

A Celebration of Sonship
To the Praise of the Glory of His Grace
Sam Soleyn – Session 1
October 11, 2018

Santosh Varghese:

Good Evening, sons of God! My name is Santosh Varghese, and this is my lovely wife, Sheeba. We want to welcome you in the name of Christ to this Celebration of Sonship. The purpose of this gathering—and not a conference—is for a family, a household, a clan, a tribe to come together. We are assembled by the Holy Spirit as sons under spiritual fathers, a patriarch, Christ, and ultimately, God the Father.

Sheeba Varghese:

I know many of you have traveled both near and far—some to hear what the Father has in revelation or a message in this season, some to just see people that you have not seen in a long time or to see them in person. But more importantly, this is a time when the Body is being remembered again, to cause an assembly in the earth that was always in the mind of God. This is a day for the mature to arise as a corporate man—many members, *in Him*, full of wisdom and revelation.

Sam Soleyn:

Good Evening! Before I get into this message, and so that some of you who have heard of Lucy by numerous references but have not ever met her, I would like to ask Lucy to stand. This is Lucy. She has been practicing that queen wave. She is sitting next to our oldest son, Beau. Beau, would you stand please.

Since the first of this year I have found myself... Well, let me back up. A year ago, in 2017, I spent most of the year doing something called, blockage removal. Some of you have heard of that, and more will be said, I am sure, about that. It was quite a departure from what I had been doing just a year before that. But then, this year—beginning in January of this year—things changed again, and I found myself engaging God in a way that I had not for quite some time. The manner of this engagement was in studying intensely, primarily two books of the New

Testament. I started early in January and continued on with a study of the book of Ephesians. I understood that Ephesians was how Paul made the case for God's original intent, without the benefit of the Old Testament Scriptures, because he was making the case to Gentiles. Early on he said, "Undoubtedly, you have heard of the grace that was given to me for you Gentiles." But I also knew that these were bookends: Ephesians was one bookend; and the other would be the book of Hebrews, because that is how the original intent of God was prosecuted through reference to the entire Scriptures.

When I started, things were not nearly as much in a crisis as they have come to be in the nation. This was a time for me, personally. In some ways, if you could think of a Sabbath, without actually realizing that it had become that for me, it was that. Poor Lucy, I would wake her up early in the mornings and I would say, "Listen to this! Listen to what God is showing me." But, the thing about God showing you anything is He is going to start working it in you. As the months progressed, these things began to be worked in me in my own personal circumstances. You know, you always have those moments when you think, "Maybe this wasn't such a good idea." But it was not just that, it was the complexity of the revelation. I asked the Lord about it and He said to me, "This is the hidden manna I have reserved for this time, for those who have pressed through, who have sought Me with the intent of finding Me. This is the food with which I mean to sustain them."

So, I have four messages. The one tonight is a vast overarch. It is a dissecting of the original intent, some of which will be familiar to you, but I promise you, it was unfamiliar to me. I had to move into unfamiliar territory. The way it began to unpack, the way it began to fall out, was the transformative effect. And I will tell you, once it came about that I saw what I saw, I am in a different place in my life. I believe that it is possible to lay ahold of that truth that says, "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord" (cf. 1 Cor. 15:58). We can make that effort as it regards to human intentions, but there is a divine economy that was always meant to enable that reality. So, I want to talk about that overarch tonight. Then, the other two that will follow, tomorrow night and Saturday night, will be how we enter this reality and how we remain in it. The final piece, which is Sunday morning, will be how this thing cannot possibly escape us, because we are beneficial heirs of what God meant from the very foundation

of the world. It cannot go away. Heaven and earth would pass away before this thing that God has committed Himself to—and it is that God committed Himself to it, in the most sacred and unshakable of ways. So, no, I do not have three points and a poem. I do not have a scheme. I do not have twelve steps. It is that it was given to me to understand a certain mystery that will allow us to remain steadfast and unmovable, unshakable. These would otherwise be boastful words, but I promise you, when we are done and by God’s grace, there will be an impartation to a people who will not be shaken.

I think it fascinating that in this past week we have seen the fulfillment of the fondest hopes of the Evangelical Church to control a nation. It started more than forty years ago. I remember, because I was part of it. Forty years ago the leaders of the church then, were talking about how to invade and possess the sovereignty of a nation, ostensibly for Christ. They planned to take over the legislative branches of government; they planned to take over, or influence to the point of taking over, the presidency; and finally, the Supreme Court. This week, less than a week ago, these goals were attained, and everyone that is connected with all of that is saying, “Now we can do the will of God.” But already, the hubris that has built up, nothing short of demonic hubris which is tearing a nation apart, 50/50. We are in deadlock like no one ever thought of deadlock. This is the pirate victory that has been won. Now we will see the other side—in the midst of all of this great divide, in the midst of this unrelenting hubris, in the midst of a nation paralyzed by the inability to make decisions—because 50/50 is the deepest division anything can ever achieve. And you know and I know that the greatest Prophet who ever walked the face of this earth told us this, and He cannot be wrong: that any kingdom, any nation, divided against itself cannot stand.” (cf. Mark 3:24). It is a fool’s errand to think that the outcome is going to be anything other than what the Prophet has spoken. This Prophet, however, was the Son of God.

On the other side, we are observing that following the report of the Attorney General for the state of Pennsylvania detailing horrific, unconscionable behavior on the part of the Roman prelate, things that shock the conscience, fourteen other Attorneys General of respective states, including New York and New Mexico, have launched their own investigation. This thing is not going away. When it is done, a spirit of hatred, a spirit that despises anything that speaks of God, will

come upon this nation. And when it is no longer to the advantage of those who have led in this direction, they will be conspicuously missing.

But we know, because we have been called to such a time as this, that these will be the days when that which is truly and authentically representative of the Most High God is what will be in the most desperately short supply and will have the greatest clamor for need. You may not like the attention you get, eventually, but you were made for such a time as this. All of you, each of you, I happen to know your stories. I happen to know the stories of many of you, personally, and I know without exception, you have been through the fires. Things that should not have gone wrong, have gone wrong, and many have elected, even in the recent past, many who walked among us have elected to go a different way. No one will typically say, “I have just chosen to go a different way.” They will have an excuse, and it is not difficult to measure the validity of someone’s excuse when you hold up the template of Scripture as the basis of that examination.

I am convinced that the Lord first took me through these things that I am about to share with you to bring me to a place where I could own the truth of these revelations, own the truth of the life that goes with this form of revelation, first. I think the prophets would say it is eating the little book that is sweet in your mouth, but it gives you indigestion—it is bitter in your belly (cf. Rev. 10:9-10). There is a cost to it, and that cost will consume your life. I know the stories of many of you, if not all of you. I am familiar with the stories. Even of late, Paul Jones, for example, his daughter died three weeks ago, and the agony and the disappointment— but he reached up out of that hole and is here tonight.

Everybody, all of you have been through this testing, and it is actually what qualifies you to handle revelation and insight, because you are not just looking for an answer, a panacea, to sooth problems and to answer urgencies and immediacies. You are people like the merchant seeking goodly pearls, who found one pearl of great price and sold everything that he had to acquire it; or, like the man who was plowing in a field, discovering a treasure, who for the joy of it goes and dispenses with sentimentality, sells everything, to acquire the field. You know, these things were always spoken in Scripture. It was always this way that you would come, the way of suffering and trials, not because God takes delight in your sufferings, but sufferings and trials are the fires of refinement that allows the dross to emerge out of you so that the Refiner can scoop it off and

keep addressing it and removing the dross until He can actually see the reflection of His own face in the surface of the refined metal. Many of you have come to this place, so count it all joy that you have suffered many trials of many kinds, for the Spirit of glory and of Christ rests on you.

So with that, I want to launch into the first of these messages. The title of these messages, and the overall conference is titled, “To the Praise of the Glory of His Grace.” That one statement is from the book of Ephesians, chapter 1, at verse 6—but I want to read the context. Paul, writing to the Ephesians, writing to the Gentiles, says to them:

Ephesians 1:3-14 NKJV

³ *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places **in Christ**,* ⁴ *just as He chose us **in Him before the foundation of the world**,* [So, before God made the world, He chose us *in Christ*.] *that we should be holy and without blame before Him in love,* ⁵ *having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,* ⁶ *to the praise of the glory of His grace, by which He made us accepted **in the Beloved**.*

⁷ ***In Him** we have redemption through His blood, the forgiveness of sins, according to the riches of His grace* ⁸ *which He made to abound toward us in all wisdom and prudence,* ⁹ *having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,* ¹⁰ *that in the dispensation of the fullness of the times He might gather together in one all things **in Christ**, both which are in heaven and which are on earth—**in Him**.* ¹¹ ***In Him** also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,* ¹² *that we who first trusted in Christ should be to the praise of His glory.*

¹³ *In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,* ¹⁴ *who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.*

Now, I want to unpack that, and to do that I want to also introduce the first portion of the book of Hebrews. It is a mirror of this, speaking of the Son. In reading Ephesians, again and again and again you heard what?—*in Him, in Christ before the foundations of the world*. So before God made you—before God made the ground out of which He would then squeeze a form to infuse with spirit and would set it on the earth and call it Adam, and from that one, many would come—before He did that, He saw you *in Christ to the praise of the glory of His grace*. When you understand that mystery, you will begin to understand the glory of God evidenced by this definition of grace. This is the grace he is speaking about: That God loves mankind like this—that He would form him and see him *in Christ* before He actually executed his form on the earth. When we see that, it will elicit from us the most profound of praise.

In the Son—therefore, whatever is true of the Son, and the reason He is called the Son, is to indicate to *you* that you are included in the reference to Son in the mind of God, not as an accident, not as an afterthought. God did not make man and then decide to save him. God made man as the expression of His grace, which is so fabulous, so glorious, that when you understand that, it draws out the most complete sense of praise. You are not seen in the mind of God apart from being *in Christ*. So when God said, “Let Us make man in Our image, after Our likeness,” He is talking about what He foreknew and how He would initiate the step that would bring about in reality the thing He foreknew. What am I saying? I am saying that when God said, “Let Us make man in Our image, after Our likeness,” the man he was making was to become the man that God already knew in His mind. Who was that man? Christ! The man in the image and likeness of God was not the one He squeezed out of the dust of the earth, because flesh begets flesh, but Spirit begets spirit. The man who is in the image of God is spirit as God is Spirit, and the one who is in the likeness of God is in the fashion of God as Spirit. That is what God saw, and when He initiated it, the first seed of it was Adam in the earth.

Concerning this Son, this is what He says: “He appointed Him heir over all things.” This is from Hebrews 1:2, and He is speaking in the last days through Son, so He is speaking in the last days through Christ incarnate—in human flesh. This is not new to God. Do you see? We do not want to come here, because we have been cultured by religion to believe otherwise: that God is there and we are here. But, God saw us *in Christ* before He made us. So, the gospel is not the gospel of

salvation, it is the gospel of *reconciliation*—to put back, to cause to be the thing that was in the mind of God. Whenever there is a reference to Son, it is *that* Son—that inclusive Son, the son who could not possibly be understood apart from inclusion *in Christ*.

At this juncture I want to digress just a little bit, but I will come back. I want to focus on this word from the book of Hebrews, chapter 2, verse 17.

¹⁷ Therefore, in all things He had to be made like His brethren [Christ had to be made like us], that He might be a merciful and faithful High Priest in things pertaining to God, to make [This is a big word, but do not be afraid of it. When you understand this word, the glory of it:] propitiation for the sins of the people. ¹⁸ For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. (Hebrews 2:17-18 NKJV)

I want to talk to you tonight, focusing primarily on the word, propitiation. But before we get to that, let's set up how we get to that. So, Christ came into the world to accomplish this, and this was foreknown in the mind of God before He created the heavens and the earth. Now, in Genesis, chapter 1, it says,

In the beginning God created the heavens and the earth. ² The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. [That is the introduction.]

³ Then God said, “Let there be light”; and there was light. (Genesis 1:1-3 NKJV)

Some of this you have heard me talk about this before, but I want to get into a little bit more of the deep place of this. Before God made the heavens and the earth, what was there? Sometimes people ask the question, “Where was God when...?” Now, that shows people do not understand who God is. Time is a measurement—an element of measurement. It measures beginnings and it measures ends. You do not bring an eternal standard to measure a temporal thing. Why? Because you do not know what you have measured. If you want to determine how a thing is or what a thing is that you do not understand, you employ tests and measurements that allow you—by those tests, by those measurements, by those standards, if you like—to ascertain what it is that

you do not know about this thing. Time is useful for measuring all things with beginnings and ends. Time is the measure by which you judge beginning and end. Time, therefore, is linear. Because it has beginning and because it has end, it is not a capable measurement of God, who has neither beginning nor end. So to ask the question, “Where was God when...?” we are already off on the wrong track, because we are asking to employ a measure that is useful for determining beginnings and ends, to something, and in this case Someone, who has neither beginning nor end.

The other thing that is true is a thing that has a beginning, began; and it has to have a beginner, someone who made it. Therefore, time, like everything else, came out of God. Let’s go one step further. Before there was time, then, there was God, and there was only God. There were not the heavens; there was not the earth. Why? Because in the beginning God created both. We just read that—“*In the beginning God created the heavens and the earth.*” So, the heavens were created; the earth was created. Both the heavens and the earth were in God, like time was in God. In the introduction of Genesis and before time began, it says,

*In the beginning God created the heavens and the earth. ² The earth was without form, and void; and darkness was on the face of the **deep**. And the **Spirit** of God was hovering over the face of the **waters**. (Genesis 1:1-2 NKJV)*

So what was there before time, before heaven, before earth? What was there? What is this narrative telling us? It is telling us that there was God, but it defines God in three particulars: the deep, the waters, and the Spirit. Now, that gets us back up. But since the fourth century, perhaps before that, we have had discussions about the nature of God, and we have this conundrum that He is one person, but then He is three persons. And so we say that these three persons are the Trinity. I would say that God is, first and foremost, *a* person—one person. Stay with me.

A person, a being, is capable of being multiple, distinct beings. For example, when I was talking to Lucy about this—poor Lucy, she has to endure these things—I said, “Now Lucy, you are a mother (this one person, this form that is sitting across from me), you are many different people. It depends on who, vis-à-vis whom: vis-à-vis your mother, you are her child, her daughter; vis-à-vis me (and the number one relationship), you are a wife – you are not a daughter, you are not a

child, you are not a mother; and vis-à-vis your children, you are their mother – you are not a wife, you are not daughter. Now, when you are related to me, you are in a different position. You, this same person, when you relate to me, you are in a distinctly different position than when you were in the presence of your parents. And, you are a distinctly different person than when you are with your children. But, what is true is you have a spirit that is the same across these three different manifestations.

So, the thing that has been a puzzle to us for a long time has been: How can God be a Spirit and also be referred to as the Holy Spirit? It is because God, first and foremost, is a Being, one Being, who is so large, so encompassing that He cannot be observed. He is invisible because of the sheer magnitude of His being, and that Person fills everything in every way. There is nothing outside of that Person. In my analogy to Lucy, if the form we are talking about is identifiable as a Person, then that Person is so large, so complete, that there is nothing outside of that Person. But that Person is not, because He is too big to be observed, He is not a nonentity; He is just bigger than anything you could imagine, vast beyond your scope. Some of you have heard me use the example of fish in the ocean being unable to observe their environment, yet they live in it, they move in it, and they have their total being in it. But they do not fly above the ocean at 35,000 feet and look down and say, “Look, look, we are coming up on where I live.” God is too big to be observed. That is why in personhood, God is a Spirit. There is no other. Anything that is, formerly resided in that Being, unformed. So, the earth was in that Being. It was unformed, but He had in mind to bring it into form to serve purposes that existed before the foundations of the world. Now you see where we are going. The Being is a Person.

Now, when Lucy is with me, she has an identifiable spirit. It is not the form alone, it is who she is. We can always count on Lucy to make sure that everybody is taken care of, and she will often enlist me, against my will, to take care of other people; but Lucy will not leave it undone. She is a woman of such excellence. God knew before I was born, that as likely as I am to forget Leon Elijah and Jen, He was going to give me someone who will make sure that I don't, to complete me and to save me all manner of embarrassments. I am not a duplicate of her, nor is she a duplicate of me. We are distinct beings.

Tamarind, on the other hand... Well, let me frame it differently. There was a point in time when Tamarind did not want to hear all of her mother's instructions about everything. I do not know of any daughter who actually longs to hear her mother's view of everything. But now, she has a very different view of her mother because the spirit of her mother, now, does not irritate her like it used to. As Tamarind has gotten older, her mother has gotten immeasurably more intelligent, more resourceful, more wise, more dependable, more trustworthy—all those things, but it is the same spirit. Her daughter now sees her mother differently because of the way she herself has grown up, but it is the same spirit. Lucy's parents are both dead, but they saw the same spirit. So, apart from the form, there is an essence within the being that is identifiable across the spectrum of relationships.

So, in this too big to be conceived, too big to be observed Being, there is a Spirit, and that Spirit has seven characteristics. When the Being is manifested through the Spirit, we understand Him to be the Spirit of rule, the Spirit of wisdom, the Spirit of knowledge, the Spirit of understanding, the Spirit of counsel, the Spirit of power, and the Spirit that produces the fear of the Lord. Now *that* Spirit is the Spirit of this Being, and *that* Spirit is holy, so we refer to Him as the Holy Spirit. That Being, however, decided to create. The moment You decide to be a Creator, in that moment, You have assumed the role of Father. Why? Because You are the progenitor of all that is now created—everything comes out of You. What comes out of You is by definition, definitive of You as progenitor, Father. But if You are Father, and not just Father of creation—of the inanimate aspects of creation—but in fact You created creation with the intent of being known in creation, then how You are going to be known requires another expression of Yourself, which is to be called, Son. The Father will have these same seven characteristics, and the Son will have the same seven characteristics.

So, a Shoot will come out of the stump of Jesse and of his roots a Branch will form, and on this Branch will be manifested the seven Spirits of God (cf. Isaiah 11:1-2). Out of a human lineage, the Spirit of God—those seven Spirits that stand before the throne of God—like seven lamps that are blazing. These are not seven Spirits, in the sense of seven independent beings; these are the seven knowable manifestations of this too big to be seen Being known as God, who by virtue of having created us intended to be our Father. But before that, He was the deep. Before He created, His name was the deep—the profound, the unfathomable, the too big to be observed Being. It

was He who decided to establish creation to the praise of the glory of His grace, so that He might be seen. And He made that decision without consulting you or me.

By the way, the morning and the evening were the first day, the morning and the evening were the second day, the morning and the evening were the third day. On the fourth day God set great lights in the firmament of the heavens—a greater light to rule the day and a lesser light to rule the night. He made the stars also. And He made them to indicate signs and seasons, days and years. You understand that this great light to rule the day was called what? The sun. These are not trick questions. You already know this. I am just calling up out of you things you already know. And the lesser light to rule the night, He called the moon. He made the stars also. So, on the fourth day He made them. But three days before, He called it day one and day two and day three. Now, how do you determine what a day is before you make the measure of the day? Well, I looked into it and it is that there were things hidden in God for long ages past. As He brought each one in and it was so, to His satisfaction, He declared that it was very good. For example, when He declared light and there was light, at that time it was very good. When He looked on everything that He had made in creation, He declared that it was all very good—each one was good when He brought it in. It means that it was in execution exactly what He envisioned it to be.

So, an epoch—and actually the word for, day, is also the word, epoch, as in, “For the day of the Lord shall come as...” and “Suddenly there came from heaven a sound like as of a rushing, mighty wind.” There is a duality at play in the book of Genesis that speaks to epochs not to be measured by time. How, then, do you measure an epoch? When the thing that was in the mind of God comes out of God and is visible exactly as God intended it, that is the day of the Lord. And it does not comport any measure of time. It is not a hundred billion years; it is not one year. It is not that. It is apart from time. There is a measurement of things from an eternal point of view, because these are the days of the Lord. Now, the days of men are different. He sets the boundaries of your days. But a day of the Lord is as He determines, and He does not determine it by any measure of human time. He determines it by when the thing that what was in Him now becomes the thing manifested, and in His judgment it is perfectly what He envisioned, He calls it good and He calls that, a day.

Interestingly, it is why He refers to time as, oddly enough—as Carl Irby would say, “oddly enough”—He refers to it as evening and morning, as opposed to morning and evening. Why? Because, evening is the reference to a dark time, or the coming of darkness, and morning is when the thing that was in darkness comes into light. When He begins, it begins in obscurity of His Person—not darkness as in bad, not darkness as in sin, not darkness as in wickedness, but simply darkness in the fact that it has not yet been declared. That is what He is doing. In the evening it is in Him and He brings it out so that it is seen; and when it is seen, it is day, it is the morning, it is the dawning of that thing. That thing now is that was not. By the way, we refer to the dark night of the soul, as God works in the darkness to bring into the light that which He foreknew you to be before you were in your mother’s womb. That is why we need evening and morning.

In that regard, then, God brings these things out of, but we know that before He brought anything out of, it was not just a helter-skelter thought of the day, deed of the day, kind of thing. “Before He created the heavens and the earth,” is what Ephesians tells us. So let us go back and look at that for a moment to set it up again as we saw it once. Here is the thing where you are concerned. This is from the book of Ephesians, chapter one. With that understanding, see how things now become so visible.

³ *Blessed be the God and Father [Now suddenly these words mean something different.] of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, ⁴ just as He chose us in Him [When?] before the foundation of the world...* (Ephesians 1:3-4 NKJV)

The Father chose us *in Christ*. Who is Christ for our purposes? If there is a reference to God as Father, who is Christ? Son. He chose us *in Son* before the foundation of the world—before He made it, before He called it up out of formlessness and being void of, empty of purpose. What does that tell you? It tells you that everything He made, He made because He foreknew He would make Son. More than that, and you read it, there is this astonishing nexus between the Word, or the water, and the Spirit. Now we know that before creation, before time began, there was the deep, there was the water, and there was the Spirit. The deep is the personhood of God, who would come to be known to us as Father, because everything comes out of the deep. The mere fact that it comes out of the deep stamps Him out as the progenitor—Father. The Son (who

is the Word) is referred to in precreation language as the water. That is why He could promise water that springs up into eternal life, connecting a woman at a well in Sychar and telling her, “If you knew who asked you for water, you would say, ‘Give me the water by which the worlds were formed.’ And you would never be looking to fill that hole in your person, which five husbands later is still not filled.” He knew the dry well in her, and He offered her the creative power of God, offered to connect her to what God foreknew her to be, which was what she was searching for, for her whole life (Reference John 4:5-18). Since we are in Dallas, Texas, it would be appropriate to refer to the country song that says, “Looking for love in all the wrong places.” I think that goes to a two-step, but what do I know. So, yes, it is not an accidental reference; it is a perfect reference. She is disconnected from a divine purpose. That is obvious from the story. She does not know who she is. She is lost and looking for herself in the labyrinth of possibilities.

You know, the reason God does not despise anyone is because He knows why they are lost, and He already knows how to reconcile them to Himself. He is bringing forth a people who will have the same knowledge, the same understanding, the same wisdom, and they will arise as the Son of righteousness with healing in His wings, at a time when brokenness becomes the order of the day. We are nearly there, if not already. But that is an aside. That is applicational in the fourth message. So yes, *in the Son* God intended to put His glory on display.

Now, from before the foundations of the world—I need to move on here. I want to go to Hebrews. Are you still OK? In the book of Hebrews, chapter one, it says the following:

God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds... (Hebrews 1:1-2 NKJV)

Did you notice that? The Word was in connection with the Spirit. There was a hovering of the Spirit over the Word, as in paying attention to what is in the mind of God. This Word would become flesh, known now as the water—the water of the Word; the woman at the well was how we tied that in. So we identify the one and the same Person: the One at the well, whom John refers to— “*In the beginning was the Word, and the Word was with God, and the Word was God.*” (John 1:1)—and that same Person becomes flesh and dwells among us. And concerning

that Person it is said in John 1:1-12, “He made all things and without Him was not anything made that was made.” What are we seeing here? That the intentions of God for creation, the intention of Father to have offspring, to create, that intention was entrusted into the hands of the very One who would come to execute it, so that it would be suitable for what the Son understood before the foundations of the world would be necessary to support His being when He came. What am I telling you? The Scriptures say, “He made all things and without Him was not anything made that was made;” and furthermore, it is also said in the Scriptures that everything was made by Him and for Him—made for His benefit. What am I telling you? I am telling you that when this thing unpacks, as I know God is going to unpack it, creation will arise in support of anything that is legitimately Son. Come on! He made all things for Himself, anticipating—knowing the end from the beginning, He made all things. God ordained it so, that He should make all things. All things were made by Him; all things were made for Him.

We saw a measure of that when He was in the boat in the storm. He was sleeping because creation was made by Him, creation was made for Him, and the fact that it was storming and He was in the boat did not alter one iota, that reality. I am telling you that the reason that creation groans in anticipation of the revealing of the sons of God is because the sons of God are not yet being revealed. But, the time has come for the revelation of the sons of God in the earth, and creation will respond in this extraordinary way that it was designed to do so. We are coming into a different economy.

It was always foolish for the church to tie its economy to the fortunes of any nation. It was always faithless. It was always a point of grotesque ignorance. At a minimum, it was not to know. I know there are many times when you feel like the wicked are just having a field day. They are having the time of their lives while we, often, are in the valley of despair. But you are in the valley of despair to be conformed to the image of the Son so that you can be trusted with the affairs of your Father’s House. All creation was established to sustain that. I promise you this, it will not continue to be the endless pastime of the wicked to abuse the righteous. I will say it again: It was never the will of God that the wicked would be able to endlessly abuse the righteous.

The shift is upon us. It is upon us, not because we like to hear that sound; it is upon us because a firstfruits company of the mature is arising in the earth. The Son of man will have a place to lay His headship. I will say it again: The Son of man will have a place, a body, that can carry the authority of the head, and the seasons will change accordingly. This is the intention of God. I do have to hurry. Lucy said I need to be done by 8:30, and there is no way I am going to get to that by 8:30, but there is always tomorrow. In Hebrews it says,

*God, who at various times and in various ways spoke in time past to the fathers by the prophets, ² has in these last days spoken to us by His Son [who made all things—everything was made for Him, everything was made by Him], whom He has appointed heir of all things [Keep in mind again: you are in Son by the intention of God.], through whom also He made the worlds; ³ who being the brightness of His glory and the express **image** of His person... (Hebrews 1:1-3 NKJV)*

The word for image in the Greek is the word, *charaktér* (Greek 5481). Do you know what it means? It means an engraving tool—the Son is the image of the Father; or an engraving. Now God said to Israel, “Do not make a graven image or the likeness of anything in heaven above, or the earth beneath, or the waters under the earth. Do not fall down and worship them, because I the Lord your God, I am a jealous God” (Reference Exodus 20:4-5). It is routine for people to infer that God has a characteristic of man that is entirely unattractive, which is jealousy. When God speaks of being jealous, it is something totally different. Consider the context: “Do not make a graven image in the likeness of anything in heaven above, or the earth beneath, or the waters under the earth. Do not bow down and worship it, because I the Lord your God, I am a jealous God.” Why would He be jealous—of a graven image? No! When God said, “Let Us make *man* in Our image,” God executed the only authentic representation of Himself in the earth. He engraved it, so that if you make any other representation of God, it is going to be false and it will encroach upon His plan. This is patent protection. Since He is the judge, He will give summary judgment that this is a counterfeit, because there was only one thing in creation that was engraved by God Himself to carry His image and likeness in the earth, only one, and that is man. So, He does not care if you have sculptural pieces in your home. That is not what He is talking about. That is idiocy. That is not knowing. No! God will not permit you to worship

something that is not what He made, because nothing else can carry His image and likeness. Since it is He who is deciding, He stamps His own image in each of us.

Now, it is not talking about the form that He created out of the dust of the earth. No. It is talking about the essence of being that He imparted to us. When He did, we had the capability of carrying His image and likeness in the earth. However, He also gave us the capability of functioning in the earth. He gave us a soul, vis-à-vis the earth, so we could interact with the earth; but our spirit was given out of God to connect us to and to interact with God Himself. When man separated himself from God, his soul took over and he could no longer connect to God as God designed him to. So, man is still made in the image and likeness of God, or he still has the potential, he has the power, to become the image and likeness of God—“*But as many as received Him, to them gave He power to become the sons of God...*” (John 1:12)—mature sons of God.

When He saves you, when He rescues you, which is the point of bringing your soul back under the rule of your spirit, His ways are still foreign to you. How are you going to be made in the image and likeness of God again? How are you going to carry His likeness in the earth? Simple. He is going to have to conform you again to the standard that He once put in the earth. That standard is called a rod, a measuring stick. A Shoot came up out of the stump of Jesse to become a measuring stick, the authentic presenting again of God in the earth, in the person of the Lord Jesus Christ (Reference Isaiah 11:1). He is the rod. The rod is not for beating kids. The rod is to conform them to the standard who is Christ. We used to have this thing called a ruler in our book-bags before we had electronic ways of measuring distances, a long time ago and far, far away. It was a ruler because it was an agreed upon standard. When you are put *in Christ*, it is inevitable that you are going to be conformed to the standard of the Son. Why? Because, you are a son. That is why there is different stages of sonship. The final stage is the *huios*, the son who is presented as the image and likeness of the Father, capable of handling the affairs of the Father’s House.

Let’s go one step further and I will talk about propitiation in the thirty minutes I have remaining. Propitiation—oh the joy of this. At the end of Hebrews, chapter two, we have this word.

*Therefore, in all things He [Jesus, the Son] had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God,, [Why? Because we did not have a clue as to who God is, certainly not as Father] to make **propitiation** for the sins of the people. (Hebrews 2:17 NKJV)*

Now, in the word propitiation is the Greek term, *hilasterion* (Strong's Greek 2435). There is a Hebrew equivalent, which is the word, *kapporeth* (Strong's Hebrew 3727). We know that because when the Hebrews referred to the covering of the Ark of the Covenant, they used the word *kapporeth*. In Romans 3:25 and in Hebrews 9:5, when the same thing is referred to—the mercy seat—it is the word *hilasterion*: covering, or the mercy seat. There is another reference to Christ, however, in 1 John 2:2 and then again in 1 John 4:10. In 1 John 2:2 says: “*And He Himself is the **propitiation** for our sins, and not for ours only but also for the whole world.*” There, the Greek word that is used is *hilasmos* (Strong's Greek 2434), because Christ is the propitiation. Now, what is propitiation? How does it relate to the Ark of the Covenant? Why is it covering? Etc.

Well, it is this. When we sinned—in Adam we all died—when we sinned, we established an impenetrable wall of separation between ourselves and God. In the straight Greek understanding of this, as it regarded their gods, a propitiation was an offering to the god that appeased the god. But this is not what it was in Hebrew and it is not what it is in regards to Christ, who is our propitiation. It is this: that once separated from God, the only way to be reconciled to God is to be *in* something that God looks upon as His equal, as that which is acceptable to God. But we could never be acceptable to God again, once we had been separated from God. So, God established before the foundations of the world that He would come as Son to be propitious—to include us *in* that form of God acceptable to God—so that when God sees us, we are in the box, we are underneath the covering. That is why the box was sprinkled with blood, because it was a reference to the price that would be paid when He would come into the earth. That is why it is called the Ark of the Covenant. What covenant? The covenant before the foundations of the earth between God and God. I am here to tell you that there is no possible way to be acceptable to God as Father apart from being in the box, *kapporeth*, being in the Ark. Jesus Christ is the Ark of this covenant.

As much as was possible, humans were shown that the Ark was designed to be covered in blood. The blood of the righteous is an acceptable substitution to God, so God does not move anywhere from being holy, from being righteous. There was no other way except that God saw us *in Christ* from before the foundations of the earth, assembled to Christ. It is not just the cross of Calvary. That is where the transaction was done, but the more significant understanding of the cross is that it allowed for us to be included *in Christ*. When God sees Christ, He is the Beloved. That is why you are accepted to God *in the Beloved*. God swore on oath to Himself...but that is Sunday morning's message.

He is our propitiation. Get used to the term. It means He is how God sees us, because God intended before the foundations of the world to include you *in Christ*. There is no other way. That is why. We have known the Scriptures, but now we are being told the why, because you have come of age. You can own the truths now that were once merely things you heard by the hearing of the ear. Now your eyes can see the glory of the appearing of the Lord, for the Lord whom you seek is suddenly coming into His temple. These are the unshakable foundations. Heaven and earth will pass away, but that which was established before there was heaven, before there was earth, cannot fade away. Heaven and earth were established to host these prior intentions of God, and you are *in Christ*.

Tomorrow, I want to talk about how you access Christ. Now, suitable for a dispensation, a giving out—it was said that there was a dispensation suitable for the fullness of time. That is not talking about a time epoch in particular. A dispensation comes from a dispensary, and God has set among us dispensers of the knowledge of Him, grace upon grace. These things are for now. There is a dispensation of grace suitable for the fullness of time, and we are seeing it again. Things that were locked up for long ages past are now being brought forth into the earth.

My good friend, Thamo Naidoo, when I first met him (he was not my good friend then), I remember him saying that we should plunder the heavens until all the treasures of heaven are in the earth. I thought, “Now, Africans are particularly inventive in their imagination regarding plunder. They are not content just with earthly plunder, they mean to move the pearly gates from heaven itself.” But I have come to see what he meant, and he was right. Yes. The Spirit of wisdom and revelation has been given into the House of God in the earth, because God always

intended it to be so. We are not tentatively handling eternal things. God always intended, when a mature people arose on the earth, that He would give them full measures of this grace, the knowledge of Him that fills everything in every way. Behold, such a time is now upon us.

It is not hard to see, that while the things that men have grasped to have and led the church in the direction of those graspings, to the extent that they possessed those things, their fists will close upon that which turns to ashes. There is no way to duplicate what we are talking about. It has to be real, and it is real, and it will not pass away.

I am in two minds as to whether I will talk to you tomorrow about entering God's rest, which is the obvious next thing from here. Defining God's rest is with reference to these things. On the seventh day, He rested because He had put in place everything necessary to accomplish that which was in His mind, and it will play out as He intended. Then, the night after that, whichever direction I feel is the one for tomorrow—whether it is God's rest, or the next one is we access it by faith. Generations before us were invited to enter and to possess, but because of unbelief, they did not add to it faith—they had knowledge but they did not add faith. I promise you this, faith is not anything like the peddlers of a message called "faith" is like. There have been certain ones who have peddled a message called "faith," and they have labeled it "the word of faith," and it has plundered the House of God with false hopes. It has not worked. It has enriched those who are the primary propagators of it, but they are being brought into disrepute because the message itself was only appealing because of what it could do for them. We are speaking plainly in this hour. There is no other way to speak. If I cannot say these things, then who will? What am I called for? And we will say these things, but not just to be belligerent. No. It is to break down, to tear down, to uproot, to destroy, to overthrow that which has stood in the place of that which God means to build and plant. I promise you, we have not heard the message of faith like God is revealing now. So, we will talk about faith either tomorrow night or the night after that. Then, Sunday morning we will talk about the covenant in blood.

I commend you to God and to the word of His grace that is able to build you up and to establish you—to establish *you*—in your place. This is your place. This is your time. Tomorrow morning, Lanny will lead off and the rest of the schedule I will leave to Sheeba and Santosh. Well, we are off and running, aren't we?

