thing about that river is even though you have to die, there is a glorious liberty that bursts in you from the freedom of the bondage of Satan and his kingdom. That's why it comes from the south, which is pleasure. The pleasures of God is the glorious liberty and that we are not under laws but in love with Him. When love explodes in us there are no issues of having to do something, you want to please Him. Verse 21 again, *Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.* Now he's back to the children of God. When you get that glorious liberty you're still a child. But you're growing up into the sons of God. Verse 22, *For we know that the whole creation groaneth and travaileth in pain together until now.* When Jesus died on the cross, He went to the heart of the earth and where did He end up? He ended up in the depths of hell. Satan took over the heart of the earth. Because he took over the heart of the earth he could pump wickedness throughout the whole earth. He didn't have to be omnipresent. All he needed was to own the heart, because if the heart is polluted the whole being is polluted. That's why God puts the covenant in our hearts; to keep our whole being from being polluted. And so Jesus went down in those three days in the heart of the earth and He preached to the prisoners that wanted Him, and loosened them from that place and broke the power of Satan who rules by death. If Satan can destroy you before you're saved then you never have the opportunity to be with God forever. And so Satan fought; he's fighting you with death. First of all that death becomes numbness, so that you can't hear, feel, or sense anything of the spiritual realm of God. And then secondly, when you die, you go to your second death, according to Revelation, where no one will ever know you again. There is a fire that is waiting to burn the elements, that is, all of your labor of wickedness. All the wickedness on the face of the earth will melt and when that melting takes place, that is the end to wickedness of anyone that's walked on the face of the earth. That wickedness will all be burned up and it will burn up all of your labor so that no one will ever know or remember you again. Can you understand that? When God sends that fire that's waiting for Him to say, Go burn up the elements, all of the elements will be melted so that there won't be any labor, any energy left that is wicked. Only that which is eternal will not burn therefore that work will remain. And if you do an eternal work and that work will not be destroyed, then in the new earth you have wealth that remains. Isn't that awesome? That's how it's done, according to the scripture. And so why would we mess around with releasing energy that will be destroyed when the fire comes and melts the elements that are not eternal? So the whole creation is groaning and travails in pain together until now. Verse 23-25, *And not only they, but*

ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. And so the Lord is laying before each one of you the responsibility of your eternal destiny, having to do with the wealth of laboring in an eternal labor that will not be destroyed. It will last. But if you choose to ignore that great salvation and labor for that which will be destroyed by fire, it will all be lost and have no value. The Lord has spoken with me regarding a lot of things, and said, "You can do it but it has no eternal value." We get all worked up over things that have no eternal value yet we don't get worked up when we're not building wealth that is eternal. And it's because we don't have the seven eyes to know the wealth that can be obtained through setting free, because the whole earth, the whole creation is groaning to be set free from the pains of the wickedness. The earth is waiting for the day that the fire will come and destroy all the energy of wickedness so that it can produce like it was created to for all eternity. That's the hope that is set before us. And the question is, what will you do? You can labor and fuss over earthly things and ignore spiritual things; millions of people do, and if that's what you want to do, go right ahead. Do it. The decision is between you and the Father and His Son.