

GROWING IN GOD

PODCAST



GIG107 – Heirs But Slaves

In this podcast today, I want to address a question as to whether we really possess and move in all that God has made available to us in Christ. I think sometimes we sell short the relationship we have with Him, and what the Father has provided through Yeshua, through Jesus, for us as believers. This to me is something that drives me in this podcast; it is why we call it *Growing In God*, because I believe there is much that we can possess in God by His provisions that we have really yet to enter into. And so, I want to talk about this.

I will begin with Galatians the fourth chapter, verses 1-2: “Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, but he is under guardians and managers until the date set by the father.” This is a picture that is being painted here which I feel we should understand and take to heart very deeply. He is saying that we can be really the owner of everything, and yet at the same time not really possess any of what is ours. And by using this analogy of a slave who is heir to all, but under guardians and managers, then whatever it is that is blocking or stopping you from receiving everything that is rightfully yours is what we would like to see removed out of our lives. He says it is “until the date set by the father.” What is the date set by the father? It is the point of maturity, the point of our relationship with the Father that triggers Him granting us access to all that He has provided. I think this is the state that most believers live in today – we are heirs of all things through Christ that the Father has provided for us; and yet, in reality, what we have under our ability to control or to move in is extremely limited. Instead, there are these guardians or managers, there are these impasses, these blocks that stop us from accessing all that should be ours to control, and from moving in the ability to have all of this at our fingertips. When someone is an heir, then all that they possess is at their demand. They are able to buy, to sell, to exchange, whatever they want to do with that which is their inheritance. So we have this tremendous inheritance in Christ through salvation; and yet, I believe that we only function in a very limited amount of what is there for us.

Traditionally, I think, in the mind of the church, the focus is the forgiveness of sin. We come into Christ and sin is forgiven. That is the term that is used for salvation – our sins are forgiven. But I think salvation and the inheritance we have in Christ is far more than that, and it is something we need to recognize, we need to press into, we need to seek God for – number one, for the understanding of what is our inheritance, and what all is included in this great inheritance, in the provisions that God has made for us in Messiah. Once we have an understanding of what it is that is available, then we should give ourselves in a relationship to Christ, in a relationship to the Father, to be pursuing these things – learning by the Holy Spirit, and growing by the Holy Spirit into full heirs with total possession of that which has been provided for us.

In Hebrews the fifth chapter, verses 7-14, it says, “In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a high priest according to the order of Melchizedek. Concerning him we

have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil.” These are tremendous, tremendous verses for us. They begin by revealing what many, I think, do not understand – that Christ, when He was on the earth in the days of His flesh, came to earth as a human being; and He, as that, became our Savior, having been made perfect. How did He do that? Well, while He was in the days of His flesh, He cried out to God, through prayer, through supplication, through intercession. We see in the Scriptures Him being up all night, praying, seeking the Father, crying out to the Father. It says He did this with “loud crying and tears to the One who was able to save Him from death.” Christ Himself had to be saved from death. We know that we as believers must be saved from death, because the wage of sin is death; and without salvation and the blood of Christ in our lives, then we have eternal death. Through Christ we are freed from that death, and we are able to come into eternal life with Him. Christ really faced the same thing. We must recognize that He came in the flesh. If He was not all flesh, human as we are human, then what He accomplished does not do anything for us. He had to defeat flesh, He had to defeat sin; and there is only one way to do that, and it is crying out to God the Father who is salvation. So Christ experienced this same life that we are now living. And while He was in it, He offered up both prayers and supplications. He offered up loud crying. He cried out to God with tears.

I wish we could really grasp the urgency of how Christ lived in a relationship with the Father, knowing that it really was life or death. With Christ, we see that even death was not able to hold Him, because He was resurrected. His resurrection was a result of these times of supplication and prayer, crying out to the Father, relating to Him with tears, knowing that it was God who was going to be able to reach down through death after the cross and to resurrect Him and bring Him into life – that life which is to course through all of us, and which is part of this provision of the cross that has been made for us to walk in today. The power of the cross should be ours. It is part of this inheritance that is being talked about in Galatians – we are heirs of all things, what things? Well, one of the things we are heirs to is the power of the resurrection of Christ that was brought about by the Father. But that relationship was triggered by Christ, who in the flesh sought God in a way that He was not going to be an heir and yet a slave. He was to come into full manifestation of sonship, no longer under guardians or managers or any restraints, any demonic oppression, anything that would hold Him back. He was truly and fully a Son, truly and fully an heir of the Father, heir to all that God was making provision for Him. And in fact, He says that – “All that the Father has is mine.” See, that is an heir. That is what Christ walked into. And He did it from the days of His flesh, through this relationship with the Father of prayer and supplication, of crying out to God, knowing that He was an heir, and yet knowing that He must actually inherit all that was for Him to receive. He was not to be restrained. He was not to live as an heir yet a slave. He was to live fully as an heir, having inherited all that was made available to Him through the Father.

In verse 8 of Hebrews 5, it says, “Although He was a Son, He learned obedience from the things which He suffered.” We need to recognize this in our current-day walk with God. We are in a process of learning obedience. We are becoming full heirs, learning to inherit all that He has; and many times we do that through the discipline that we suffer at the hand of the Father. This should not be seen as a defeat to us; it should be seen as one of the greatest compliments that we could have, that the Father treats us as a son, and He disciplines us, and He allows us to suffer under consequences and dealings that He puts us through, under tests, sometimes trials, that we must experience. But all of it, again, is

focused on this idea that we are not just to be sons who are heirs but slaves. We are to be sons who learn obedience, and through our suffering are made perfect. As verse 9 goes on to talk about, "Having been made perfect, He became to all those who obey Him the source of eternal salvation." That is what He experienced. He was made perfect; and what does it mean to be made perfect? He became fully an heir to all of the provisions – all that God had become His. That is what He said: "All things that the Father has are Mine." He was fully an heir. And God is looking for us, likewise, to be His sons. He is looking for us to grow and to become heirs, fully heirs – not heirs which are still under guardians and managers, which He is still having to discipline and deal with and try to teach obedience. At some point, we must learn our lessons, we must grow into this perfection and follow after Christ. He is our example. We talk about this, Christ is our example; He is our pattern that we are to live by. This is the pattern to be followed, this crying out to God with strong crying and tears, seeking Him, that we might grow and learn obedience, that we might be made perfect as Christ was made perfect in relationship to the Father. And by virtue of that, He became an heir possessing all that God had for Him. I am telling you, there is so much more in our Christian walk that God has provided for us through Messiah, and we are not possessing that inheritance fully as we need to possess it.

So we go on. In verses 10-12, it says, "Being designated by God as a high priest according to the order of Melchizedek. Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food." This, to me, is explaining and expressing too much of Christianity in today's world. Because of the things of the world, because of this lack of a deep relationship of crying out to God with strong crying and tears and supplications and prayers, we have become dull of hearing. We are not hearing the Word of God when we read it, when it is trying to speak to us about all that God has made as a provision for us, and therefore, we are unaware; we are ignorant of that which is just outside of us, ready to be possessed, ready to be experienced by us through this experience of maturity and perfection, learning obedience and coming into all of our inheritance. By this time we should be teachers; and yet, he is saying we need to be taught again. We cannot handle solid food. It is a problem. When we read the Word, too many people do not see what is there. They do not understand. The Word is there to show us, to teach us the provisions, the fullness of what God has provided to us in what we term as salvation. He has provided many things. He has provided all things for us, and yet we do not see it. We do not understand it. We are not capable of digesting solid food and really grasping what it is that He has for us. And so, he says, "we are partakers only of milk, and we are not accustomed to the word of righteousness." See, what is he talking about? The immaturity is this inability to take the Word of God, the Scriptures, and see what is available as our full inheritance, and then press into Him, crying out to Him that we might receive all of it.

Verses 13-14: "For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil." There needs to be an effort, an energy that we put into our walk with God; he is using the word "practice," but there needs to be a discipline of relating to the Father, a discipline in relating to Christ, Yeshua, for this deep relationship of learning to be led by the Holy Spirit. These are things that take energy, as it took for Him, the energy to go out and to cry out to God with strong crying and tears. Are you doing that in your walk with God? Do you find yourself constantly, daily, in a place of strong crying tears unto Him for what we have not yet inherited of all that He has made available to us in this age? Stop thinking about, "Oh, well, I am saved, and now I am going go to heaven and I will

receive my reward." No, it is here. It is available. Christ walked in these things when He was on the earth, in His flesh. He moved in miracles, in healings; He had the ability to hear the voice of the Lord. He said, "I do only those things which I see the Father do. I speak those things which I hear the Father speaking." It was not off in heaven after the resurrection that He was looking for a relationship with God. He was looking to move as a Son, as an heir of the things of God, while He was yet here in His flesh. He was able to partake of solid food when the Father spoke to Him. Lord, somehow wake us up. We repent for the dullness of our ears that You are speaking about here. Paul is saying, "It is hard for us to explain, since you have become dull of hearing." God break that dullness of hearing! It goes back to the prophecies of Isaiah, that he said, "Having eyes, they see not; having ears, they hear not." There has to be a generation come forth in this day and age that breaks out of that curse of having dull ears, of having a lack of heart to understand all that God has made available, is making available, is trying to do and to work; what He is trying to speak to us, so that we might be as Christ, saying, "I speak those things which I hear the Father speaking to Me. I do those things which I see the Father doing." Bring us into the inheritance that is ours as true sons of God.

I want to go to Second Peter, the first chapter, and we will start with verses 1-4: "Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ." Peter is speaking to those who had the same kind of faith that he had. That is a mouthful. He is realizing there are some people who say they have faith, but it is not the kind of faith that he had, to reach into all that he knew was available to him. "Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence." Peter is pointing to something here. He is saying that God, in His divine power, has granted to us everything pertaining to life and godliness. We need to get out of the littleness of our concept of what salvation is all about, of what the cross of Christ is all about, of what the resurrection of Christ really provides for us. He is pointing to something different than what I personally see in my own life, as well as in the church, as well as in Christianity – there is a divine power of God, the power that was released in the resurrection of Christ, and that power has granted us "everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence." We have this great provision that has been made for us.

See, once again, we are heirs – but are we really walking as slaves, not having ownership of anything, not having anything really under our authority to do anything with it? It may be ours, but we do not have it. We do not have it yet. I don't like that! I want to receive His full inheritance. I want to receive these things that His divine power has granted to us as believers, which is everything pertaining to life and godliness through the true knowledge of Him. It comes by the true knowledge of Him who called us – He has called us to these things – by His own glory and excellence. It is not by us, it is His choosing. "For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust." Think about this, about what he is saying. This is the Word of God – can we please take it as that? And can we believe it, word for word, that this is the truth, and that He says what He means, and He means what He says. And what He says He has provided, we should be walking in today – not in heaven, not after this life – in this life we should possess and walk in these things. "For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers." See, you have to own it. You have to be an heir of this. "Partakers" – of what? – "of the divine nature." His very nature is to live in us, is to move in us and through us, in this life – not in the next, in this life – because we have

“escaped the corruption that is in the world by lust.” And unfortunately, I think a lot of us live too much under the influence of this world and its lust; and it steals, it corrupts that which should be His divine nature coming forth in us.

Verses 5-12. “Now for this very reason also, applying all diligence.” Now, look at the energy that you, I am sure, are putting daily into your relationship with Christ, with the Father, with the Holy Spirit. “Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, and in your godliness, brotherly kindness, and in your brotherly kindness, love. For if these qualities are yours” – in other words, if you have inherited these as a son – “If these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.”

Now get this verse 9. It is addressing the reality of being a son who is an heir of all things, and yet living as a slave: “For he who lacks these qualities is blind.” Why? Because we do not see the great and precious things that He has made available to us. We do not see all that He has given us. We do not understand our inheritance that has been provided to us. We are blind, we are shortsighted; we have forgotten, God forbid, all that God has made available to us in His Son through the cross, through His suffering, through His blood, through His resurrection. We have forgotten His purification from the former sins. “Therefore, brethren, be all the more diligent to make certain about His calling” – this is His calling to us, we are to be heirs – “and choosing you; for as long as you practice these things, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you. Therefore, I will always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you.”

Peter is dealing with the fact that people so easily forget. We get so caught up in life, in the world, in the cares, everything around us, that we forget what has been provided, what we have already known. We should know these things; and we should be teachers by now of others about these things. And yet, have we become dull of hearing? Are we possessing? Are we putting in the energy that he is talking about here? He is talking about this perseverance, the diligence that we have, our faith supplying moral excellence and knowledge and self-control and perseverance; all of these things, they are the energies that we invest into a walk with God. That is what it takes if we are going to be heirs. Otherwise, we slip back in our passivity to becoming slaves under the managers, the things of the world, that blind our minds and our hearts to the fullness of what it means to be an heir of God and an heir of Christ in salvation. So Peter set himself to constantly remind us; and not only that, he set to write it down. He said, verses 14-15, “Knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me. And I will also be diligent that at any time after my departure you will be able to call these things to mind.” See, in these verses he is saying, “Look, you guys, after I am gone, after I have died and gone to be with the Lord, these words that I am writing right now are going to be the reminder to you that all of this is yours to possess.” In Second Peter 3, verse 18, it says, “But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity.” We are to grow in the grace and the knowledge of all these things that God has given and provided for us. And I want to make sure that we, as believers, are doing this.

To conclude this podcast, I just want to remind us: the name of this podcast is *Growing In God*, and it is that for a reason. I long to drive us as believers to reach in every day to have more of God and what He

has provided for us – that we live in it, that we manifest it in our lives as our inheritance. Number two, I would say there is more available to believers than most people realize or understand. We have grown dull of realizing what He has made available. It is only as we seek His provisions, revealed through His Word, that we are able to grasp what God has made available to us. And lastly, I just want to remind us what He said to Israel through Jeremiah, the prophet: “You will seek Me and find Me, when you search for Me with all of your heart.” I encourage you that that be the result of this podcast in your life.

I bless you with the hunger to seek for Him and all that He has made available for you. Amen.