

## *The Language of Son*

I have a new favorite verse. I think it's because I've graduated to a different discipline. In Hebrews 12, it talks about a graduation from being a son that God loves to a son that he loves but is drawing to himself. It says, What son is it that God doesn't love and every son that he loves, he chastens; but the son who he draws to himself graduates from chastening to scourging, from that which is prophetic to that which must be established in order to fulfill prophecy.

It's wonderful to be under prophecy. I think of Jesus growing up and reading the scrolls; it had to be a different experience than it was for me as a child reading the Old Testament because I didn't know. He was born Christ. The only man ever born, or to be born, as Christ. Everybody else joins his status by being born again. He was born – right out of the chute – Christ. It gives rise to a pretty amazing story. When he was being taken to the temple and Simeon the priest, a devout man who had served God all his life, petitioned God, I would like to see Messiah before I die. My consideration of that would be to see the prophecies being fulfilled, maybe see some of the miracles that did eventually manifest. I saw a cartoon one time; it was a picture in a bathroom and there was this little baby with a halo around its head and a mother with a halo around her head, so it was representing Jesus and Mary. She said, I said IN the water. He didn't come inherently capable of not getting wet because he did get baptized by emersion. So, a few miracles would have salted the thing pretty well, but Simeon picked him out from the babies that were being brought to the temple to fulfill the ordinance of the law. Simeon said, That's Messiah – no other evidence than the witness of the Spirit, an incredible thing. There were those who saw him walk on water, multiply loaves and fishes, raise the dead, heal the sick, open blind eyes, but they didn't see Messiah. This thing is so by the spirit.

The prophecy this morning highlighted that the language of the gospel being spoken to us through the influence of Spirit is not earth-sourced. The words used are earth-referenced but the language is heavenly. One of the things that is designed to be a transition from the words that we understand and speak with natural understanding to the use of the same words that communicate Spirit-referenced meaning is the gift of tongues. Paul exhorted, look, I'm all for tongues, but when you come to church, it would be nice if you would speak in a known tongue that you could edify those who understand what you're saying. Speak in tongues to edify yourselves, but maybe more at

home than in church. In a praise service, it's ok, but a known tongue will edify and encourage those who hear you. Tongues is a heavenly language, yet on the other side of tongues is a language that, although it uses the words that we are familiar with and a language that we are fluent in, means different things than what those words mean if they're just spoken as natural words.

Jesus, born Christ, had to learn how to live as Christ. It was a different way of living than a natural baby learning how to live as Adam although he learned that, too. He learned how to function in this world acceptably, but he was learning a different thing as well because he was a different life. He had to learn how to live that life. The strange thing about scripture – and one of the things that's on the other side of tongues from natural words – is that it says he had to learn obedience. The way I learned obedience was by being corrected when I disobeyed. That is not how he learned obedience. He learned obedience by coming under the influence of the Spirit and being taught of the Spirit something that wasn't natural. When Jesus came and began to speak in public, he said, I live by the father. That's different. I don't live out of myself; I don't live resourced by what is natural; I live by my father. It's different. Obedience on the other side of tongues doesn't mean to do what you hear. Obedience on the other side of tongues, in the kingdom of God, the definition of obedience is trust; it's not "do". It's what Paul said in Romans 16:25, The gospel that is given unto me was held in abeyance until now and has now been made known unto all men for the obedience of faith.

When I began to hear the scriptures, they came to me to give me an identification that related to me where I was. Now, they function more to light the path yet untraveled to maturity. I know you have all had this same experience at times, where you're reading along and you think, Who's been messing with my Bible because that wasn't there before. I was reading the story of Jesus' travail in the Garden of Gethsemane, and I believe it's in Luke that the translation of that and the communication of that talks about an angel who was ministering to him while he was praying. I never saw that before. I read it before; it just didn't click. In order to finish the course, he didn't have what it took in himself to complete it without dying first. Even medically, this is known to be true; there can come such stress and travail upon a human that the capillaries begin to break, and blood goes into the interstitial tissues and then comes in the sweat; it comes out pink. There are few recorded examples of that because usually death precedes that manifestation. It's such a horrific depression and sorrow and grief that death usually is the result before that manifestation can come to pass. To be

sustained through that travail, he was nurtured by an angel while he was praying. I never saw that before. I'm glad it's there, though, because I can't make it through what faces me. I just can't. I've given it an honest try more than once. I've talked about my guardian angel at times and said I caught a glimpse of him not too long ago. This is kind of what he looked like: his head down and shaking his head, saying, I drew the short straw again; I got him, good old knucklehead.

You know we are saved by hope. Hope isn't what you already have. You're saved by what you don't already have. You see, it's a different world. If you're hungry in this world and you don't have a sandwich, you're still hungry. If you're in the kingdom of God and you hope for something that you don't already have, you can be nurtured by the hope. It's different; it's not natural. When Jacob was fleeing for his life from his brother's wrath, he went to sleep on a rock. When he woke up, he had had a dream and he saw what is said there to be a ladder. This ladder had angels ascending and descending on it and he named the place Beth-el. His conclusion was that this is the house of God. This is where God dwells. This is an expression of the heart of God to join earth and to make accessible for those who are of the earth access to that which is of the heavens. I'll even give them help; they don't have to climb it by themselves. There are angels to assist.

Because I have been at this for a while and they say even a blind squirrel will find a nut every now and then if he keeps moving, there are a couple of things that have occurred to me. One of those things is what I thought was so spiritual was God breaking it down so literal that the ladder would actually hit the dirt. He was making it relevant to me where I was: carnal. He gave me what I understood as being doctrine, and I was rehearsed in the basic principles of the teaching of Christ: resurrection, faith toward God, repentance from dead works, baptisms. I thought that was heaven. I think I just had one foot on the first rung of the ladder and the other foot was still on the earth. I thought it was spiritual, but it was God breaking it down and meeting me where I was. It was prophetic, and it's wonderful to walk under prophecy.

Everybody that's here that's born again is under prophecy. Prophecy can be expressed in a lot of different ways. There's still unfulfilled prophecy in the book that Jesus didn't finish. I know he said, it is finished; but he was talking about his course. One of the prophetic statements is in the epistle of John where it says, Now are we the sons of God even though it doesn't look like it. That's encouraging to me: that sonship isn't something I'm going to

get later. If that was the case, it would appear to me to be something that was a tantalizing, illusionary prize that I could never quite get; it would just be right by the edge of my faith, the carrot and the donkey. The donkey finally realizes he's not going to get there and so he's not moving.

But that isn't the way this is. The wooing of the Spirit of God, the stairsteps, the ladder, it's throughout scripture. It isn't just Beth-el; it's in Song of Songs, the secret of the stairs; it's in the Psalms, the psalms of ascent; it's in Revelation, the seven letters to the seven churches. It's the purpose of God to bring us progressively. One of the reasons why it has to be progressive and also cumulative – so it isn't just successive, like there's this, then this, then this – is that it's based on what's already been accomplished. So, it's cumulative. If I walked to the back of the room and looked at the room while nobody else moved, I would have a different perspective on the room than I have from the front of the room. As our feet move, as we grow, as we come through the tests and the trials and there's a maturing that's taking place – be it from baby to toddler – there's a perspective change and it freshens things.

In Ephesians 1:19, I'm just going to take a phrase from it, what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead. Now, I don't know what those words meant to me 35-40 years ago, but I know what they mean to me this morning. What they mean is that what happened to our Lord Jesus when he was raised from the dead is that he received, by inheritance, something he never had before. He refers to it in Revelation, And to him that overcometh will I give to him my new name. He was born Christ and that was the nature he lived in. It was a dependent nature; it was inadequate to be successful out of itself. It didn't mean it couldn't do anything; it wasn't weak. It was meek. It was taking the strength that he was and willfully laying it down, subordinated to the will of another.

There's been a conversation, I won't say the debate has been lengthy, but I was listening to a conversation several years ago. It was asked, In the wilderness, could Jesus have made the rocks bread? Now, that isn't fundamental to my day today; it's just not. I don't know that technically the answer to that is a big leverage on holiness, but one position represented was, Well, where was the test if he couldn't? If thou be the son of God, turn these stones into bread. What? I can't do that. Are you, stupid? Where's the temptation? Jump over the tabernacle. That's not a temptation to me.

When I was 19, I wouldn't have thought of doing that. The point is that whatever it was that he did have, he didn't live by it. He wasn't presumptive on the basis of what he could do because whatever he could do couldn't accomplish what was impossible for him to do. I wish I had heard this 30 years ago. I wish our brethren that are still playing with the gifts, presumptively, could hear this. Those that are going to assign the will of God that none should be sick, none should die, none should be disadvantaged, and they spend the energy that they have trying to cure a situation that God is not addressing when he wants to address what is not working in them so that the disadvantage of this world – being subject to vanity – could one day be cured, and the curse could be reversed and we'd be governed under righteousness rather than disadvantaged by pernicious assault against everything that's God. So, noble, but still using the words and the language of the words to mean something that it does not mean, and not allowing the Holy Spirit to bring forward in them an understanding of the language of son.

I want to wrap that whole dialect into one verse. It's in Hebrews and this is the language of God to the son, unto which of the angels did he say at any time, sit until I. Do you know how hard it is to sit until? My first question when I hear "sit until" would be, until when? Give me a definition. If it has definition, I can probably endure it; if it has no definition, it's going to drive me nuts. That's the natural man. Sit until I, that's son-talk. That's God speaking son to us. Are there English words that are used in that sentence? Yes. Do they mean what the English words mean? No, they do not. What does "sit" mean for a spiritual being? You can't walk? You can't get up? You can't do anything? If we relate to the things that God wants to speak to son to draw him unto himself, to prepare him as a habitation for his father to dwell in, it's not going to come with an understanding that's sourced in the definition from Merriam Webster or Funk and Wagnalls; it just can't do that. If the Greeks and Hebrews got this right in their original language – because they didn't have to use Strong's, you know – this would have been done already if it was done by knowledge. They got it in their natural language.

When Peter preached on the Day of Pentecost, the thing that was remarkable about it was the evidence of the anointing in that every man heard it in his native tongue. It was not a miracle of tongues. It was a miracle of the transmission of the Holy Spirit to break the gospel down and make it pertinent to everybody that was there. This is what God is seeking to do in the church. This is not homogenization; this is not cookie-cutteredness. This is your responsibility to be accountable to your father.

This morning we were singing, be not disquieted; be not cast down. This is one of the transitions that's an affliction to me; it's a real test. This is a little parenthesis, maybe, but one of the things about that verse is when it says, Now are we the sons of God even though it doesn't yet appear what we shall be, do you know what it leaves me vulnerable to? Do you know the particular accusation and the fiery dart and the enemy that I'm vulnerable to because of that verse? You hypocrite; you hypocrite. How can you talk this and do that? How can you talk this and not do that? You hypocrite. It takes faith to quench that dart because when the devil comes, he always comes with verifiable data. Have you ever noticed that? His lie isn't that he represents data wrong; his lie is that he testifies against the working of the gospel and the foundation upon which we stand.

Out of Romans 3, 4, and 5, we stand on an imputed righteousness. We don't stand on a foundation that's based on our capacity. Thank God. That foundation was demonstrated by this power that Paul spoke of in Ephesians, According to the power by which he raised Christ from the dead. Do you know what that power evidenced? He didn't raise him like Lazarus was raised. Lazarus was raised by the power of God, but what went into the grave wasn't a fully-grown son. So, all that could be raised out of that was what Lazarus was when he went in and so he died again. When Jesus came out of the grave, because what was sown was a full-grown son, he received by an inheritance a name that was far above every other name. No longer subject to vanity; no longer subject to need; no longer dependent upon the father. He was now source. He went from the agony of the Garden – not my will, three times, acknowledging the discrepancy between what he was as a mature son and what the father is, and he had to be helped by angelic unction in order to just survive those three hours – but when he was raised, he was not raised subject to nature any longer.

It didn't take a miracle for him to walk on water. All nature was under his feet because he heard son. What happened in the Garden in that travail was the expression of what is spoken to us when it says, unto the son does he say, sit until I. Jesus' travailing in the Garden was him sitting. What happened was his will was placed under his feet by the work of the father so that what was expressed was the salvation of God, not Jesus trying to do a good deed for daddy because it had to be God in Christ reconciling. There is no other authority that will cure nature than God himself.

So, this has made it a different thing for me; it's been accumulating for a while. It isn't like a light switch, dark then light. In the recent past in my

communication with the Lord, I've said, Lord, what am I afraid of? Why do I sense I have this reserve of this running to my father? To go from a child of, Abba! A story from my history is that we lived on the second floor of a townhouse when I was a kid. When my father would come home from work and his car would go past the back steps, I would run down the steps, hit the landing and turn and jump. I wasn't standing on the landing waiting. You know those old adding machines that weighed about 45 pounds? He had some work to do that night and he brought one home. He had a choice to make: the adding machine or my son. He had to drop the adding machine to catch me. It was just this joyous, exuberant, Father! I have this thing in me that's like I'm just disquieted; I'm a little unnerved. I don't think it's doubting that God is my father; I think I'm rooted in that. I don't think it's doubting the capacity of the Holy Spirit that when I yield to the Holy Spirit, abnormal things can take place. I don't think it's that; I think I'm rooted in that.

I have a good friend and about 40-45 years ago, we lived in the same place at the same time, and he was second generation Move. In fact, I think his father was a minister of some sort in the Latter Rain before this Move. I hadn't seen him for about 35 years, and I went to a meeting and he was there. I was excited to see him, and he seemed to be excited to see me. We hugged and I said, Good to see you! What's going on? Let's catch up. Do you have any time? If you have to leave town, I'll come to where you live. I'd love to sit down and catch up. He said, come go with us to South America. I said, why would I need to go to South America to catch up with you? He said, We see a lot more miracles in South America than we see here in the United States. I said, I hope you don't take this wrong, but seeing what is termed "a miracle" is not going to nurture my faith. At this place where I'm at right now (then), it's not going to. Do I believe God can heal? Yes, I've seen it; I've actually been healed. I've actually prayed for people and seen them healed. I don't question that the God who created everything out of nothing can heal what is already there. It would be like asking Henry Ford if he can fix a Model A. He invented the thing; yes, he can fix it.

It's not what I'm invested for. I have a serious flaw. I do. You can read about it at the end of Romans 7. I don't know at what point in his ministry it was that Paul wrote Romans 7, but I know he wasn't just fresh off the road to Damascus. This was a seasoned vet because, in my view, Romans is a legal document justifying what God is doing in Christ, not that God has to be justified but he can be. It's a path all the way through, line upon line, chapter after chapter, developing, laying on the previous chapter's thought

that that it established. Very early on in chapters 3, 4, and 5, Paul wrote concerning David's statements regarding Abraham's relationship with God. He said, blessed is the man upon whom the Lord will not impute sin. What is that worth if there is no sin? It's not a thing if there's no sin. He didn't stop there, but he said, And that same man is blessed to a greater degree than that because God just doesn't stop at not imputing his sin but he imputes righteousness – and the next two words – without works. That's our foundation. How can you lose your foundation if you're born again? You can't. How can you get unborn again if you're born again? You can't.

Now are we the sons of God. You know what's the issue? Am I going to turn and reckon that as my standing before God? Am I going to turn and stand before my father as a son and offer myself to what yet remains to be accomplished and offer myself through the Spirit in faith to that working? That's the graduation from chastening to being drawn to the father because just to stay in the shallows, based on what is imputed and what is not imputed, is not maturity. It's the foundation on which the house is built and that foundation remains. It isn't based on me knowing him; it's based on him knowing me. But now, if I'm going to respond based on him knowing me, it says I have to depart from evil. If I seek to save my life, I don't gain maturity. If I'm willing to lay down what life I have, then I can become a mature son. That's a continuing process because it's described this way: a living sacrifice. It's not talking about an event of sacrifice. It's not talking about hands raised, chin tilted 40 degrees vertical, tears streaming down my face and my heart just seemingly dissolved before him. That's an event; that's not a test of worship. That's something that is God testifying to me, I love you and I'm omnipresent, so even if I wanted to, I'll never leave you. Where does omnipresence go to leave anything? Just a thought.

Moses, Aaron, and Miriam were siblings. They were already out of Egypt; they had their three-day praise service; things were settling in a little bit. They went to Moses and they said, you know brother, we can hear from God, too. Thanks for all the stuff you do, but we just feel like you're taking too much on yourself. Then, God cleared his throat and said, Here's the deal. When I speak to a prophet, I'll speak to them in a dream or a vision, but when I speak to Moses, I will speak to him as though face-to-face, and I will meet with him under the wings of the cherubim over the mercy seat. Different.

Moses' accounting of that was that it wasn't just that God spoke to him there because there had to be that first time. I don't know if that would have been



represented by the burning bush. I don't know, but at some point, there was that first time that God spoke to Moses as though face-to-face, and he said, I will meet with him under the wings of the cherubim over the mercy seat. There is no record that Moses ever went into Moses' tabernacle, so he wasn't talking about Moses getting to go into the Holiest Place in some physical representation. It was that he was in the spirit and the reality that was represented by those types and shadows is where God met Moses.

Psalm 91 is Moses' side of that picture. I'm going to rephrase just a tad. It's all familiar; we probably could quote it together without looking at our Bibles. Moses said, As I learned to dwell under the wings and as I was abiding there, covered by his feathers... That was the place that he sat, the dwelling there – sitting. Did he sit; did he stand? It doesn't matter. We're not talking about geography or physical representation. We're talking about a habitation that would be a dwelling. Sit until I... It's not finished but it's designed to be completed. There is that that yearns in me that this be accomplished. Quite frankly, sometimes it looks like I'm just getting worse, so it's a real trial of faith. You know one of the things that's very active about sitting? Son sitting, not physically sitting, but son sitting? It is that you are in a war. It isn't necessarily a war to stay, but it's a war to stay for purpose. This is really the ultimate story of the prodigal. It wasn't that he left and came back home, but the story was that when he came back home, he was living in his father's house again but he was living for the purpose of the father, rather than for his self-indulgence.

I joined my heavenly father, on purpose, when I was born again. I think I'm just beginning to be harvested to being joined to my father on purpose for his purpose instead of for mine. I have to be honest, preaching is more of a birthing for me, now, than it is enjoyable. I'm beginning to suspect, and I guess that's what I felt when I asked the Lord, why is there this reluctance? Why is there this hesitancy? Why is there this, Okay, tomorrow I got to go...? It's not right; you know it's not right, but if you're honest... It's because I recognize that the anointing is for my burial, not so I can be gifted. Giftings and callings, anointings, miracles, signs, wonders, you can't say they're not what God does because he does. God is currently birthing babies and God is encouraging those babies with an understanding that he has a purpose, and they can memorize scripture and they can quote it, and they can be resourced and nutritioned, and they can be stabilized by that. It's a good thing; I'm not against that. I'm not saying it's wrong, but everything is designed to function in its own season. And the season for those who are going to go on to finish is

that they are going to stand up and they're going to face the blood and guts of this thing.

It isn't a light thing to see 6,000 years of a curse reversed. It isn't a light thing to see Satan put on a leash and withheld from being involved in human experience. That isn't going to be done by falling out of bed. The seven sons of Sceva should give us some inkling into that. It isn't by saying the right words that you heard somebody else said that works. You have to become known. You have to move in the spirit. You have to have substance that is the ongoing working of God bringing to maturity that which began when you were quickened from death into life.

There's a third expression of this picture of Psalm 91. We all know what's under the wings. We all know what the wings represent. He that abides under the wings of the Almighty, we know what that is. We know what the representation of that is: it's the cherubim with their wings covering, obscuring, making less obvious what mercy really is. What they're over is the mercy seat. The mercy seat is the throne of God. So, to move forward from mercy and the experience of that mercy being that you didn't get what you deserve – That is an expression of mercy. For sure. – The blessedness of the man to whom the Lord does not impute sin is because he is merciful that you don't get what you deserve. But Paul didn't say, By the mercy of God present yourselves; he said, By the mercies of God present yourself. The foundation of that presentation, as we've already noted, is what is imputed to you and it's based on he is not going to give you what you deserve. If any man sin and he confess his sin, is God not faithful to forgive and to cleanse? Yes. Has anybody here today not sinned since they were born again?

We have a functional relationship with God that offsets our experience in this world and the vicissitudes and the variances, the variegated experiences that we have of the hills and the valleys, and the ups and the downs, and the ins and the outs. There's a provision for that in the program. I thank God for that, really. I would not have been able to get up today if it wasn't for imputed righteousness. I would feel like I was standing here as a liar. I believe in it. I have confidence in it. I function on the basis of it. But that's just mercy. The clarity and the confidence have got to be on the basis of mercies.

What is the ongoing-ness of mercy? It's that I, knowing what my history has been with my father, can begin to actually hope for what I do not yet have. That if I didn't get what I deserved, from the same source I can expect to

receive what I can't earn. Whew! That's a big day because it opens up the going forwardness of the gospel. It opens up the transition from what has been spoken to me prophetically to the opportunity of me actually being the fulfillment of the prophecy.

I've been working for my son for almost two years and some of the crews are the same crews. One of the fellows is a Christian; I didn't know where he was spiritually. He called me, and right out of the gate said, my favorite scripture in the Bible is I Corinthians 13, but I have a question. What is this about prophecy failing? What is this about prophecy ceasing? I said, That's easy. It's when they are fulfilled. It is no more a prophecy when it takes place; it's the fulfillment of the prophecy. God's word cannot be prophetic and not come to pass so it's not going to fail to happen, but when it's concluded, it's not a prophecy anymore.

There is a prophecy in the scriptures that every one of us sitting here this morning is under. It's not questionable as to whether or not it's been fulfilled, and it's not questionable as to whether or not it's a prophecy because it says so. It's in I Corinthians 15, Then shall be fulfilled... This was written after Jesus ascended. This is after he said, I'm done; I'm handing the baton to you; you bring it home because greater works than I have done shall you do because I go to the father. What it involves is something that is so unnatural. It is such a contradictory testimony in this earth because all of nature lies; it isn't just Satan that lies. This world under a curse testifies a lie because something starts and it ends in death. That's contrary to God. When the prophecy is fulfilled, death is going to be swallowed by life. It doesn't just mean that there's no more death; it means that the working of death is going to be consumed by the working of righteousness, which is going to yield the life that is no longer subject to death. It isn't just going to be pixie dust.

This is how Jesus said it, and this is the answer if anybody wondered if I was going to say what my new favorite verse is. Jesus stood in front of Lazarus' tomb and he said this, I am the resurrection and the life, and then there's a two-phase comment that's coming. The first phase is, He that believeth in me, even if he's dead, he shall live. Being born again. You who were dead in trespasses and sins hath he quickened. And it gets better. The second phrase is, and he that is born again so that he that liveth and believeth in me shall never, ever die. That's the going forwardness of mercy, to give us what we can't earn. If we will learn to abide, if we can dwell and learn to abide, if we can resist the accusations of, you are so not what you are supposed to be –

Why do you think I need a savior? Good point. Thank you – instead of getting beat down. It's not quite that simple, but it's the principle. That we're no longer under an old covenant where what is holy is defiled by contact with that which is earthy and has to be sequestered and refreshed, but that which is not holy coming in contact with the provision of God in Christ and made completely new in order to receive by inheritance a second name, not Christ but God himself. This is the calling.

When I think of Joe LaTour and his preaching, I think that at some point this sentence is going to come out of him if you listen long enough: Most Christians live far below their entitlement. It's time for some sons to rise up and to believe that the God of mercy, who will not impute their sin, is the God who wants to take mercy and give us that which we can't earn.

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