

Title: The Paths

Grant Hill, Garden Gathering, 11/16/25

Let's pray before we begin. "Lord Jesus, we thank you that you are the way. You are the truth and you are the life. There is no other way to the Father in Heaven besides you and your blood. We honor that covenant. We honor that life. We receive your word. Your Body is the hearers and the doers of the word. We hear and we seek to do. In Jesus' name, we pray, amen.

Jesus is the Way. He is the Life. He is the Truth. You cannot go into life unless you know the Way. You cannot go into life unless you know the Truth. Jesus shows us the way to live. He shows us how to have abundant life. The way to live is to actually die. That is the Christian message. If you want to live, die early. If you want to have eternal life, die today. You're not going to sell very much with that message. Yet, here we are. But, that's the truth. What am I speaking about? I'm talking about if you choose to spiritually die today, you will live eternally, forever. We started that journey when we said, "yes," to the sacrifice of Jesus on the cross, to make Him Lord and Master of our life. To be the savior of our sins, to be the deliverer of our bondages, to be the healer of our sicknesses, and to be the lover of our souls. We made Him Lord, and we chose to follow His way and follow Him wherever He goes.

He is now the path of righteousness, and when you walk that path of righteousness, you learn more and more about the truth. He is the Way, the Truth and the Life. The truth is the mirror that you see. I'm dimly looking at the glory of the face of God in the face of Jesus, and it is a mirror showing me that I fall short of the glory of God. Even though I might see it dimly at first, I'm going from glory to glory, and faith to faith. This truth is showing me where I lack. But, Jesus says to those that eat of the bread of life and drink of the fountain of life, "*Come eat and drink of Me, and you will live.*" I have to eat my daily bread, and I have to drink my daily water in communion with Christ. That's the truth. But, where did He create that new covenant? At the cross, and this is the body, and this is the blood of the new covenant. "*Take this in remembrance of Me,*" and the truth of what He had to pay, so that I may have life. That brings such gratitude, brings such thanksgiving, brings such fear of the Lord, brings such courage, and brings such faith that He's never going to let me go. He went all the way to the cross for me. That shows the truth about Jesus that He's not about having a religion.

The truth about Jesus is He's not about having a government over having a bride. He did that at the cross for love. He did that at the cross for a marriage supper. He said, "*I will not take of this covenant again until I am with you at the marriage supper of the Lamb.*" Why did He go to the cross for a bride? He did it for love. That's the truth of the cross, that there is no greater love than this. When you understand that it's all about love, then you understand life. He is the Way, the Truth and the Life. There's no other way. There's no other truth, and there's no other life. It's through the love of Christ. How then shall we be saved? By the way of the Lord, by the blood of the Lamb, and confessing.

Isaiah chapter two, verse two and Micah chapter four, verse one and two say the same thing.

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Isaiah, chapter two, verses two-three, ESV *"It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills. And all the nations shall flow to it, and many peoples shall come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that He may teach us His ways, and that we may walk in His paths." For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."*

Today we're going to talk about the paths. This verse in Isaiah, chapter two, verses two through three, ESV says, *"Come, let us go up to the mountain of the Lord. Come, let us go to the house of the God of Jacob that He may teach us His ways and that we may walk in His paths."*

Micah chapter four, verses one through two, say the same thing. *"It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be lifted up above the hills. And all the nations shall flow to it, and many peoples shall come and say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that He may teach us His ways, and that we may walk in His paths." For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."*

Psalms chapter seventy-seven, verse thirteen, says, *"Your way, O, God, is holy. What god is great like our God?" "Your way is holy."* Holy means there's nothing lacking. It's complete. It's perfect. The way of our God is completely whole and holy. Very interesting, in that *"Even if you walk through the valley of the shadow of death,"* is that way holy? Ah, it changes your perspective, that even what may be surrounding you, *"The way of the Lord is holy."* The way of the Lord lacks no good thing. The way of the Lord is fullness of joy, interesting, yes?

We were talking about the paths, *"Come that He may teach us His ways, that we may walk in His paths, that they shall come to the mountain of the Lord."*

Job, chapter twenty four, verse thirteen, is Job himself, talking, crying out, and wrestling with God. He comes to this verse here, talking about those who rebel against God. Notice the flip side of this. It says, *"There are those who rebel against the light, who are not acquainted with its ways, and do not stay in its path."*

The flip side is, if you're in darkness, you're not acquainted with the light, right? *"Your word, Oh, God, is a lamp unto my feet, a light unto my path."* What is the Light, the Word, the Way, the Truth, the Life? Jesus is the Word of God. Jesus is the Light of the world. Those that are not acquainted with the light, are not acquainted with the ways of the Lord. Wow. They don't stay in His path. We talk about this when we read Pilgrim's Progress, right? How he had to stay on the path. Pilgrim's Progress was all about going to the mountain, staying on the path, and how easily *it is* to get off of that way. How easily it is to be ensnared or tempted or deceived on the way. There are paths. *"Come, let us enjoy His ways. Let us know His paths."* Interesting.

Jeremiah chapter six, verse sixteen, *"Thus says the Lord: 'Stand by the roads, and look, and ask for the ancient paths, where the good way is, and walk in it, and find rest for your souls. But, they said, 'We will not walk in it.' There's rebellion. "Rebellion is as the spirit of witchcraft. I will craft my own way. I will craft myself."* Rebellion is saying, "I want to do this, and I want to mold my own future. I want to mold my own thoughts. I want to mold my own life. I'm crafting witchcraft. I will not walk in it." But God says, count the cost, *"Stand by the roads."* Count the way. Count the cost. Look and see, is there a broad way? Where does it lead? There is a narrow way. Where does it lead? *"Ask for the ancient paths."* What are we talking about?

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There are ways of the Lord. *“Come, let us go to the mountain. Come, let us go and let us be taught His ways. Let us become acquainted with His paths. Let us know these ancient of days ways.”* That's what He's talking about, *“The Way, the Truth and the Life,”* interesting. Yes, I love it. *“Stand by the roads and look and ask for the ancient paths where the good way is, and walk in it and find rest for your souls. But, they said we will not walk in it.”*

Psalms chapter sixteen, verse eleven is where we're going hear about the paths of God. We're going to put a finger here, because it actually comes up again in the New Testament, in the book of Acts. But, this is the end of Psalm sixteen, verse eleven, where David is in the prophetic and says, *“You make known to me the path of life. In your presence, there is fullness of joy, and at your right hand are pleasures forevermore.”* Amen, *“You make known to me the path of life.”* *‘Stand on the side of the road and seek the ancient paths that give rest to your soul.’* David goes, *“I found it. I got it. I found the way. It's in His light. It's in the One that we love. It's in the One that's calling us upward and onward. It's the One that's calling us to His presence, 24/7. This is the way of life.”* *‘You have made known to me the path of life. In Your presence there is fullness of joy. Your nearness is my good. At your right hand are pleasures forevermore.’* Wow.

Acts chapter two, verse twenty-eight, is how it shows up in the New Testament, when the Holy Spirit fell on Peter. He speaks and quotes this verse, *“You have made known to me the paths of life.”* It's plural. All of a sudden, *“You have made known to me the paths of life, and you will make me full of gladness with Your presence.”* I love that, *“you will make me.”* *‘You will make me full of gladness with Your presence.’*

Psalms twenty-three, *“You will make me lie down in green pastures.”* *‘You will make me full of gladness with Your presence. You have made known to me the paths of life.’*

Psalms chapter seventeen, verse five, *“My steps have held fast to your paths, and my feet have not slipped.”* These are the paths. It's plural, the paths of life. The paths of life? Every time I see this, because I'm a hiker and a backpacker, I think of when they came out with gor-tex soles on hiking boots. With them your feet won't slip on the rocks when they're all wet in the middle of the morning. I think of this verse. *“My steps have held fast to your path. My feet have not slipped.”* What is this? Wait a minute. Wait, wait, wait. You're saying that I can slip on the path of the Lord. What's on the path that I can slip on? Well, you're going up a mountain. It's not, *“Come, let us go to the “easy plain” of the mountain of the Lord,”* or, *“Come, let us go to the, “valley and walk down towards the valley of God.”* It's not what it said. It said, *“Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us His ways.”* He will, *“teach us His paths that we may walk up.”* Oh, I have to work. I have to do stairs. I have to do steps. But, the Lord God says that, *“I will make sure your feet don't slip on this path.”* What? Oh, God.” How do you know your feet aren't going to slip? You focus. Exact obedience is focusing on your steps, right?

One time I was on a mountain and never forgotten it. Right when we were going to go up, it started to rain. We had already done the hour jeep ride to get to the trail. My father-in-law was like, *“I don't think we're going to do it today.”* Then he said, *“Ah, we will just wait it out.”* We waited in the Jeep for about another hour. Finally, there was sunshine. My father-in-law goes, *“Let's go.”* I said, *“Okay. Thinking, we're going, but it's going to rain again.”* So, I just kind of go. Well, sure enough it did rain again about halfway up, and about three quarters of the way up, it started sleeting. We still go up the mountain, because this is what we did. I had no kids at this time. It probably would have changed my perspective. The wind

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changed, and instead of it coming down, the wind pushed up the mountain like a wind shear. Now the sleet is not coming on me, but into my eyes. I'm still going up the mountain. But, I'm not focused, and all of a sudden I stop, and I look down. There is 2000 feet of just straight rock below me. I *thought*, "Okay, what am I doing?" I turned around and kept going up that mountain. But, I've never forgotten how just not paying attention for a little bit, *took me to being* one foot away from death. Then, I just turned around and kept going because, "That is us and what we do to the top." But, "*My steps have held fast to your paths, and my feet have not slipped,*" when you focus with that obedience.

Psalm twenty-three, verse three says, "*He restores my soul. He leads me in paths of righteousness for His namesake.*" For whose namesake? His namesake. "*He restores my soul. He leads me in paths of righteousness, for His name's sake.*"

Psalm twenty-five, verse four and ten, in the ESV says:

4 "*Make me to know your ways, O Lord. Teach me your paths.*"

10 "*All the paths of the Lord are steadfast love and faithfulness, for those who keep His covenant and His testimonies.*"

How many of them? "*All the paths of the Lord are steadfast love and faithfulness, for those who keep His covenant and keep His testimonies.*"

Proverbs chapter two. If we're going to learn about the paths, we have to read Proverbs chapter two. Yes, the whole chapter. "*Make known to me your ways. Teach me your paths.*"

"My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your ear to understanding. Yes, if you call out for insight, stand on the side of the road and ask for the ancient paths, ancient ways. Yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as hidden treasures, then you will understand the fear of the Lord and find the knowledge of God. These are the ancient paths. For the Lord gives wisdom, and from His mouth comes knowledge and understanding. He stores up sound wisdom for the upright. He is a shield to those who walk in integrity, guarding the paths of justice and watching over the way of His saints, then you will understand righteousness and justice and equity and every good path. There it is. Then you will understand righteousness, and you will understand justice and you will understand equity. You will understand every good path. For wisdom will come into your heart, and knowledge will be pleasant to your soul. Discretion will watch over you, understanding will guard you, delivering you from the way of evil, from men of perverted speech who forsake the paths of uprightness to walk in the ways of darkness. They rejoice in doing evil and delight in the perverseness of evil men whose paths are crooked and who are devious in their ways. So you will be delivered from the forbidden woman, from the adulteress with her smooth words, who forsakes the companion of her youth and forgets the covenant of her God for her house sinks down to death and her paths to the departed, none who go to her come back, nor do they regain the paths of life. So you will walk in the way of the good and keep the paths of the righteous. For the upright will inhabit the land and those with integrity will remain in it, but the wicked will be cut off from the land, and the treacherous will be rooted out of it."

There are many references to walking and paths and ways that you can go in one chapter here. We see the pilgrim's progress. You are a sojourner in this land. You gave up the right to want this Earth when you said, "I am now a citizen of the Kingdom of Heaven. I am a son of the living God. I am the son of the Father who is in Heaven. Now I am not of this world. I am an

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ambassador of Christ. I am on this Earth as an ambassador of the Kingdom of God, waiting for either me to go to my home country or my home country to overtake this one.”

Oh, that changes everything. I have given up being content or satisfied or happy with the earthly life. Yet, here we see that you can still choose parts of it in your heart. You can choose a part of the pathway of death, of sin, of lust, with all those that just go down to death. All of those are just an easy valley down. But, I am supposed to be going up. All of those are an easy way to death. But, I am called to go up the mountain of God and know His ways and know His paths.

Proverbs, chapter three, verses five and six. *“Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways, acknowledge Him and He will make straight your paths.”*

Proverbs, chapter three, verses thirteen through eighteen, *“Blessed is the one who finds wisdom and the one who gets understanding, for the gain from her is better than gain from silver, and profit from her is better than gold. She is more precious than jewels and nothing you desire can compare with her. Long life is in her right hand, What, the way, the truth and long life is in her right hand? “In her left hand are riches and honor. Her ways are ways of pleasantness.”* Even though I walk through the valley of the shadow of death, I will fear no evil, because your way, oh God, is holy and your ways are full of pleasantness. *And all her paths are peace.* Nothing missing or broken. *“She is a tree of life to those who lay hold of her, those who hold her fast are called blessed.”*

“Her ways are ways of pleasantness and all her paths are peace.” You may be thinking here, “Grant, you started saying that Jesus is the one way. The singular way to the truth, and the singular way to the life. Yet you have read to me a dozen scriptures at least about the ways and the paths to God's kingdom. Is it one or is it many? Are there many ways or one way? Come on, Pastor, are there many ways or one way? What are we talking about? Why does it say paths? Why does it say ways? Why does it seem like I have to ask for the ancient roads, the ancient paths, right?”

There's this army that shows up in the end times. We know that this was prophetically fulfilled, partially when a locust famine came and hit Judah and Israel. But, there's something more to it. In the end days an army comes that is so bold nothing stops them. Say, “Think big.”

Joel chapter two, verse seven through eight, *“Like warriors they charge. Like soldiers they scale the wall. They march each on his way. They do not swerve from their paths. They do not jostle one another. Each marches in his path. They burst through the weapons and are not halted.”*

Now, here's a bigger picture. In the family of God, you are now side by side. You are shoulder to shoulder in the Body of Christ, and we are still walking our way with Christ, but you each have a path. You each have a way, and it's unique to you. Your walk with God. But, if you're not going to a singular point, you're off. In the same way that we see that there are many paths to the top of a pyramid, but if you are not going in the direct angle or the straight way to the top, you will miss the peak. You will miss the point. You veer off a little bit, and you will go off the pyramid. You have this path. It's you and the Lord. It's singular. He is the Way, the Truth and the Life. But, you are part of the collective army of Christ, each not jostling one another, not competing with one another, but marching your way. Whatever comes before you, you overtake. But will an army hit the same wall at the same time? Sometimes they will. Will they hit the same building at the same time? Parts of it will, but not all the time. We see that in the body

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of Christ. Well, this person hits this at a different time than maybe I did, but I remember what Danetta did when she hit this. We take those testimonies of what each other has overcome. We take the testimonies of, "I remember when," so and so went through this wall, or went through this battle. They did not shrink back, but they hit it. They might have been hindered for a little bit, but they overcame, because they followed Him through it. We take these testimonies so that we gain momentum as a family, as an army of God on the path to get faster and faster. There is increase and increase in glory to the point, to the pinnacle goal, which is the glory of God in Christ Jesus. Oh, that's amazing, right? So think big. Each of us is on an individual path. Yet we can see that we each have a testimony of our paths to glory, our ways into His Glory, our ways into His presence, our ways and how we overcame. My path is not my grandmother's way, but I can take my grandmother's testimonies and go further into the glory of God. Oh, this is what it looks like.

"Like warriors they charge. Like soldiers they scale the wall. They march each on his way. They do not swerve from their paths. They do not jostle one another. Each marches in his path. They burst through the weapons, and they are not halted."

I want you to see this. This is a Psalm of Asaph. He is remembering the testimonies of God. He is remembering what God has done, and He goes all the way back to when God delivered the people out of Egypt. Okay? He's trying to stir up his soul to remember. He goes all the way back to this moment. This is amazing to me. He sees it in the spirit. He remembers when the Israelites get to the Red Sea, and they are hedged in from all sides by the enemy, and water is on their back. This is what He sees.

Psalms chapter seventy-seven, verses sixteen through twenty, "*When the waters saw you, O God, when the water saw you, they were afraid. Indeed, the deep trembled. The clouds poured out water. The skies gave forth thunder. Your arrows flashed on every side. The crash of your thunder was in the whirlwind. Your lightnings lighted up the world. The Earth trembled and shook. Your way was through the sea. Your path through the great waters, yet your footprints were unseen. You led your people like a flock by the hand of Moses and Aaron.*"

Where is the way of the Lord here? Through the waters that are like a washing machine, just churning, churning, churning thunder, lightning, and storm, right? We think of going back to Jesus when He walked on the water. They were in a stormy place, and God goes, that's my way through here. Wow. They walked through, yet His footsteps were unseen. It shows us that, yes, sometimes in the way of the Lord, we might not see God with the clarity that you want to see, even through a storm. Yet, that is His way, and His way is holy, His way is peace, and His way is pleasantness, and His presence is fullness of joy, even though I am walking into a raging sea. Yet, it has parted and I walk on dry land, Your way. Wow, right.

Joel chapter two, verses seven and eight, going back to this, we're each warriors in the army of the Lord. We are each side by side taking our place in the Kingdom of God. You have to not shrink back. You must go straight in. Yet, we compare all the time saying, "I have a raging sea in front of me. Grant has fields of grain waving at him, right? That's the comparison. How did I get on this path? God, is this your path? This is the path for me? Why can't I have Nat's path? Why can't I have so and so's path? Because, I could easily do that. You think that. Yet, we each have that challenge where, "I struggle with bondage to this. I struggle with fear of this. I struggle with anger towards this. I struggle with this." You look to somebody else saying, "Well, they don't ever have that temptation, so I should have that." That's your sea. Yet, God says, "You might not see my footprints. That's my way. In My presence is fullness of joy, and My nearness is your good, and My way is holy. Your way was through the sea. Your path was through the great waters, yet your footprints were unseen."

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Joel chapter two, seven and eight, remember and think of these warriors. No matter what is in front of them, they must go forward. No matter what is in front of you, the call is upward. No matter what this path looks like, all of our paths are toward the pinnacle of Christ. The pinnacle is the glory of the face of God in Jesus Christ. I could stop. I could sit on the path. I could not go any further. Many saints have done this. Many say, "I could go, or I could just go a little further, or I could just take another step to the upward call in Christ Jesus." Do you see it? "I could just keep going, and if I keep hitting this wall, then "Lord lift up my head and let the breaker come in. Let the breaker come in. Lord lift up my head and let the King of glory come in and burst through that gate!" Sometimes it looks like that.

We've already read that in anguish Asaph goes all the way back here and he remembers. We had no way out. We had no way through. It's either die by the chariots of Egypt or drown in the sea. God says, "My way is through the sea." Then I'll go drown with you, Lord, right? When Jesus said, "Let's go to Jerusalem." The disciples look at each other saying, "Well, let's go die with Him." Remember that? "Let's go die with Him." Sometimes it looks like that. Yet, then the miraculous happens, and you're walking on dry land, through the sea.

Joel chapter two, verses seven and eight, Like warriors we charge like soldiers. We scale the wall. We march, each on his own way, yet we do not swerve from our paths. We do not jostle one another. Each marches in his path. We burst through the weapons, and we are not halted. Like warriors, we charge like soldiers. We scale the wall. We march, each on his own way. We do not swerve from our path. We do not jostle one another. Each marches in his path. We burst through the weapons, and we are not halted.

At some point in your journey with God, you're just going to have to settle it in your mind, "I'm going to keep going. I am not able to turn back." Sometimes you go on a trail like I did up this mountain, and I was three quarters of the way up, with sleet in my eyes. I'm at no point to turn back. I just have to finish this. I'm 400 feet from the top and almost stepped off, and I just have to go up." You have to just make up your mind. Sometimes you're on a trail with no idea where it's going in God, but it's way too long to turn around and go back. It's way too much effort to find your way back. You say, "You know, get me out of here. Let me go back to the beginning." God goes, "Well, it's a two year journey. Or, you could just come with Me, and you don't know when it will end." Sometimes you just have to make up your mind. "I'm not turning back. I might not be very fast, but I'm going on my path with you, Lord Jesus, and this is my fate. This is my future. This is who I'm called to be, and this is what I'm supposed to do, step by step, exact obedience with you."

Oh, you can't turn around. It's going to take too much time, and you can't sit on the side of the path forever. You have to, at some point, just say, "I might as well get up and go." You have to just keep going down the path to wherever it goes and wherever He is leading. Sometimes it looks like this, sometimes it feels like this, but His paths are ever increasing in glory, and His paths are for you. We are not of those who shrink back.

This verse coming up is kind of scary, guys.

Revelation chapter twenty-one, verses six to eight, "*And He said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty, That's me. "I will give the from the spring of the water of life without payment. The one who conquers, will have this heritage, and I will be his God, and he will be my son. But, as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters and all liars, all of them, every one, all liars, their portion will be in the lake that burns with the fire and sulfur, which is the*

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second death. Why is this scary? Because, what was the first one thrown in? The cowardly was *first*.

Whoa, there are no cowards in the Kingdom of Heaven. There is no timidity, and there is no intimidation. There are no cowards in the Kingdom of Heaven. I cannot sit on the side forever. That is a cowardly move. That's why it's scary. There's a fear of the Lord on it, because that's the first thing God says that's not going in. But, as for the cowardly, those that aren't bold enough to just keep going on the upward call in Christ Jesus. "I press on towards the goal. I press on to glory to glory, faith to faith." But, as for the cowardly and the faithless, there's no portion of my heart there for them. Wow, God.

We read in Timothy, "*I did not give you a spirit of fear or of timidity.*" I did not give you a spirit of fear or of timidity or cowardness. "*I gave you a spirit of power and love and a sound mind.*" Okay, so that's why. There's no excuse if you be in Christ and the Holy Spirit be in you. God says, "Did you not have the Spirit of God? Why are you intimidated? Why are you cowering back? You're in the army that does not jostle, but charges ahead and overtakes everything in its way. It scales the wall. It goes through the windows it says in Joel. Nothing stops the upward call of God in Christ Jesus. If you have the Spirit of God in you, why are you cowering to fear?" Oh, no, that's cowardly. "*But, as for the cowardly, their portion will be in the lake that burns with fire and sulfur.*"

There has to be that settling in your mind, that I will not shrink back from the call of God. What has God asked of me but to seek and receive and walk in the glory of God. Not just to see it, but to behold it and to hold it within here, because it's, "*Christ in me, the hope of glory.*" That this would be the dwelling place of the manifest presence of God. That everywhere I go, the tabernacle of God goes with me. "*That every place I set my feet upon, God has given to me.*" Bold and courageous, that's Joshua on the paths of God. We are not of those who shrink back.

Hebrews chapter ten, verses thirty-five to thirty-nine, says, "*Therefore, do not throw away your confidence, which has great reward. For you have need of endurance.*" You have need of endurance that your foot may not slip, that you continue on the paths of righteousness, together, on the upward call of Christ Jesus. "*For you have need of endurance, but don't throw away your confidence, so that when you have done the will of God, you may receive what is promised. For yet a little while, and the coming one will come and will not delay. But, my righteous one shall live by faith, and if he shrinks back, My soul has no pleasure in him.*" I have no portion with them. Their portion is this. "*Their portion is that fire.*" "*But my pleasure, my portion is for those that, with enduring confidence, yield to the faith of God.*"

Hebrews ten, verse thirty-eight, "*But my righteous one shall live by faith, and if he shrinks back, My soul has no pleasure in him.*"

Hebrews eleven, is all about, yes, "*The evidence of things unseen.*" "*Your footsteps through the waters were yet unseen.*" "*Faith is the evidence of things hoped for, the concrete assurance of things unseen.*" But, I have to have that confidence to endure that my feet don't slip on the upward call of Christ Jesus.

Hebrews ten, verses thirty-eight to thirty-nine, "*But my righteous one shall live by faith, and if he shrinks back, My soul has no pleasure in him. But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.*" Preserve their souls. Wow.

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First John chapter two, verse twenty-eight, *“And now little children, abide in Him, so that when He appears, we may have confidence and not shrink back from Him in shame at His coming.”* Think about this. This is the fear of the Lord, that if Jesus walked in here, any guilt or any shame or any sin that you're in, you would be timid to go to Him. If you walk through those doors, there's going to be those that know “I am right before God on a path of righteousness.” They're going to be those that say, “I am full of the pleasantness of God. In His presence, I have found fullness of joy. You have made me glad in your presence.”

We read that in Acts two. Think about it. If Jesus just appears and someone says, “Hey guys, Jesus is here. Come on out, Jesus,” and He shows up. If we have that shame or guilt, there's timidity. But, if I have that right standing with God, when Jesus shows up, you're going to be saying, “Get out of the way, dude. I'm going to Him. He's here. He's here!” We are not of those that shrink back at His coming, at His appearing. Oh, right, because God did not give you a spirit of fear or of timidity or of intimidation, but of power and of love and of a sound mind. A cleansed mind, holy mind, and peace filled mind, that's what He's talking about. Little children, if you're abiding in Him, if you know you're cleansed before the Lord, when He shows up, *you know* it's the Lord, it is Him. Wow, *“so that when He appears, we may have confidence and not shrink from Him in shame at His coming.”* Wow.

This is what it means to walk in the fear of the Lord. This is what it means. The fear of the Lord keeps us from cowardice. The fear of the Lord strengthens you. The fear of the Lord is the beginning all wisdom and all life. The fear of the Lord is what draws us to Him. Lord, *“search me and know me, that there be no unclean thing before me,”* so that when you appear, I can just be with you. That when He comes, you're not like, “Oh, I don't want to go before Him. He's going to talk to me about that.” We have to confess our sin to the Lord, receive true repentance, and not take on a guilt and shame conscience. But, be cleansed in our mind. Have a sound mind, be delivered of guilt and shame, and truly purified by the blood of the Lamb. Now, “I have the mind of Christ, pure, clean, and whole.” He is of the One who redeems and the One of who forgives and He remembers not your sins. Wow.

If we think about this, you are in a house of God that is called, “the Garden.” One of the ways that you can think of the paths of God is being planted in the garden of God. Which way does a tree need to go? Up, okay? Yet, if there are many trees in a garden, they all still have one path, up. What gets pruned? Wayward branches, right? If you have a branch in your house that's going down like this, at least at my house, that's not lasting. Maybe at your house, but not in my house. Okay, thank you. We prune those trees. God does the same thing. He is the Gardener of His house. He has planted us beside the River of Life. We are a garden filled. Now, there are some houses that are like orchards, where you have the same planting, like a house of prophecy, or a house of prayer, or a house of worship, or a house of intercession. But, that's not what God has called this house to.

If you find yourself in this house, it might seem like there are a lot of different trees planted in this house. God has called this house, this family to be the family of God, all for the glory of God. If you are in business, you be the businessman or business woman, planted in the house of the Lord on the upward call of Christ. But, there are some houses that are full of businessmen because they have an orchard. They are all planted in the same area or same place. They have the same likeness or same thoughts. They're after that glory that can relate to one another. This house is called to the fullness. We might not excel in one thing. But, God does that. God plants you. God plants you where you're called to be. God finds the lonely, and He plants them in families. If you find yourself planted in this house and you are a lover of poetry, you might think, where are all the poets? You might love the marketplace.

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You want to see the Kingdom of Heaven just soar through the marketplace. You might see there are a lot of moms here. Why does God do this? He sees the Garden Church, but He sees His garden planted. Like bees pollinate, each one takes from this one, and goes to this one, and each help build up a well pollinated garden that is stronger than one full of orchards. They have to bring *pollinators* in sometimes. But when you have the bees working in a garden of multiple species, it's a thriving place. Revelations says that the River of Life has so many different trees growing on it, that each one yields its fruit and leaves to heal the nations. God likes diversity. He likes uniqueness. He likes His family. Not everybody in a family grows up to be a doctor, even though the doctor might have sons. One son may be a doctor, but they're not always all doctors. But, think about that. That's sometimes how we think. We think that if we're a house that's full of intercessors, then we are going to raise up only intercessors. That's partially true, because we're not thinking outside of the box of what this should be.

Yet, even in an army, they don't have all of the same soldiers, or all of the same rank, right? They're all different. You say, "Well, this is really old." I know it's really old school. We're not in the revolutionary war all the time, but even to this day, they put in battalions a lower rank, middle rank, and higher rank. You have some boot soldiers, middle rank, and then a higher up. They're not all the same rank. We have to think maturely. We have to think bigger.

A five fold church has multiple anointings, and you're called to flourish in this house, on your path upward. What is the call in the Garden? "To the glory of God," to know and behold and receive that glory. If you're a worshiper, if you're an intercessor, if you're an apostle, if you're a prophet, if you're an evangelist, if you're a teacher, or if you're a pastor, you can flourish here and grow into your destiny. As I'm called to this destiny, I am called to this. So, you have to be planted in a place of liberty to do that. Most of you that came to this house, were seeking liberty from bondage. I needed freedom from my path. I needed freedom from my walkway. I needed freedom from where I was going, and I hit a wall. God said, "This house has liberty." He still says this house has liberty, because where the Spirit of the Lord is there is liberty. That's why there's no lid. That's why some say, "are they, are they still worshipping," right?

I guess I need to address that, because we start at 10:30 to worship, okay? So if you don't want to worship, it shows, because you don't show up at 10:30. You show up at 11:00, right? I understand there's that struggle of endurance, but this is a house of liberty. The worshipers are going to worship, and we're here to worship God. There's liberty there. There is going to be freedom there. We preach until 12:45. Yes, there's liberty in the word too. There is liberty here. I'm trying to tell you that if you're planted in this house, you have liberty to grow. But, the Lord has liberty to prune, the Lord has liberty to pluck up, and the Lord has liberty to tend this Garden. But, you will be free to grow as long as your call is the same call that this house has. Which is, "I just want the glory of God. I want His presence." If His presence is here, "His nearness is the only good. His nearness is the only way. His nearness is the only truth. His nearness is the only life." Brandy read that last week. "*Don't let us go unless you are with us.*" You hear this. This is what we're called to. This is what we're asked of. This is our path. This is our paths together. Amen.

Let's stand and pray.

"Lord Jesus, we honor that Your way and Your life is an adventure, and You are calling us upward. "*Come to the House of the Lord, come to the mountain of God, that He may teach us His ways, and that we may know His paths.*" Lord, You've called us to the upward call of God, to the glory of God, wherever we are. If we be in business, a mama, a pastor, an evangelist, or a missionary, God. That pathway is full of liberty and life here. That path is full of freedom and victory here. That path is full of Your glory, power and Your blood covenant. In Jesus' mighty name we pray, amen."