

THE BOOK OF HEBREWS

Chapter Four

Verse:

- 1 *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.*
- 2 *For unto us was the gospel preached, as well as unto them: but the word preached did not profit them that heard it.*
- 3 *For we, which have believed, do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*
- 4 *As he spoke in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.*
- 5 *And in this place again, if they shall enter into my rest.*
- 6 *Seeing therefore it remains that some must enter therein, and they to whom it was first preached enter not in because of unbelief:*
- 7 *Again, he limits a certain day; saying in David, Today if you will hear his voice, harden not your hearts.*
- 8 *For if Jesus had given them rest, then would he not afterward have spoken of another day.*
- 9 *There remains therefore a rest to the people of God.*
- 10 *For he that is entered into his rest, he also has ceased from his own works, as God did from his.*
- 11 *Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.*
- 12 *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*
- 13 *Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*
- 14 *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*
- 15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
- 16 *Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.*

Vs 1 '*Let us therefore fear*'. The word "fear" does not mean afraid. There is a reverence involved in this. '*Lest, a promise being left to us of entering into his rest*' what does that word "rest" mean? It means a resting place'. I can enter into

his 'abode' or his 'resting place'. Now where would His resting place be? Where does He dwell? **In you.** So I really can't enter into the dwelling place, which is within me, as long as I have unbelief. Now we can talk all we want to, we can dance, we can shout, we can do anything we want to, but until the unbelief has gone out of our minds, this duality in our minds, we can't come to that place. We have to get rid of something. We have to empty the ship. In Acts 27:19; you have to lighten the ship. You have to come to a place where you realize that the stuff that I am packing through this life is not important. You have to realize that the stuff that you are packing is not worth anything. It's worthless. It's like walking through the desert with a hand full of sand saying, 'I can't loose my sand.' Well, pick up a hand full when you leave, if you have to have it. Why do I want to pack sand? I don't need it. Drop it because it doesn't mean anything. And if you have stuff in your hands, and if things in this life are more important, then you can't come in, because nothing enters into the Holy of Holies except the Spirit. Which means that nothing natural is going in. If there is nothing that is natural that is going in, and I want to be in there, then guess what I have to do? Drop the "stuff".

Don't be like the silly monkey. You know how they catch a silly monkey? It's easy. They take a coconut and put a little trinket in it, something flashy that his eyes look at. They put a hole in the side of the coconut, and the monkey puts his little hand in it and squeezes his hand into a fist once he has hold of the trinket. That monkey is so stupid and so beastly, he won't let go of that little trinket, just like us, and he can't get away. The people walk up and pick him up. It's that easy. That beast nature in him will not let loose of the trinket. That's what we do. We hold on to the things that don't mean a thing. Has anyone taken it with them? I don't think so. It's trinkets. I don't care what value man has assessed in the value of gold, diamonds, silver, platinum, metals and jewels and whatever, that doesn't mean squat. I see people dealing in antiques, and some of them would pay a hundred and fifty thousand dollars for a letter that someone wrote, because it's a hundred years old. Why? There is no life in that thing; it's a piece of paper with ink on it. What's the difference? People have funny trinkets. And that is the monkey holding on to the little trinket and can't get out. They give up their lives over a little trinket. That's what everyone does. Man, just let the trinkets go and you're free. You can climb back up and run through the trees. Don't be the silly monkey.

'Lest a promise being left us of entering into his rest, or his resting place, any of you should seem to come short, or fall short, (we don't want to miss this do we?). So we have to realize that we have to watch for something here.

Vs 2 *“Because to us was the Gospel preached as well as to them: but the word preached (and the word “word” here is ‘logos’ and the word ‘preached’ is not the word preached). The word “word” is the word ‘logos’ the spiritual word; and the next word is ‘heard.’ So the gospel was preached as well to them, but the word “heard” did not profit them. Do you see what I mean? The word is ‘heard’. So “the word **they heard** did not profit or benefit them, not being mixed with faith in them that heard”*. I can hear truth, but it does me no good if it’s not mixed with the faith of God in me. There are people hearing truths all over this world and they are not changing because it’s not being mixed with faith. What good is it? You might as well go listen to some of those inspirational speakers that are out there. It’s those people that have these supposedly great messages. Do you know what? When you go to hear these great messages, if they have some life to give you, why is there a dollar sign on it? He said, ‘freely you’ve received, freely give it.’ You know I’m giving people a bad reputation around here because I give everything away. They say, “You can’t do that!” Why? “You’ll go broke.” My Father can’t go broke. I can give away anything that He wants me to give away. And the supply will still be there, I’m not broke yet, and I’m not going broke unless He wants me to go broke. If He wants me broke, He will shut off the supply and I won’t have anything. It doesn’t make any difference; God is going to provide for us and we will do what He says, and I don’t care what anyone else says. Faith is not just saying ‘I believe what God says’; faith is not a noun. Faith is a verb and there has to be an action involved with it. That is why James said, in James Chapter 2, about 4 or 5 times, ‘Faith is dead without action’; there’s the verb. Don’t tell me you love me; prove it to me. Show me you love me. How can you show it to me? Do something. Initiate, do something. I’m not telling you to try and come up with some program or some formula on how you can make people think that you love them. I’m telling you to do what is in your heart. If you don’t love me, then don’t do anything. If you love me then do something, show me. I’m talking about everybody. Let them read your heart. That’s what it is; it’s your heart. If you’re doing it out of duty you are wasting your time. That is some more of that do-do stuff.

If you love someone, you do it because love is in your heart. You don’t do it because someone said that’s what I should do. You don’t do it because the bible said I have to. That is not out of your heart. That is out of your head. Do it because it’s your heart. If you have the heart of God, how can you not do something about it? How can you not love someone, if you have the heart of God? Because God is love so how can you not love someone? Don’t go to someone and pat them on the back and say, ‘I know you have problems brother, bless God I’ll pray for you and I’ll see you next week.’ Now what did I do for that person? **Nothing**. I’ll pray for you, I have the power brother and I’ll pray for you when I think about it, if I think

about it. That is not it. Go see them; go spend time with them; sit down and talk with them. You would be surprised at the people who call me on the phone from other countries and all over this country and they say, "Oh I got you on the phone." "Well you called me didn't you? Did you expect someone else to answer the phone?" They said, "Well we called other ministers and they won't talk to us." I will sit and talk to them for hours on the phone, long distance. They have questions to be answered. Why shouldn't I give them everything I can give them to help them? Some would say, "Well let me make an appointment with you and if I get a chance I will call you back". **No**, they have problems. They called because they wanted something. The book says *ask and you shall receive*. God said, "ask", and you will get your answer. I gave them my number, they called me, and I have to give them the answer. If I'm a godly person, then I have to give them their answers. I have to try to help them. Do you see what I mean? I can say that I am too busy and I don't have time, I have to do other things, but that is not the truth. The truth is I've got to do what I've got to do. People are what it's about. How can I run people away when that is the very thing that God sent me here to do. We are to reach His humanity. I have to love them. Again it's not out of duty. It is what is in my heart. If I love people then I cannot help it. If I don't love people then I feel terrible. I love to be around people day and night. I will sit and talk with you all night. I've done it with a lot of you in here, all night; it doesn't make any difference. I'll do it all night tonight, and I will do it all night tomorrow night too. Get a couple hours of sleep and I get right back at it again. I don't care; I love God, I love to talk about God, I love to share the knowledge that God has given me; the life that He has placed within me. I want to share it. It is so great that I cannot contain it inside. I have to let it out.

Vs 3 '*Because we which (we the ones that believe) do enter into his rest*' (or his abode, or his resting place) as He said; '*as I have sworn in my desire* (this word desire is the Greek word '**orge**' it's not wrath, it's desire) *that they shall enter*. You see how it changes the context? It's not '**if**', the word '**if**' is the word '**that**'.); '**that they shall enter into my rest**.' It didn't say that they are not going to, what did he say? They *are* going to enter into my rest. He didn't say when, but He did say they are going to. Even in His passion He said, they shall; even though in unbelief and they dropped in the desert, they are going to enter into my rest. In His time, they are going to enter in: It's a total change of context there. He said, "*They shall enter into my abode* 'my resting place' *although the words* were literally 'made' or 'finished' from the 'conception' not 'foundation'. That word 'foundation' is not even in the language, it's 'conception' from the very 'conception' of the 'cosmos' (orderly arrangement): From the 'orderly arrangement' in the mind of humanity. From the time Adam said, "I will be like

the most High God.” In Isaiah 14, where he said, “I will go to the sides of the North, I’ll be like God.” There is when Adam set himself up in pride and there is when the ‘cosmos’ the ‘orderly arrangement’ was conceived from the conception of the world. That thing was conceived in Adam’s heart right there and when we do the same thing, we conceive it in our hearts. We have to do what God wants us to do, nothing to do with what we want.

Vs 4 *‘Because he spoke in a certain place of the seventh day’*. And that was in Genesis 2:1-2. *‘And God did rest the seventh day from all his works’*.

Vs 5 *‘And in this place again, if they shall enter into my rest’*. The word “if” here again is the word “that”. *“That they shall enter into my rest”*.

Vs 6 It starts, *Seeing*, but it is not seeing, but *‘Since’*, *therefore it remains for some must enter into the rest, that they to whom it was first preached, or previously preached, entered not in because of unbelief’*, but the word is *‘disbelief’* which is very basic to that. *‘Obstinate and rebellion’*. Obstinate, rebellion and unbelief are the reasons why they can’t enter the rest. If I have a spirit of rebellion in my heart or in my mind, to rebel against what God is saying, just because it’s contrary to what someone has taught me most of my life. If I say “no”, what did I just do? I just stopped my entrance into the Kingdom. I cannot enter into His rest, because of rebellion in my heart. Do you know what you should do with something you don’t understand? Go look and find out. It ought to be an obsession with you. If anyone says anything you don’t believe, you need to go find out. And do you know what will happen one of these days? You will have a lot of knowledge; you will have a lot of understanding. I have been lied to from the time I came into what they call the ‘Church system’; I was lied to. On so many subjects I can’t even begin to tell you. It took me years to filter through them; I’m still filtering through them and finding them. And on the things that I say, it’s whoa, I have to go check that; I said something that I am not sure about. Because I haven’t checked it myself; I have to go back. I still do things like that, because I say things that someone out of my past spoke into me, and they weren’t true. You see you work out your own salvation, your own deliverance, with reverence, fear and trembling. You have to do this yourself. You can’t trust anyone to do it for you; you have got to look through your own eyes, which are the eyes of Christ. You will see it the right way. And God doesn’t have four million sets of eyes looking in four million directions. He has got one vision and it’s the Father’s. Everything Christ does is to the Father; take it to the Father. Isn’t that His direction? Worship the Father. Give Him all glory. Not the Son.

Vs 7 “*Again, he limited* (and this word ‘limited’ is not totally correct; I don’t like the word limited) *a certain day* (literally the language says, ‘he appointed, ordains or decrees a certain day’); so who is in control? Who appointed the day? **God did**. We didn’t have a vote on that did we? I never got a ballot, did you? *‘He appointed a certain day, saying to David, Today* (and that word ‘today’ means ‘**now**’) *if you will hear his voice, harden not your heart”*.”

Do you know what most people do that hears His voice today? They harden their hearts. Now why would He say, *‘today, if you will hear his voice, harden not your heart*, if most people weren’t hardening their hearts? Because they are saying something contrary to what their church teaches them. I heard a woman say this. I wanted to fall over right there and just die right there in my tracks. I couldn’t believe anyone was stupid enough to say it. It was about Ephesians 2:8 & 9 and the man who was ministering on it said, you are saved by grace through faith it is the gift of God, its not of works, lest any man should boast. That is what he was ministering on. And the woman said, “Preacher, I don’t believe what you said.” “And he said what’s that?” She replied, “That we’re saved by grace”. And he said, “Well honey, I just preached what the book said.” And she said, “I don’t care what that book said, **my church** doesn’t teach it that way.” And he said, “ Well, honey, I’m sorry, I’m going to preach what the book says.” She said, “I don’t care if Jesus Christ himself came down and said it, I don’t believe it cause my church doesn’t teach it.” Hmm... who’s her God? Her church. Because the people in **my church** teach it different then that is what I believe. There are people all over the world that believe that way. They absolutely believe that what they hear in the church has to be truth. And I tell you, if you listen to everything you hear and believe that it is truth, you are a fool. You have to check it out yourself. I’m trying to do everything in my power to make sure that I don’t say something wrong to you. But I can’t guarantee it; my tongue is in a slippery place, and something is liable to slip right out. I don’t mean to. I might tell you the wrong address for a scripture and verse, but I don’t mean to. But if you will go and check you will find it if I do; If you will go and do your homework, you will find out what I’m doing. If I did it wrong you’ll say, hey brother you missed it, I will appreciate that. You know what I mean; you’re paying attention. It won’t offend me, I want to you to dig in there. If I make a few mistakes it will help you learn, bless God. Then you can straighten me out, see then you can help me.

Vs 8 “*Because if Jesus had not given them rest, then would he not afterward spoken of another day”*. He didn’t speak of another day, did he? He spoke of ‘today’, ‘now’. If you hear His voice, don’t harden your heart. It’s ‘now’.

Vs 9 *“There remained therefore (or literally, ‘so there remains a rest to the people of God’)* Now He said there is something there, but they haven’t gotten into it yet. So he is trying to say that there are a lot of people that have not gotten there yet. This is progressive; do you understand that? Everyone that starts in the church isn’t in the rest. It’s a progression that you get to the rest. The Jews walked 40 years in the desert to get to the Promised Land; a type of rest. Jesus walked it in 40 days. Which way are you? Somewhere in-between. Hopefully we are on the side closer to 40 days than instead of 40 years. Right? Make it a little shorter; it will be a little easier on us. And if we don’t get too stiff-necked and hardheaded, the trip won’t be as long and hard. The quicker we get a hold of this thing and quit trying to hold to our beliefs and listen to what God says, the shorter the trip. But when we try to make idols out of what we believe, man, the trip is hard. It’s got to be hot, long and dry; it’s going to be tough; it has to be. It is the only way we can change. Like someone said here earlier, they had to go through a whole lot of things, but it has taught them a lot. And if you are stiff-necked and hardheaded, the trip is longer, and longer and longer and longer until we get it. That is why they went around the mountain for 40 years because they couldn’t learn it the first time around. Jesus went out 40 days got it over with and said, “I’m finished”. You can do the same thing, if you just don’t get hardheaded on Him. And I’m not speaking to any one individual; I am speaking to humanity. Humanity needs to put it away.

Vs 10 *‘Because he that has entered into his ‘abode, or his ‘resting place he also has ceased from his own effort as God did from his’.* When you enter into the rest of God, it’s no more “what can I do?” I’m not in any hurry about doing anything; I wake up in the morning and it’s up to Father to direct me in what to do. I’m the servant He is the master. He tells me what to do; I don’t have to plan anything. People say, “Well you can do just anything you want”. Well that’s what you think. I can’t do what I want. I can’t just wander off and do anything I want. I have to wait and hear what He tells me to do. And if He says, you can have the day off son, I usually know it is not going to be a day off because I can just about bet that I am going to run into someone and I’ve got things to do. But I can take a day out of the office of studying, and taping and writing and those sorts of things. I can go out and do something else. And you know I can find something else to do, I can be out ministering somewhere before the day is over, very shortly usually. You see that is what I want to do. I find that there is more fun in that, than anything in the world. I used to think fishing was my whole life, but now I am fishing, in the right way; and it’s more fun than it ever was. And all the big fish I ever caught doesn’t mean a thing if I could just see one person’s life change. Just one. Noah preached 400 years and not one was changed. I don’t want that kind of an epitaph on my stone, something as ‘Dave preached 400 years and changed nobody. I know that is

not true. I made a lot of them mad anyway. I'm changing them one way or another; it doesn't make any difference.

Vs 11 *"Let us labor (or literally be diligent) therefore to enter into 'the abode' lest any man fall 'in the same example of what? Disobedience, rebellion, obstinate, unbelief.'* Don't fall in the same pattern? Why do you think it happened to them back there? Paul said it was for our learning and admonition, or our teaching and our instruction. Those people fell in the desert to show us what our nature really is. Don't follow that. He said, "Look, if you go that way, you are going to die in the desert just like the stiff-necks did back there. And you know where 99% of the people go? *Right out in that desert.* And they say, 'I'll show them I can do it'. And God says if you come this way, you've got life and peace. And they go bull right up against it. Why do they do it? Because they are listening with the growths on the side of their head, and they are not listening with their heart. You listen with your heart and you can't go the other way. You won't be able to go that way. But sometimes God wants us to go that way for a season, because that is how He trains us.

Vs 12) *'Because, the word of God, the logos that's the spiritual word of God, is quick (is literally alive) and it's powerful or it's active and sharper than any two-edged sword, piercing (that means penetrating) even to the dividing or the separating of the soul and spirit'.*

Now here is a big controversy; I hear preachers all the time say that soul and spirit can't be divided. That isn't what that book says. What does that book say? Dividing of soul and spirit. The soul is made up of two things, spirit and flesh. And the word of God is the divider, a separator, and it will separate the soulish from the spiritual. The spirit from the flesh; so guess what? If there's only two things in this soul: flesh and spirit, and they come together and they become a living soul in Genesis 2:7. Well then if it separates the two then guess what there isn't any longer? There is no soul, because the word of God just separated the spirit back to himself, and the dust returns to the earth from where it came. That's the end of it. Show me a hell; it doesn't exist there does it? The Spirit returns to God and the dust returns to the earth. Nothing else exists there; we go back to our Father from where we came. *'And of the joints and marrow, and is a judge' of the thoughts and intents of the heart.'* Now notice He didn't say, the actions of your body. Why? He's not concerned with this flesh; He is concerned with your heart. Now, it's not your place to change your heart, he said I will give you a new heart. I'll do these things. Now that you have a new heart, you have a little bit of duality here. Now which one do you want? Do you want to keep that stony heart, or do you want to

keep that fleshy heart that he said he would give you in Ezekiel? Which one do you want? I want the best, and if the stony heart wasn't good enough, and obviously it wasn't or he wouldn't have brought me another heart would He? I'll take the new one? What am I going to do with the old one? Get rid of it. Leave it in the Jordan River as you walk across. Walk out about half way and then drop it. And leave it in that river, the river of death and just let it wash away. Don't carry it with you anymore. Don't carry that thing with you like you have to carry it the rest of you life. It's gone.

Vs 13 *'Neither is there any creature that is not manifest in his sight.'* Now do you think He's speaking of beasts out in the field? He is speaking about the beast IN us, in our field. HE is talking about us. *'But all things are naked and opened,* or literal exposed, *to the eyes of him* with whom we have to do. The words 'to do' here in this verse is two words "ho logos" which mean, 'the word'. Now why would they put 'to do' there, because the word "ho" is the word "the" which is a definite article, and the next word is 'logos' which is the word, "word". I don't know why they put it that way, but you can look in your Strong's concordance on this. So let me read it the way it should read. *'But all things are naked and exposed to the eyes of him by which we have the word'*. That is what it says. *The eyes of him are why we have the word.* By him we have the word. I don't know where they come up with these words. All I know is you can look in your Strong's Concordance and see exactly what I am telling you. Just go there and look, I encourage you.

Vs 14 *'Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our 'confession' literally.* It is not profession, like a job, it's our confession saying that we are with him; we are confessing him.

Vs 15 *'Because we have not a high priest which cannot be touched with the feeling (the word here for feeling is 'compassion for') our infirmities.* Now why does He have a compassion for our infirmities? Because He walked in flesh and he felt the same things that we feel. Isn't that what the book says? He was tested in all ways as we are. What are infirmities? Sickness, disease, all these things. Now He took all that to the cross. How could He not have experienced it; when He says here that He experienced it. He has a compassion for us in these things because He knows what it feels like; he walked through it. Some people say he never had a sick day in his life; He never had a germ crawl in his body. I don't think they know what they are talking about. Do you think Jesus ever had a headache? I can think of a million of them running around him. He had a whole bunch of headaches running around him. But I am saying he had the same infirmities that we have; if he didn't then he

wasn't tested as I am. Because when I hurt I have to fight through it, and it's tougher when my back hurts, and my head starts to ache, my neck aches, my hands go numb, my legs are on fire from the sciatic nerve, and I still go on and do it; don't tell me it isn't any harder. If you haven't walked it, don't tell me that it isn't any harder. It's harder, but there is a purpose for it, but it's not going to stop me, it didn't stop Him. But I tell you; he felt everything you can feel. You can't come up with an ache or a pain that he did not feel. If he didn't then he was not the sacrifice that everyone said he was. And you see, **I know** he was; I know he was that sacrifice. I know that he felt the pain that I feel. He took care of it; I don't care what anyone says about it, he felt it, and it says right here that he had compassion for those things, those infirmities.

*'But was in all points'...*the word 'points' isn't there, it is added.... "but *in all he was tempted or tested, like as we are*'. Now if I'm tested in it then how could he not have done the same thing? Make sense? IF we are tested in it, then he had to be tested in it. *'Yet without sin'*, the word literally is 'separate from'; he did it but he was separated from the sin in it. He never gave in. **Never gave in**. He felt everything you feel. That thing in his head, that serpent talking to him, just like he talks to you every day of your life, tempted him but he never said, "YES".

What was the temptation in the desert? The serpent spoke to him. Right? And what did he say? *"It is written; Thou shall not tempt the Lord thy God. IT is written; man shall not live by bread alone, but by every word that proceeds out of the mouth of God"*. **It is written; it is written**. Every time that serpent speaks to you, **it is written!** Tell it what God says. Every time your head speaks to you, tell it what God says. God said I'm a son, destined to reign; I'm victorious over top all of that stinking thinking in my head. And the beast was more subtle than any beast of the field that we created. But do you know what? He gave you power over all the power of the enemy. That is all you have to tell him; I don't have to listen to you, you can't tell me anything. The only one that tells me is my father; my father tells me. What is in my head doesn't tell me anything. You have got to make the choice. You can't choose to come to God and choose some of those other things; God chose your birthright, you don't. Did any of your children choose their birthright? Did anybody else's children choose when they wanted to get born? We don't have any choice in that. What we have a choice in is to obey or disobey, that is all it is. Am I going to obey what my Father says, or am I going to do what I want to do? Who's the king? Are you King or is he King? He gets the say over whatever goes on. But he did it without sin. Now how about...Job, he was perfect; upright; loved God; hated evil; but he hadn't been tested yet, had he? But do you know what it said about Job? It said, in all the things that he did, he did not sin with his mouth.

How many can say that? He did not sin with his mouth. Now, why did he say ‘sin with his mouth’? Because it says, ‘out of the abundance of the heart, the mouth spoke’. He never spoke out of doubt and unbelief; he came back against all of his (so called) friends. He said No; I’m not going to believe you guys, **God said. God said.** It works every time. **God said;** ‘it is written’. If you don’t believe it, it will never work.

Vs 16 ‘*Let us therefore*, (the words ‘*Let us*’ shouldn’t even be there as they are added words). It should read, ‘*Therefore approach with boldness to the throne of grace.*’ Approach with boldness. He said approach with boldness; just walk in. Hello Father, here I am! You don’t have to be ashamed of anything. You might even have some dirt on your clothes; he can get them clean. He said, approach the throne boldly. Step on out there; don’t be afraid of anything. ‘*That we may what? Obtain, take hold of; get a hold of it.* That we can get a hold of what? Compassion. Because the thing the church doesn’t have is compassion. They have no compassion. They say, oh, we have mercy and we have grace. Yeah, but for the ones you like, and the rest of them you are going to try to send to hell. That is not compassion and mercy. **Compassion is to everyone. Unconditional;** I don’t have to like what they do; I don’t like a lot of things that they do, but I still love them and I will not treat them any different, no matter what they do to me. I’ve had all kinds of people treat me real nasty, and you know what? I love them just the same. Jesus said; you heap coals of fire on their head when you do that. Give them a drink when they are thirsty, feed them when they are hungry. It’s all right. You want to act like the world, you go ahead and act like the world. But see, if Christ is in you, you can’t act like the world. You go out there and tell that dog I just seen run across the parking lot out there, go out and tell him he is a bird, and see if he can fly. Can he? Do you know why, the dog knows he can’t fly. He isn’t going to stay out there and flap his legs and try to fly, he is just going to take off walking on and ignore you. Because he is a dog and he knows what his program is. You see, the sons of God don’t know their program; they don’t know what they are. They are living in the earthly realm trying to say I’m in the heavenlies, and they have never got there yet. And I call that “wanna bees”. If you want to be a Son of God then be a Son of God. Because he said, those he foreknew, he did predestine, or predetermine, conformed to the image of his son. You are a son from the moment of the thought in his mind, you are son, and you can’t be anything else. But if you want to believe what your mind tells you, you aren’t going to be there. Some day you will get there, when you die and fly. It isn’t going to happen; either you are a son, or you are not a son. You’re a saint, or you’re an ain’t. Which way is it? You is or you ain’t.

Now he says: *‘That we may obtain (or get hold of) the compassion and find grace to help in the time of opportunity’*. OH that changed it didn’t it. When we say ‘need’ we don’t think of the depths of it. But it says *that we find grace to aid people in the time of opportunity*. Opportunity is when somebody needs something. Now I am not telling you to run down the street and look for something to do. That is not what God told you to do. Jesus said, ‘I never did anything that my Father didn’t tell me to do’. So what should we do? If we see a need should we jump on it? Never minister from the need; minister from the lead of the spirit. God said that to me years ago, and he showed me examples of it right in front of my face. I saw a girl that was really struggling with something, and this man jumped up and he was going to go do some deliverance on this girl and she jumped up and grrrrrrrrrowled. It caused a couple of hairs on his head to blow clear back over his neck. It scared him and pinned him up against the wall. He was scared to death. God said, “Did you see that? Don’t you ever do that. He ministered from the need, and not from the lead’. I saw the same thing and God told me to leave it alone; but the other man jumped up and tried to deal with it and God wanted me to see that as an example. I thank God for it. Now I am not quick to jump up and do things, I want to hear what Father has to say.

If God is in control then my timing can’t do anything wrong if I listen to him. If I don’t hear God in my life, I see something that has need, and I have no urgency in my spirit to do anything, then I am not going to do anything, I don’t care what I see going on. And then when I feel the urgency, then I know it is time. Listen to God speak in your heart. Don’t get upset just because the world gets upset. How about calming down? You being calm may be just what that person needs. When they are panicking, and you are in peace, it may be just what they need. I had the opportunity to do that before. I was going down the road heading home and was I driving north; and a motorcycle hit the back end of a car right in front of me. The man went 20 feet up in the air and came down and hit the pavement. I just turned my truck off the pavement and jumped out and went over to him. Every one else left. He said he was a Christian, and I said I am too, that is why I am here; he said would you pray for me? I began to pray and everyone left. I was praying in tongues and they couldn’t handle it, they all went away. The State Patrol came and the people all came back after I prayed for him. The people came back and were standing around and the State Patrol ran them all off and let me stay. I never asked them to, they said, ‘you can stay’. And I stayed until the ambulance got there and they got in the ambulance. They even called me later; he came out of it all right. He never even broke a bone. He was going over fifty miles an hour and hit his brakes; he slid about 6 feet before he hit the back of the car. He flew up in the air and came down on the asphalt and never broke a bone.

Listen to God, I don't know why I turned north, I was coming home. And it happened right in front of me. You don't know what God wants you to do. God will tell you when He wants you to do it. All you have to do is be prepared. And as I said earlier, as long as you're in jail, how can you help someone else? If I'm so bound up in my time that I don't have time to divert from my normal course of life because I feel God wants me to go that way, and I say, 'No, I can't go that way, I've got to be home, because I have to do this'. I wouldn't have been there to do what I was told to do. It was just a minor thing how we see it, but we don't know what it did in that mans life, I don't know. I haven't seen him since and it doesn't make any difference. I did what I felt God wanted me to do and I went on.

You have got to be free in this. You can't keep yourself bound up to this world and be able to minister for God. You can't. You have got to be able to go wherever He wants you to go. I encourage you, be free. It is the greatest life in the world. You won't have a lot of money, but I have something better than money.

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